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CATALOGUE
OF
THE PERSIAN MANUSCRIPTS
IN
THE BRITISH MUSEUM.

LONDON:
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CATALOGUE
OF
THE PERSIAN MANUSCRIPTS
IN
THE BRITISH MUSEUM.

BY
CHARLES RIEU, PH. D.
KEEPER OF THE ORIENTAL MSS.

VOLUME II.

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NOTICE.

THIS Second Volume completes the description of the Persian Manuscripts which were in the Museum at the end of the year 1876 (the date at which the printing of the catalogue began), and of such of the later acquisitions as came in time to be incorporated into their respective classes.

The manuscripts which it comprises are 1128 in number, forming with the 947 manuscripts noticed in the first volume a total of 2075. They are arranged under the headings of Sciences, Philology, Poetry, Fables and Tales, a few minor divisions, and, lastly, the considerable class of manuscripts of mixed contents.

First and foremost in importance and extent is the poetical section, which occupies nearly one half of the present volume and includes several early and valuable copies of the classical poets from Firdūsi to Jāmī, as well as a fair muster of their successors in Persia and in India down to the most recent times. Among the many remarkable works which it contains, the following may be pointed out as either unique or extremely scarce:—

The Yūsuf and Zulaikhā of Firdūsi (p. 545). A fragment of the Shahryār Nāmah of Mukhtārī, one of the episodic poems engrafted upon the Shāhnāmah (p. 542). The rare Divāns of Abul-Faraj Rūnī and Mas'ūd i Sa'd, poets of the Court of Ghaznīn (pp. 547, 548), of Adīb Šābir and 'Imādī Shahryārī, who lived under the Saljūqis (pp. 552, 557), and of Saif Isfarangī, who survived the invasion of Chingiz Khān (p. 581). A poetical version of Kalilah and Damnah, composed about A.H. 658 by Kānī'i, a panegyrist of the Saljūk Sultans of Iconium (p. 582). The poems of Khwājū Kirmānī, written by the celebrated penman Mīr 'Alī Tabrizī, A.H. 798 (p. 620). The Divāns of two hitherto unnoticed poets,

Haidar Shīrāzī, a contemporary of Ḥāfiẓ (p. 623), and Naẓīrī Tūsī, who lived under the Bahmanī sovereigns of the Deccan, about A.H. 860 (p. 641). Some poems in the Guran dialect, which supply materials for the study of a yet unexplored province of Persian speech (pp. 728—735).

In compiling the biographical notices of poets valuable assistance has been derived from the new and copious sources of information collected, and critically sifted, by Doctor A. Sprenger in the first volume of his Catalogue of the Oude Libraries, a work the discontinuance of which must be regretted as a grievous loss to Oriental studies.

Out of the rare and interesting manuscripts described under the remaining classes the following may be noticed here as especially worthy of attention:—Durrat ut-Tāj, an encyclopædia of philosophical sciences, written about A.D. 1300, by Kuṭb ud-Dīn Shīrāzī, for the Dubāj, or king of Gilān (p. 434). The Tafhīm, or manual of astronomy, by al-Bīrūnī: a copy dated A.H. 685 (p. 451). The Zakhīrah i Khwārazmshāhī, a complete treatise of medicine, so called from the founder of the dynasty of the Khwārazm-Shāhs, to whom it was dedicated about A.H. 504 (p. 466). Ma'dīn ush-Shifā, a medical work, compiled from Sanskrit sources for Sikandar Shāh Lodi, A.H. 918 (p. 471). A treatise on the art of war, dedicated to the Sultan of Dehli, Shams ud-Dīn Īltatmish, A.H. 607—633 (p. 487). Several of the earliest Persian dictionaries, as Adāt ul-Fuẓalā, dated A.H. 822, Sharaf-Nāmah i Munyarī, written about A.H. 862, and others (pp. 491, 492). Kitāb Sindbād, the tale of the king's son and the seven Vazīrs, translated into Persian for Kīlīj Tamghāj, Khān of Turkistān, about A.H. 556 (p. 748). An early, and yet unnoticed, translation of the memoirs of Baber, dated A.H. 994 (p. 799). Simṭ ul-'Ulā, an account of the Qarā-Khitā'īs of Kirmān, written by a contemporary historian, A.H. 716 (p. 849).

A third volume, now in a forward state of preparation, will comprise the description of the Elliot MSS. purchased in the year 1878, and of some other recent acquisitions, as well as indexes of names, titles, and subjects to the entire catalogue.

CHARLES RIEU.

February 24, 1881.

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SCIENCES.

ENCYCLOPÆDIAS.

Or. 16,830.

Foll. 283; 9 in. by 4 $\frac{3}{4}$; 11 and 15 lines, 3 in. long; written by two different hands, apparently in the 17th and 18th centuries.

[Wm. YULE.]

دانش نامه علایی

A manual of philosophical sciences.

Author: Khwājah Ra'īs Abū 'Alī B. Sinā, خواجه رئیس ابو علی ابن سینا, who died A.H. 428 (See the Arabic Catalogue, p. 221, *b*).

Beg. سپاس و ستایش مر خداوند آفریدگار خردرا

The author wrote this work, as he states in the preface, for the prince in whose service he had found safety, wealth, and leisure, and by whom he had been desired to compose in Pārsī Darī a compendious manual of the five branches of the philosophy of the ancients.

The prince, whose name and title are written عضد الدین علاءالدولت و فخر الملة و تاج الائمة ابو جعفر محمد ابن اشهرار دشمنیاز, was really called 'Alā ud-Daulah Abu Ja'far Muḥammad B. Dushmanziyār, and surnamed Ibn Kākavaih, or "uncle's son," because

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his father was the maternal uncle of Say-yidah, a Buvaihide princess, who, in the name of her son Majd ud-Daulah, exercised sovereign power. From her he had obtained, A.H. 398, possession of Isfahan, where, although temporarily ejected by the Ghaznavis, he maintained himself till his death, which happened A.H. 433. See Kāmil, vol. ix. pp. 146, 397, 433, Jahānārā, Add. 7649, fol. 24 *b*. Compare De Slane, Ibn Khallikān's translation, vol. i. p. 445.

Ibn Sinā, who spent the last years of his life at the court of 'Alā ud-Daulah, wrote the present work in Isfahān. Such is the statement of his disciple, 'Abd ul-Vāḥid Ibn Muḥammad Jūzjānī, who was his master's constant companion for five-and-twenty years previous to Ibn Sinā's death, and wrote the account of his life which has been preserved by Ibn Abi Uṣaibi'ah; see Add. 7340, fol. 124 *a*, and fol. 127 *a*.

'Abd ul-Vāḥid, who edited the present work after the author's death, and who designates it by the title of Dānish Nāmāh i 'Alā'ī, states, fol. 207 *b*, that the section treating of mathematics was lost, because "the master" was not in the habit of keeping copies of his writings, and that he had taken upon himself to supply that deficiency with a condensed translation in Pārsī Darī of the following treatises of Ibn Sinā, which were

B

in his possession: an abridgment of Euclid, a treatise on astronomical observations, another on music, and the arithmetical section of the "Shafā." It is therefore the first three sections alone, that contain the original work of Ibn Sinā.

Contents: Logic, علم منطق fol. 3 *a*. Metaphysics, علم برين or علم الهی fol. 67 *b*. Physics, علم زبرين or علم طبيعى fol. 175 *b*. Geometry, fol. 207 *b*. Astronomy, fol. 233 *b*. Arithmetic, fol. 260 *b*. Music, fol. 273 *b*.

The work is commonly known, as stated in the endorsement, under the name of حکمت علانی. It is mentioned by Haj. Khal. under دانش نامه, vol. iii. p. 184, and under کتاب العلانی, vol. v. p. 118. In the Durrat ut-Tāj, Add. 7694, fol. 18 *a*, it is quoted under its proper title, Dānish Nāmah i 'Alā'i.

It is stated in a note written on the first page by a former owner, Muḥammad Naṣīr ud-Dīn, that he had purchased the earlier portion of the MS., and had had the rest transcribed for him, in Lahore, A.H. 1127.

Add. 7694.

Foll. 428; 10½ in. by 6¾; 33 lines, 4¾ in. long; written in close and fair Nestalik; dated Rabī' II., A.H. 1020 (A.D. 1611).

[Cl. J. Rich.]

درة التاج لغرة الدباج

An encyclopædia of philosophical sciences.

Author: Kuṭb ud-Dīn Maḥmūd B. Mas'ūd ush-Shīrāzī, قطب الدين محمود بن مسعود الشيرازي

أكرجه برضمير ارباب كياست و خاطر اصحاب فراست

Kuṭb ud-Dīn Shīrāzī, the greatest of the disciples of Naṣīr ud-Dīn Tūsī, came of a family of physicians in Shīrāz, where he was

born A.H. 634. He spent most of his life at the court of the Moghul sovereigns, and died in Tabriz, A.H. 710, leaving numerous works, mostly written in Arabic, and treating of philosophy, medicine and astronomy. See the Arabic Catalogue, p. 189, Tārikh Guzīdah, Add. 22,693, fol. 237, and Wüstenfeld, Geschichte der Arabischen Aertzte, p. 148.

The last word of the above title, which is distinctly written "Dubāj" in various places, and is unknown to Persian dictionaries, points to Gilān. We are informed by 'Abd ur-Razzāk, Maṭla' us-Sa'dain, Add. 1291, fol. 350, and by Ghaffārī, Jahānārā, Add. 23,516, fol. 484, that Amīrah Dubāj اميره دباج was the hereditary title of the Ishākāvand or Ishākiyyah princes of the Bayāl Pas, or Western Gilān, whose capital was Fūman, and for one of whom, the Durrat ut-Tāj was composed. The same title, written اميره دباج, is still found in use in the time of Shāh Ismā'il Šafavī; see Fumeny's Geschichte von Gilan, edited by Dr. B. Dorn, pp. v and 1.

The present copy is defective at the beginning. Although there is no apparent break in the writing, the main portion of the preface and the initial part of the introduction are wanting. The preface probably included a dedication to the prince of Gilān, and that account of his genealogy which, according to 'Abd ur-Razzāk, l. c., formed part of the work.

The Durrat ut-Tāj is divided into an introduction (Fātiḥah), six books (Jumlah), and an Appendix (Khātimah), which are enumerated with all their numerous subdivisions, foll. 11 *b*—17 *a*. The main divisions are the following:—

Fātiḥah, treating of science in general and its branches, in three Faṣls, fol. 1 *b*. Jumlah I. Logic, in seven Maḳālahs, fol. 17 *a*. Jumlah II. Philosophy proper, فلسفه اولی, in two Fanns, fol. 45 *a*. Jumlah III. Physics, علم اسفل, in two Fanns, fol. 63 *b*. Jumlah IV.

Mathematics, علم اوسط, in four Fanns, fol. 81 *a*. Jumlah V. Metaphysics, علم اعلى, in two Fanns, fol. 242 *b*.

Khātimah, divided into the following four Kṭbs: 1. The fundamental principles of faith, اصول دين, fol. 264 *b*. 2. The secondary points, فروع دين, fol. 333 *a*. 3. Ethics, fol. 373 *a*. 4. Rules of religious life, سلوك, fol. 410 *b*.

The contents are fully stated in the *Jahr-bücher*, vol. 88, *Anzeigblatt*, pp. 17—21. See also Haj. Khal., vol. iii. p. 201, the Vienna Catalogue, vol. i. p. 35, Dorn, Preface to *Sehir-Eddin's Geschichte*, p. 7, and *Mélanges Asiatiques*, vol. ii. p. 57.

Add. 7695.

Foll. 148; 9½ in. by 5½; 19 lines, 2½ in. long; written in fair Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A portion of the same work, viz. the first Fann of Jumlah IV., treating of geometry, and corresponding to Add. 7694, foll. 81—140.

Add. 16,827.

Foll. 593; 9¾ in. by 6; 21 lines, 3½ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [WILLIAM YULE.]

نفائس الفنون في عرائس العيون

An encyclopædia of the sciences known to the Muslims.

Author: Muḥammad B. Maḥmūd ul-Āmulī,

محمد بن محمود الأملى

Beg. حمد و ثنا و شكرى انتها حضرت پادشاهى را

The author was a Mudarris in Sulṭāniyyah during the reign of Uljāitū (A.H. 703—716), and frequently engaged, as a decided Shi'ah,

in controversy with his famous Sunni contemporary, 'Azud ud-Dīn ul-Ījī (who died A.H. 756). He left, besides the present work, commentaries upon the *Kulliyāt* of the *Kānūn* of Ibn Sīnā, upon the *Kulliyāt* of the *Kānūn* of Sharaf ud-Dīn Ilāqī, and upon the *Mukhtaṣar fil-Uṣūl* of Ibn Ḥājib. See *Majālis ul-Mūminīn*, Add. 23,541, fol. 373, *Haft Iqlīm*, Add. 16,734, fol. 475. The first of the works above mentioned was written, according to Haj. Khal., vol. iv. p. 500, A.H. 753. See the Arabic Catalogue, pp. 222 *a*, 774 *a*.

The author states in his preface that he had devoted his whole life to the pursuit of science, and, having visited in his wanderings the leading scholars of the period, had availed himself of their teaching in every branch of knowledge, and written special works on several sciences. After an eulogy upon the reigning sovereign, "Jamāl ud-Dīn rad-Dunyā Abu Ishāk Maḥmūd Shāh," he dedicates the present work to a Vazīr designated by the following titles: مخدوم جهانيان صاحب قران دستور سلطان نشان آصف عهد و زمان واسطه قلاده سلك وزارت اله, but whose proper name does not appear. The preface concludes with a statement of the plan and divisions of the work, foll. 23 *b*—25 *b*.

Amīr Jamāl ud-Dīn Shaikh Abu Ishāk, whose father, Amīr Maḥmūd Shāh, had governed Fārs during the reign of Abu Sa'īd, made himself master of Shīrāz, A.H. 742, during the period of anarchy which followed the death of that sovereign, and, having added Isfahān to his dominions, remained for twelve years the recognized ruler of Fārs and 'Irāq. He succumbed at last to the rising power of Amīr Muḥammad Muzaffar, who wrested from him Shīrāz, A.H. 754, and, after seizing him in Isfahān, had him publicly executed in the former city, A.H. 757, according to Ḥāfiẓ Abrū, or A.H. 758, as stated by 'Abd ur-Razzāk; see Or. 1577, fol. 104, and Add. 17,928, fol. 98.

The date of composition, which is incidentally mentioned at the end of Muḥammad's life, fol. 270 *b*, is A.H. 735; but the historical section is brought down to the death of Abu Sa'īd and proclamation of Arpā Khān, which took place A.H. 736, and the preface, which names Shaikh Abu Ishāk as the reigning sovereign, cannot have been written before A.H. 742.

The work consists of two parts (Kism), treating respectively of the modern or Muslim sciences, and of those of the ancients.

Kism I. treats of eighty-five arts or sciences, in thirty-six Fanns, classed under four categories (Maḳālah) as follows:

Maḳālah I. comprises the literary sciences ادبيات in the following fifteen Fanns: 1. Writing, علم خط, fol. 25 *b*. 2. Language, علم لغة, fol. 30 *a*. 3. Flexion, علم تصريف, fol. 39 *b*. 4. Derivation, علم اشتقاق, fol. 45 *a*. 5. Syntax, علم نحو, fol. 48 *b*. 6. Rhetoric, علم بيان, fol. 53 *a*. 7. Eloquence, علم بديع, fol. 58 *b*. 8. Ornaments of speech, علم عروض, fol. 62 *b*. 9. Prosody, علم قوافي, fol. 71 *a*. 10. Rhymes, علم تقريض, fol. 78 *a*. 11. Poetical composition, علم امثال, fol. 82 *a*. 12. Proverbs, علم دواوين, fol. 86 *a*. 13. Knowledge of the Divans, علم انشا, fol. 99 *a*. 14. Epistolary composition, علم امثال, fol. 108 *b*. 15. Collection of revenue and account-keeping, علم استيفا, fol. 117 *b*.

Maḳālah II. Legal sciences, شرعيات, in nine Fanns: 1. Scholastic theology, علم كلام, fol. 125 *a*. 2. Exegesis of the Kūr'ān, علم تفسير, fol. 136 *a*. 3. Traditional sayings, علم اصول فقه, fol. 149 *a*. 4. Fundamental principles of the law, علم فقه, fol. 158 *a*. 5. Law, علم قرآت, fol. 168 *a*. 6. Various readings of the Kūr'ān, علم خلاف يا علم جدل, fol. 182 *a*. 7. Dialectic, علم خلاف يا علم جدل, fol. 194 *a*. 8. Forms of contracts and legal instruments,

علم شروط, fol. 200 *a*. 9. Forms of prayers, and the proper time for their recitation, علم دعوات, fol. 211 *b*.

Maḳālah III. Sufism, in five Fanns: 1. Religious life, سلوك. 2. True knowledge, علم حقيقه. 3. Degrees of knowledge, علم مراد, fol. 221 *a*. 4. Mystic meaning of the letters, علم حروف, fol. 228 *a*. 5. Moral perfection, علم فتوت, fol. 235 *a*.

Twenty-seven leaves having been lost after fol. 220, the first two of the above Fanns are wanting. They are found in the next copy, Add. 23,555, foll. 96 *a*—108 *b*.

Maḳālah IV. Branches of conversational knowledge, علوم محاورى, in seven Fanns, as follows: 1. The art of conversation, علم محاورت, fol. 242 *b*. 2 and 3. The science of dates and lives, علم سیر و علم تواریخ (an abridgment of universal history), fol. 257 *b*. 4. Religious systems and sects, مقالات اهل عالم, fol. 295 *a*. 5. Genealogy, علم انساب, fol. 303 *b*. 6. Battles and encounters (*i.e.* the expeditions of Muḥammad), علم المواقف, fol. 309 *b*. 7. The science of riddles, علم احاجى, fol. 322 *a*.

Kism II. comprises the following five Maḳālahs:—

Maḳālah I. Practical philosophy, حکمت علم تهذيب, in three Fanns, viz.: 1. Ethics, علم تهذيب, fol. 331 *a*. 2. Government of the family, علم تدبير منازل, fol. 344 *b*. 3. Government of the city, علم سياسة مدن, fol. 351 *b*.

Maḳālah II. Speculative philosophy, in four Fanns, viz.: 1. Logic, علم منطق, fol. 363 *a*. 2. The first philosophy, or introduction to metaphysics, علم فلسفه اولی, fol. 373 *b*. 3. Metaphysics, علم الهی, fol. 383 *b*. Physics, علم طبیعی, fol. 393 *a*.

Maḳālah III. Mathematics, in four Fanns, viz.: 1. Geometry, علم اسطقات, fol. 403 *a*.

2. Astronomy, علم اسطرانوميا, fol. 413 a. 3. Arithmetic, ارثماطيقى, fol. 419 a. 4. Music, موسيقى, fol. 429 a.

Maḳālah IV. Branches of physics, in nine Fanns, viz.: 1. Medicine, علم طب, fol. 443 b. (2. Alchemy, and 3. Magic, سيميا, are wanting; see Add. 23,555, foll. 225—234). 4. Interpretation of dreams, علم تعبیر, fol. 462. 5. Physiognomy, علم فراست, fol. 481 a. 6. Astrology, علم احكام نجوم, fol. 485 a. 7. Properties of natural objects, علم الخواص, fol. 493 b. 8. Physical crafts, علم الحرف الطبيعية, i. e. veterinary, falconry, agriculture, etc., fol. 509 b. 9. The art of holding the breath, and other austerities, practised by the Jogis of India, علم دم و علم وهم, fol. 514 a.

Maḳālah V. Branches of mathematics, in thirteen Fanns, as follows: 1. Spherology, علم هيئة, fol. 576 a. 2. Optics, علم مناظر, fol. 526 b. 3. Knowledge of the "intermediates," علم متوسطات, i. e. of nineteen treatises, which are taken up, in the mathematical course, between Euclid and Almagest, fol. 532 b. 4. Practical arithmetic, علم حساب, fol. 533 b. 5. Algebra, علم جبر و مقابله, fol. 540 a. 6. Surveying, علم مساحت, fol. 541 b. 7. Knowledge of the constellations, علم صور الكواكب, fol. 545 a. 8. The art of making almanacks, and using the astrolabe, علم ارقام واعمال زيج وتقويم واسطرلاب, fol. 549 a. 9. Geography, علم مسالك و ممالك, fol. 554 b. 10. Numerical diagrams, علم وفق اعداد, fol. 562 b. 11. Mechanics, علم حيل, fol. 576 b. 12. The art of divination, علم رمل, fol. 577 b. 13. Games, علم ملاعب, fol. 584 b.

Detailed accounts of the Nafā'is ul-Funūn will be found in the Vienna Jahrbücher, vol. 61, Anzeigeblatt, pp. 2—10, and in the Vienna Catalogue, vol. i. pp. 38—42. See also Haj. Khal., vol. vi. p. 364, Uri, p. 282,

and Mélanges Asiatiques, vol. iii. p. 734, vol. v. p. 261.

A full table of contents is prefixed, foll. 1—16; but the numbers indicating the folios do not apply to the present copy.

Add. 23,555.

Foll. 296; 14½ in. by 9½; 30 lines, 7 in. long; written by different hands, and in various characters, with 'Unvān and gold-ruled margins, apparently in the 14th century.

[ROBERT TAYLOR.]

The same work.

Two leaves, which contained the greater part of the preface (Add. 16,827, foll. 18 a—22 b), and about two pages at the end, are lost.

Contents: Kism I. Maḳālah I., fol. 5 b. Maḳālah II., fol. 53 b. Maḳālah III., fol. 96 a. Maḳālah IV., fol. 118 b.—Kism II. Maḳālah I., fol. 162 a. Maḳālah II., fol. 177 b. Maḳālah III., fol. 197 a. Maḳālah IV., fol. 216 b. Maḳālah V., fol. 260 a.

The following inscription in ornamented Kufi shows that this valuable copy, dating probably from the author's time, was written for a Vazir named Rukn ud-Dīn Salām Ullāh: برسم خزانه الكتب صاحب قران الاعظم ركن الحق والدين سلام الله على الله تعالى شانه. A diamond-shaped ornament on the same page contains what at first sight seems to be a geometrical design, but is in reality an inscription in a fanciful square character. It consists of honorific epithets applying to the same Vazir, of which the following may be deciphered صناديد الامم سلطان الوزرا والنقبا في العالم.

Add. 16,828.

Foll. 396; 12½ in. by 8½; 26 lines, 5½ in. long; written in Naskhi; dated Shavvāl, A.H. 1054 (A.D. 1644). [WILLIAM YULE.]

The same work.

This copy omits that part of the preface which contains the mention of the reigning sovereign and the dedication. It wants also the twelfth Fann of Maḳālah V., Kism II.

Add. 7718.

Foll. 286; 9½ in. by 6½; 17 lines, 3¾ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

The following detached sections of the same work.

Kism I., Maḳālah I., Fanns 7—15 (the last imperfect), fol. 2 *a*. Maḳālah II., Fann 9, fol. 68 *a*. Maḳālah III., complete, with the exception of the third Fann, fol. 71 *b*.

Kism II. Maḳālah II., Fann 1, fol. 116 *a*. Maḳālah I., Fanns 1—3, fol. 126 *b*.

Kism I. Maḳālah IV., Fanns 1—7, fol. 158 *b*.

Kism II. Maḳālah IV., Fann 4 (here numbered 6), fol. 241 *b*. Fann 5 (numbered 7), fol. 261 *b*. Fann 9, fol. 264 *b*. Fann 10, fol. 283 *b*. The last is defective at the end.

PHILOSOPHY.

Add. 16,659.

Foll. 582; 9 in. by 6; 31 lines, 3¾ in. long; written in small Naskhi, with 'Unvāns, and ruled margins, dated (fol. 34 *b*) A.H. 1182 (A.D. 1768). [WILLIAM YULE.]

Philosophical works of Abu 'Alī Ibn Sinā.

The contents are mostly Arabic, and have been described in the Arabic Catalogue, pp. 447—451. The following are Persian:

I. Foll. 101—140. A Persian version of the second, or metaphysical, part of the work entitled *الاشارات والتنبیيات* which is, according to Ibn Abi Usaibi'ah, Add. 7340, fol. 127 *a*, the latest and most excellent of Ibn Sinā's philosophical writings.

Beg. سپاس ان خداي را که آفریدگار جهان است

The translation is divided, like the original, in ten sections called *انماط*. The contents of the work, and the numerous commentaries written upon it, are stated by Haj. Khal., vol. i. p. 300. Compare Uri, pp. 118, 119, Casiri, p. 195, the Petersburg Catalogue, p. 60, and the Leyden Catalogue, vol. iii. p. 320.

II. Foll. 228—235, حکمت الموت "Philosophy of death," a treatise attributed in the subscription to Abu 'Alī Sinā.

Beg. ببايد دانستن که اول چیزی که بر بندگان واجبست شناختن حق است

The author states that he wrote it at the request of one of his disciples, whose mind had been enlightened by true knowledge, and warns readers against divulging it to those who were still groping in the dark ways of received belief.

This work, which is not mentioned by Ibn Abi Usaibi'ah, is distinct from the treatise entitled *فی دفع الغم من الموت*, noticed in the Leyden Catalogue, vol. iv. p. 312.

III. Foll. 258—352. Dānish Nāmāh i 'Alā'i, the work described vol. ii. p. 1.

IV. Foll. 373—381. شرح معراج, a tract on the spiritual interpretation of Muḥammad's ascension.

Beg. سپاس خداوند آسمان و زمین را ستایش

The author, who does not give his name, states at the beginning, that he had written this tract in answer to the repeated questions of a friend, and with the permission of a spiritual guide designated as *مجلس عالی علائی* and further on as *ذات شریف علامه الدوله*.

No work of the kind is mentioned among the writings of Ibn Sinā, either by 'Abd ul-Vāhid Jūzjānī, or by Ibn Abi Usaibi'ah. Its attribution to the celebrated philosopher rests on the doubtful authority of Haj. Khal., vol. iii. p. 443, on the heading in the present

MS. : این رساله ایست در معراج که شیخ الرئيس ابو علی سینا ساخته است and on a similar title in another copy, Add. 16,839, art. xxv. It was probably suggested by the 'Alā ud-Daulah mentioned in the preface, who, however, as a religious teacher, has nothing but the name in common with the prince to whom the Dānish Nāmāh was dedicated. A celebrated saint of that name, 'Alā ud-Daulah Simnānī, died A.H. 736; see Nafahāt, p. 524.

V. Foll. 381—402. A Persian version of Ibn Sīnā's treatise on the immortality of the soul, ترجمه رساله المعاد للشيخ الرئيس

Beg. سپاس مر خدا را که هستی همه حقایق ازوست

The translator, whose name does not appear, states that, having been shown by a friend a version which was found to be much abridged and defective, he undertook at his desire to write the present fuller and more faithful translation. It is divided into sixteen chapters (Faṣl).

The original work کتاب المعاد was written, according to Ibn Abi Uṣaibi'ah, Add. 7340, fol. 27 a, in Rai for Majd ud-Daulah. See Arabic Catalogue, p. 450, art. xxxii., and Haj. Khal., vol. iii. p. 442.

VI. Foll. 403—410. A shorter version of the same work, in sixteen chapters (Bāb), with the heading : ترجمه رساله النفس للشيخ الرئيس

Beg. الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان

VII. Foll. 411—413. A short metaphysical tract on the origin and end of existence, with the heading : رسالة المبدأ والمعاد

Beg. الحمد لله . . . اما بعد بدانکه غرض از علم الهی معرفت مبدء و معاد است

It is divided into two parts (Kism); the first, treating of the origin, comprises six chapters (Faṣl), the second, treating of the end, four. This short tract is distinct from the work entitled کتاب المبدء والمعاد which was written, according to 'Abd ul-Vāhid, in Jur-

jān, for Abu Muḥammad Shīrāzī. See Haj. Khal., vol. iii. p. 442, and the Arabic Catalogue, p. 450, art. xxiii.

VIII. Foll. 424—435. A Persian commentary upon Ibn Sīnā's allegorical tract, شرح رسالة الرموزة المسماة برسالة الطير للشيخ الرئيس

Beg. of the Comm. کثرت القماس دوستان و بزرگان مرا دلیر کردانید

The commentator, who is named in the subscription الشیخ الفاضل عمر بن سهلان الساوی was a metaphysician, of the time of Sultan Sanjar (A.H. 512—548); see Haj. Khal., vol. iii. p. 412. The allegory is intended to show, according to 'Abd ul-Vāhid, by what steps the author had attained true insight. See Haj. Khal., vol. iii. p. 418, and the Leyden Catalogue, vol. iii. p. 329.

On fol. 4 is a note by Abu Tālib ul-Ḥusainī, stating that he had bought this volume in Murshidābād, A.H. 1208, on his way from Calcutta to Lucknow.

Add. 16,829.

Foll. 249; 8½ in. by 4¾; 17 lines, 2¾ in. long; written in small Nestalik, apparently in the 18th century. [WM. YULE.]

I. Foll. 1—42. دانش نامه جهان A treatise on physics.

Author: Ghiyāṣ ud-Dīn 'Alī ul-Ḥusainī ul-Iṣfahānī, غیاث الدین علی الحسینی الاصفهانی

Beg. سزاوار ستایش و سپاس مبدعیست که باقتضای ذاتی

Short extracts and tables of contents of the same work are to be found in Or. 1839, fol. 267, and Or. 1947, fol. 37, where, to the author's name, as given above, the patronymic ابن علی میران is added.

The author mentions occasionally phenomena observed by himself in Badakhshān (see foll. 28 b, 38 b), while he speaks of Tur-kistān and Fārs by hearsay. From the fact

that he refers to Fakhr ud-Dīn Rāzī, fol. 29 *b*, as one of the "moderns," it may be inferred that he was not considerably later than that philosopher, who died A.H. 606.

A short preface is devoted to considerations on true immortality, which is shown to consist of the good name or useful work which inan leaves behind him. The work, which is described as فوائد از علم حکمت طیبی, comprises ten sections called Faṣl, twenty more termed Aṣl, four entitled Natijah, and an appendix (Khātimah), the headings of which are given in the preface. The first series, beginning on fol. 4 *b*, contains elementary notices on the spheres, the elements, and bodies in general. The second, or Aṣls, fol. 13 *a*, treats of meteorological phenomena, such as vapours, winds, rain, thunder, shooting stars, etc. The four Natijahs, beginning fol. 40 *a*, treat severally of minerals, plants, animals, and man, and the Khātimah of the anatomy of the human body.

The present copy breaks off after the first five pages of Natijah I.

II. Foll. 43—249, Arabic tracts. See the Arabic Catalogue, p. 455.

Add. 25,869.

Foll. 87; 8½ in. by 4½; 18 lines, 2¼ in. long; written in small Nestalik, apparently in the 17th century. [WM. CURETON.]

Commentary upon a short treatise on logic, with the text.

The MS. is slightly defective at the beginning, and contains neither title nor author's name. The treatise is divided into several short sections headed فصل, but not numbered. It is found, without commentary, in another MS., Add. 7720, art. I., where it begins as follows: بدانکه آدمی را قوتیست دراکه که منتقش گردد دروی صوراشیا چنانکه در آئینه لیکن در آینه حاصل نشود مکر صور محسوسات

The first word of the text in the present

MS., fol. 1 *a*, is قوتیست, which is explained as follows: قوت در اصطلاح چیز یست که مبداء تاثیر در غیر شود و تاثیر ازو باشد و مراد باو اینجاست ناطقه است

The commentator refers occasionally, foll. 12 *b*, 62 *b*, to glosses written by the author of the treatise upon the Shamsiyyah, a well-known manual of logic, written in the time of Hulākū; see Arabic Catalogue, pp. 250 *a*, 775 *b*.

A former owner, Muḥammad 'Alī, states at the end that the MS. came into his possession A.H. 1089.

Add. 26,288.

Foll. 180; 13 in. by 7½; 25 lines, 4¾ in. long; written in cursive Nestalik, apparently in the 18th century. [WM. ERSKINE.]

A philosophical treatise, without preface, title, or author's name, endorsed کتاب موسوم برایات عالیات اسم مولف معلوم نشده
رایت در بیان تعریف حکمت بدانکه در
اخلاق ناصری در تعریف حکمت

It treats at considerable length of questions of metaphysics and physics, in a number of sections headed رایت, and contains extensive extracts from the following works: a commentary on the Akhlāk i Nāṣiri, the Ḥayāt un-Nufūs, and the Gauhar i Murād, the last of which was written in the reign of Shāh 'Abbās II.; see vol. i. p. 32 *a*.

ETHICS.

Or. 457.

Foll. 120; 11 in. by 6¾; 27 lines, 4½ in. long; written in Naskhi, with ruled margins, apparently in the 18th century.

جاویدان خرد

Moral precepts of the ancient sages of

Persia, India, Arabia, and Greece, collected by Aḥmad B. Muḥammad B. Miskavaih, who died A.H. 421 (see Arabic Catalogue, p. 627 *a*), and translated from the Arabic by Taḳī ud-Dīn Muḥammad B. Shaikh Muḥammad ul-Arrajānī ut-Tustarī, تقى الدين محمد

بن شيخ محمد الارجاني ثم التستري

نورانی تر آیتی که سیمرخ قاف بلاغت و براءت. Beg.

Taḳī Shushtarī, a scholar and poet of Persian birth, repaired to the court of Akbar, by whose command he turned the Shāh-nāmāh into prose. He was appointed to the office of Ṣadr by Jahāngīr, in whose reign he died. See Badaoni, vol. iii. p. 256, Ṭabaḳāt i Shāhjahānī, Or. 1673, fol. 296, and Riyāz ush-Shu'arā, Add. 16,729, fol. 196. He describes himself in the preface as a servant of Jahāngīr, and states that it was by that emperor's order that he translated the above work, which was written in an elegant, but abstruse, language.

Contents: Preface of the translator, fol. 3 *b*. Preface of Ibn Miskavaih, fol. 5 *a*. Precepts of Hūshang, fol. 6 *a*. How the Jāvidān Khirad came to Māmūn, fol. 15 *b*. Precepts of Buzurjmihr, fol. 20 *a*, Kisrā Kubād, fol. 27 *b*, Nūshirvān, fol. 32 *a*, Bahman B. Isfandi-yār, fol. 38 *a*. Maxims of the sages of India, fol. 59 *a*, of 'Alī, fol. 70 *b*, Luḳmān, fol. 79 *a*, Ḥasan Baṣrī, fol. 94 *a*, Aktham B. Ṣaifi, fol. 99 *a*. Proverbs of the Arabs, fol. 111 *b*. Hermes and Greek sages, fol. 119 *a*. The present copy breaks off in a notice on Diogenes.

For accounts of the original work of Ibn Miskavaih see Haj. Khal, vol. i. p. 213, vol. ii. p. 581, the Bodleian Catalogue, vol. i. p. 86, vol. ii. p. 576, S. de Sacy, Notices et Extraits, vol. x. p. 95, and the Leyden Catalogue, vol. iv. p. 191.

Add. 5626.

Foll. 272; 9 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$; 12 lines, 3 in. long; written in fair Nestalik, on gold-
VOL. II.

sprinkled paper, with 'Unvān and gold-ruled margins; dated A.H. 997 (A.D. 1589).

[NATH. BRASSEY HALHED.]

اخلاق ناصري

A treatise on ethics.

Author: Naṣīr ud-Dīn Muḥammad B. Muḥammad B. ul-Ḥasan uṭ-Ṭūsī, نصير الدين

محمد بن محمد بن الحسن الطوسي

Beg. محمد نبی و مدح بیعد لایق حضرت عزت
مالك الملكى

This celebrated philosopher and astronomer was born in Ṭūs, A.H. 507, and died in Baghdād, A.H. 692. Notices on his life are to be found in the Ḥabīb us-Siyar, vol. iii., Juz 1., p. 60, Haft Iḳlīm, Add. 16,734, fol. 407, and Majālis ul-Mūminīn, Add. 23,541, fol. 368. See also Jourdain, Mémoire sur l'observatoire de Méraghah, and Audiffret, Biographie Universelle, voce Nassir-eddyn.

He states in the preface that, having been desired by the governor of Ḳuhistān, Naṣīr ud-Dīn 'Abd ur-Raḥīm B. Abi Maṣṣūr, to translate into Persian the Kitāb uṭ-Ṭaḥārah of Abū 'Alī B. Muḥammad Ibn Miskavaih (see the Arabic Catalogue, p. 745 *b*), he had complied with his wish by writing an abridged version of that treatise, to which he had added the ethics of civil and domestic life, and had given to the work a title derived from his patron's name.

Naṣīr ud-Dīn, surnamed Muḥtasham, was governor of Ḳuhistān under the Ismā'īlī prince 'Alā ud-Dīn Muḥammad, who died A.H. 653, and under his successor Rukn ud-Dīn Khwurshāh. On the approach of the Moghul army in the same year, he came out of his fortress, Sartakht, and made his submission to Hulāgū, by whom he was graciously received, and appointed to a post of honour; but he was enfeebled by old age, and died shortly after, A.H. 655. See Rashīd ud-Dīn, Jāmi' ut-Tavārikh, Add. 16,688, fol.

90. The author, who was then with Rukn ud-Dīn Khwushāh, in Maimūndiz, urged that prince to submit to the conqueror. He was employed by him in his negotiations with Hulāgū, and passed with him into the Moghul's camp on the first of Zulka'dah, A.H. 654. The circumstances of his stay at the Ismā'ili court and of his reception by Hulāgū are told in the *Jāmi' ut-Tavārikh*, l. c., in *Rauzat uṣ-Ṣafā*, Bombay edition, vol. v. p. 70, and in *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 80, vol. iii., Juz 1, p. 54.

In a later preface, subsequently prefixed to the work, Naṣir ud-Dīn, alluding to his rescue by a powerful prince from the hands of the infidels (*Malāhidah*), apologizes for the praises he had been compelled by circumstances to bestow upon those unbelievers, and requests the owners of the first edition to substitute the present preface for the former.

One only of the Museum copies, Add. 25,843, contains the earlier preface, which contains eulogies upon 'Alā ud-Dīn Muḥammad and Nāṣir ud-Dīn 'Abd ur-Raḥīm.

Several editions of the *Akhlāk i Nāṣirī* have been published in India, Bombay, A.H. 1267, Calcutta, A.H. 1269, Lucknow, A.H. 1286, Lahore, A.D. 1865. A sketch of its contents has been given by Lieut. E. Frisell in the *Bombay Transactions*, vol. i. pp. 17—40. See also Abul Faraj, *Historia Dynastiarum*, p. 358, *Fleischer, Dresden Catalogue*, No. 343; Schier, *specimen editionis libri اخلاق ناصری*, Dresden, 1841, and Sprenger, *Zeitschrift*, vol. xiii. pp. 539—41.

The last page of the MS. contains three 'Arz-Didāh, the first two of which are dated the 13th and the 37th year of the reign (of Aurangzib).

Add. 7616.

Foll. 218; 9 in. by $5\frac{1}{2}$; 13 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Šubāh of

Orissa, Muḥarram, A.H. 103, probably for 1003 (A.D. 1594). [Cl. J. Rich.]

The same work.

Add. 16,815.

Foll. 243; 9 in. by 5; 14 lines, $2\frac{3}{4}$ in. long; written in Indian Nestalik; dated Ramaẓān, A.H. 1063 (A.D. 1653).

[WM. YULE.]

The same work.

Add. 18,808.

Foll. 236; 9 in. by $5\frac{1}{2}$; 14 and 15 lines, $3\frac{1}{4}$ in. long, in a page, written in Indian Nestalik, probably in the 17th century.

The same work.

Add. 26,290.

Foll. 151; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 16 lines, $3\frac{7}{8}$ in. long; written in a cursive Indian character, in Aḥmadnagar, apparently in the 17th century.

[WM. ERSKINE.]

لوامع الاشراف في مكارم الاخلاق

A treatise on ethics.

Author: Muḥammad B. As'ad Davānī,

محمد بن اسعد دواني

Beg. افتتاح كلام بزام واجب الاعظام سلطاني سزد

Jalāl ud-Dīn Davānī, who is also called Šiddīkī, as claiming descent from Abu Bakr Šiddīq, was reputed the greatest philosopher of his time. He was born, A.H. 830, in Davān (spelt Davvān by Yāqūt), a village of the district of Kāzarūn, in which his father, Sa'd ud-Dīn As'ad, was Kāzī, and spent the greater part of his life in Shīrāz, dividing his time between his professorial duties in the Madrasah called Dār ul-Aitām, and his functions as Kāzī of the province of Fārs. He died A.H. 908 near Kāzarūn, and was buried in

his native place. See Ḥabīb us-Siyar, vol. iii., Juz 4, p. 111, Tuḥfah i Sāmī, Add. 7670, fol. 46, Mirāt ul-Advār, Add. 7650, fol. 229, and Majālis ul-Mūminīn, Add. 16,716, fol. 404.

After an eulogy on the reigning sovereign, Ḥasan Beg Bahādur Khān, the author states that he had written the present work at the request of that prince's son, Sulṭān Khalīl.

Ḥasan Beg, the founder of the Ak-Kūyunlu dynasty, died A.H. 882, after a reign of nine years and a half. His eldest son Khalīl, who during his father's life had been governor of Fārs, succeeded him on the throne, from which he was soon deposed by his brother Ya'kūb Beg. See Jahānārā, Or. 141, fol. 190, and Mirāt ul-Advār, Add. 7650, fol. 228.

The work, which is commonly known as Akhlāk i Jalālī, is divided into an introduction and the following three books, called لایحه, and subdivided into chapters, لایحه : I. Ethics proper, در تهذیب اخلاق, fol. 19 b. II. Government of the family, در تدبیر منزل, fol. 83 a. III. Government of the city, در تدبیر مدن, fol. 100 a.

The author acknowledges, fol. 144 a, that he had drawn most of its contents from Naṣīr ud-Dīn Tūsī's work, Akhlāk i Nāṣirī. See Haj. Khal. vol. v. p. 341, and vol. i. p. 202, Stewart's catalogue, p. 51, the Munich catalogue, p. 62, the Copenhagen catalogue, p. 6. The Akhlāk i Jalālī has been printed in Calcutta, A.D. 1810, and in the press of Navalkishor, A.H. 1283. An English translation by W. F. Thompson has been published under the title of "Practical Philosophy of the Muhammedan people," London, 1839.

Add. 25,845.

Foll. 381; 7½ in. by 4¾; 13 lines, 2½ in. long; written in a cursive Indian Nestalik, probably in the 18th century. [WM.CURETON.]

The same work.

Add. 25,844.

Foll. 230; 8½ in. by 6; 11 lines, 3½ in. long; written in large Nestalik, with gold-ruled margins, apparently in the 18th century. [WM. CURETON.]

اخلاق محسنی

A work on ethics.

Author: Ḥusain ul-Kāshifī, حسین الکاشفی (died A.H. 910; see p. 9 b.)

Beg. حضرت پادشاه علی الاطلاق عزت کلمته وجلت عظمته

After mentioning, as the reigning sovereign, Abul-Ghāzī Sulṭān Ḥusain, the author praises one of that Sultan's sons, Abul-Muḥsin, for his noble qualities, of which, he says, he had given a signal proof by his dutiful behaviour when, at the first beck of his father, he left the seat of his government, Merv, to come to Court. It was on that occasion that the author, having paid his respects to the Prince, wrote the present book as a suitable offering for him, and graced it with his name. It is stated in a versified chronogram at the end that it was completed A.H. 900, a date expressed by the above title.

Abul-Muḥsin did not long continue to deserve the author's commendation, for in A.H. 904 he combined with his brother, Muḥammad Muḥsin, governor of Abivard, to raise the standard of rebellion. He was, however, defeated by his father, and subsequently repaired to the capital, where he received his pardon, A.H. 906. See Ḥabīb us-Siyar, vol. iii., Juz 3, pp. 280, 283, 260.

The Akhlāk i Muḥsinī has been edited in Hertford, 1823 and 1850, in Calcutta, in the Selections for the use of students, 1809, and in Lucknow, A.H. 1279. An English translation by H. G. Keene has been published in Hertford, 1851. See Garcin de Tassy, Notice du traité persan sur les vertus, de Hussein Vaëz, Paris, 1837, Krafft's cata-

logue, p. 183, the Copenhagen catalogue, p. 6, the Munich catalogue, p. 63, and the St. Petersburg catalogue, p. 257.

POLITICS.

Add. 23,516.

Foll. 153; $8\frac{1}{4}$ in. by $4\frac{1}{4}$; 17 lines, 3 in. long; written in Nestalik; dated Aḥmadābad, Rajab, A.H. 1032 (A.D. 1623).

[ROBERT TAYLOR.]

A treatise on the art of government.

Author : Nizām ul-Mulk, نظام الملك

Beg. سپاس خدا را عز و جل که آفرید کار زمین
و آسمانست

This celebrated Vazīr, the first who bore the title of Nizām ul-Mulk, and whose proper name was Abu 'Alī ul-Ḥasan B. 'Alī, was born in Tūs, A.H. 408. He carried on for thirty years, under Alp Arslān and Malak Shāh, the government of the vast empire of the Saljūkis, until he fell under the dagger of an assassin, near Nahāvand, A.H. 485. Accounts of his life will be found in Ibn Khallikān, de Slane's translation, vol. i. p. 413, Kāmil, vol. x., pp. 137—142, Rauzat us-Ṣafa, Bombay edition, vol. iv. pp. 85—90, and Ḥabīb us-Siyar, vol. ii., Juz 4, pp. 90—93.

The present work, which is designated by the editor in his epilogue as کتاب سیاست, is called in the subscription سیر املح المتکلمین خواجه نظام الملك. It is generally known by the title of سیر الملوك, which is found in the heading of another copy, Or. 1930. The same title is assigned to it by Haj. Khal., vol. iii., p. 638, who adds that it was written for Malak Shāh, A.H. 469. The author of the Guzidah, who mentions it among his sources,

Add. 22,693, fol. 3 a, calls it سیر الملوك نظام الملكى. See also Mélanges Asiatiques, vol. v. p. 236, vol. vi. p. 114, the Library of King's College, Cambridge, No. 219, and Sir Wm. Ouseley's Collection, No. 475.

The Siyar ul-Mulūk was published some years after the author's death. The editor, Muḥammad, who describes himself as the copyist of the Royal Library, ناسخ کتابهای خزانه, and further on, fol. 151 a, محمد ناسخ نویسنده, gives the following account of its origin:—In A.H. 484, Malak Shāh ordered some of the great office-holders of his court, such as Nizām ul-Mulk, Sharaf ul-Mulk, Taj ul-Mulk, Majd ul-Mulk, and others, to submit to him in writing their ideas for the better government of the empire and the management of secular and religious concerns. The memoir of Nizām ul-Mulk met with the Sultan's complete approval, and was by his order transcribed for the royal library.

The work in its present shape consists of fifty chapters (Faṣl). Nizām ul-Mulk, who had, according to the editor's statement, written in the first instance only thirty-nine, added subsequently eleven more, suggested by dangers he saw threatening from certain enemies of the state, at the same time enlarging those he had previously written. When he set out, A.H. 485, on his last journey to Baghdād, he left his work for transcription in the hands of the editor, who, after the author's death, did not think it advisable to publish it, until the time came when the reign of justice and Islām was restored by the "Master of the World." At the end is a Kaṣidah in praise of the work of Nizām ul-Mulk, addressed to that new sovereign, who is there mentioned by name. It was Ghiyāṣ ud-Dīn Muḥammad, son of Malak Shāh, whose accession in A.H. 498 restored for a time peace to the distracted empire.

The following are the headings of the chapters:—

- ۱ اندر احوال روزگار و مدح خداوند عالم
- ۲ اندر شناختن نعمت ایزد تعالی
- ۳ اندر مظام نشستن پادشاهان و سیرت نیکو ورزیدن
- ۴ اندر اعمال و پرسیدن احوال وزیران و غلامان
- ۵ اندر مقطعان و پرسیدن با رعایا که چو میزنند
- ۶ اندر پرسیدن احوال قاضیان و خطیبان و محتسبان و رونق کار ایشان
- ۷ اندر پرسیدن حال عامل و شحنة و رونق کار ایشان
- ۸ اندر پژوهش کردن و پرسیدن ارکان دین و شریعت
- ۹ اندر مشرفان دولت و کفاف ایشان
- ۱۰ اندر صاحب خیران و منہیان و تدبیر ملک کردن
- ۱۱ اندر تعظیم داشتن فرمانها و مثالها که از درگاه نویسند
- ۱۲ اندر غلام فرستادن از درگاه بهمهات
- ۱۳ اندر جاسوسان فرستادن و تدبیر کردن اندر صلاح ملک و رعیت
- ۱۴ اندر برندگان سگان (و پیکان) بر مداومت
- ۱۵ اندر احتیاط کردن پروانها بمستی و هشیاری
- ۱۶ اندر وکیل در خاص و رونق کار او
- ۱۷ اندر ندیمان و نزدیکان ملک
- ۱۸ اندر مشاورت کردن با دانایان و پیران درگاه
- ۱۹ اندر مفردان و برک و تیمار و تدبیر ایشان
- ۲۰ اندر سلاح مرصع و ترتیب آن
- ۲۱ اندر احوال رسولان و ترتیب کار ایشان
- ۲۲ اندر ساخته داشتن علف در منزله
- ۲۳ اندر روشن داشتن احوال لشکر
- ۲۴ اندر لشکر داشتن از هر جنس و مقیم داشتن بر درگاه
- ۲۵ اندر داشتن ترکمانان در خدمت بر مثال غلامان
- ۲۶ اندر زحمت نا کردن بندگان وقت خدمت و ترتیب کار ایشان بر پرورش
- ۲۷ اندر ترتیب بار دادن خاص و عام

- ۱۸ اندر مجلس شراب و ترتیب و شرایط آن
- ۲۱ اندر ترتیب ایستادن بندگان و کهتران بوقت خدمت
- ۳۰ اندر ساختن تچمل و سلاح و آلت جنگ و سفر
- ۳۱ اندر حاجات و التماس لشکر و خدم و حشم
- ۳۲ اندر عتاب کردن با بندگان یا بر کشیدن هنگام کناه
- ۳۳ اندر کار با پاسبانان و نوبتیان و دریابان
- ۳۴ اندر نهادن خوان نیکو و ترتیب آن پادشاه را
- ۳۵ اندر حق گذاردن خدمتکاران شایسته
- ۳۶ اندر احتیاط کردن اقطاع مقطعان
- ۳۷ اندر شتاب ناکردن در کارها پادشاه را
- ۳۸ اندر امیر جرس و جوب داران و اسباب سیاست
- ۳۹ اندر بخشودن پادشاه بر خلق خدای و هر گاری و هر رسمی باز بر قاعده خویش آوردن
- ۴۰ اندر معنی القاب
- ۴۱ اندر آن که دو عمل يك تن را نا فرمودن و معطلان را عمل نا فرمودن و محروم گذاشتن
- ۴۲ اندر معنی اهل شر و نگاه داشتن مرتبت سران سپاه
- ۴۳ اندر نمودن احوال بدمذهبان این ملک که دشمن اسلام اند
- ۴۴ اندر خروج کردن مزدك و مذهب او و نوشیروان هلاک کردن جمله قوم را
- ۴۵ اندر خروج سینا و کبر بر مسلمانان از نیشابور بری
- ۴۶ اندر بیرون آمدن باطنیان و قرمطیان در کوهستان عراق و شام و خراسان و خوزستان و لحصا و مغرب و بحرین و فتنهای ایشان
- ۴۷ اندر خروج خرم دینان در اصفهان و آذربایجان
- ۴۸ اندر خزینه داشتن و قاعده و ترتیب آن در نگاه داشتن
- ۴۹ اندر گذاردن وجواب دادن شغل متظلمان و انصاف دادن
- ۵۰ اندر نگاه داشتن حساب و مال ولایت و نسق آن

The work is written in plain and archaic language. It contains many historical narratives and anecdotes relating to former dynasties, especially to the Abbasides, Āl i Buvaih, Sāmānis and Ghaznavis. Sometimes the author relates incidents of his own life, as for instance, fol. 62 *a*, his sending a secret emissary to watch and report upon the private utterances of the envoy of Shams ul-Mulk, Khān of Māvārā un-Nahr. Chapters 44—47 have a special historical value; they treat of the rising of some subversive sects, such as the followers of Mazdak, the Bāṭinis, Karmāṭis, and Khurramdīnān.

On fol. 151 *b*, is found a subscription transcribed from an earlier MS., which is stated to have been written in the town of Urmiyah, A.H. 564, by order of the Amīr Ḥājib Alp Jamāl ud-Dīn.

Or. 256.

Foll. 93; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 11 lines, $2\frac{3}{8}$ in. long; written in neat Nestalik; dated Sha'bān, A.H. 1127 (A.D. 1716).

[GEO. WM. HAMILTON.]

Counsels of Nizām ul-Mulk to his son, Fakhr ul-Mulk, respecting the responsibilities of the Vazīrate, illustrated by incidents of his own life, and various historical anecdotes.

It appears from the preface, which is slightly defective at the beginning, that the work was dedicated to an Amīr Fakhr ud-Dīn Ḥasan, أمير فخر الدولة و الدين حسن بن الصدر المبرور, on his appointment as Vazīr (in whose reign is not stated). The genealogy of that personage is traced up to the great Nizām ul-Mulk, who was his ancestor in the twelfth degree. It shows also that the Vazīr's great-grandsire, Amīr Mu'izz, had been Šāhib Divān, or first Vazīr, to Tughātimūr, who reigned in Khorasan from A.H. 735—753. (See Jahānārā, and Ḥāfiẓ Abrū, fol. 298.) From this it may be inferred that the

work was written in the ninth century of the Hijrah. The compiler, whose name does not appear, states that he had drawn the contents partly from books, and partly from traditions handed down in his family, which was also descended from Nizām ul-Mulk.

Fakhr ul-Mulk (Abul-Muẓaffar 'Alī), to whom the counsels are addressed, was the eldest son of Nizām ul-Mulk. Appointed Vazīr by Barkyārūḡ, A.H. 488, he afterwards held the same office under Sanjar in Naishāpūr, until he was assassinated, like his father, A.H. 500. See Kāmil, vol. x., pp. 172, 287.

The work, which is designated in the preface as "the Counsels," نصائح, is more generally known by the name of وصاى نظام الملك, by which it is referred to in the Rauzat uṣ-Ṣafā (Notices et Extraits, vol. ix. p. 149, and the Ḥabib us-Siyar, vol. ii., Juz 4, p. 91). Compare Hammer, History of the Assassins, p. 45, and Mélanges Asiatiques, vol. vi., p. 115. Several extracts, translated by a Munshī, will be found, under the title of Majma'i Wasáyá, in Sir H. Elliot's History, vol. ii. pp. 485—504.

Contents: Preface, fol. 4 *a*. Muḡaddimah. Notice on the life of Nizām ul-Mulk, fol. 5 *b*. Faṣl I. Warnings against the dangers of the Vazīrate, fol. 13 *a*. Faṣl II. Rules and duties of the Vazīrate, fol. 42 *b*.

Another copy, Add. 26,267, begins as follows:

شرایف تحمیدات پادشاهی راست که انبساط فخر دین

A short notice on the work is prefixed to the present volume, foll. 2, 3. It is signed نیر رخشان, and dated Dehli, April 17, 1866. Nayyir i Rakhlshān is the *nom de plume* of Navvāb Muḡammad Ziyā ud-Dīn Aḡmad Khān, son of Navvāb Aḡmad Bakhsh Khān, a distinguished scholar and poet of Dehli, to whom Sayyid Aḡmad Khān has devoted a notice in his Āṣār uṣ-Ṣanādīd, vol. iv. p. 152.

Or. 254.

Foll. 72; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 15 lines, 2 $\frac{1}{2}$ in. long; written in neat Nestalik, apparently in the 15th century. [GEO. WM. HAMILTON.]

A work treating of the duties of kings and the art of government.

Author: Islām B. Aḥmad B. Muḥammad ul-Ghazzālī, [sic] محمد بن احمد بن محمد الغزالي

Beg. حمدى كه اسماع ارباب صوامع جوامع ملكوت

The preface contains a wordy panegyric on the reigning sovereign, Amīr Sulṭān Ḥusain. It includes a Kaṣidah in his praise by Sal-mān, the court poet of the Ilkānis, which leaves no doubt as to his identity. Sulṭān Ḥusain was the son of Shaikh Uwais, the second prince of the Ilkānī dynasty. He ascended the throne in Tabriz, after his father's death, in A.H. 776, and was put to death, after a short and chequered reign, A.H. 784, by his brother, Sulṭān Aḥmad. See Rauzat uṣ-Ṣafā, vol. v., p. 172, and Ḥabib us-Siyar, vol. iii., Juz 1, p. 137.

It is stated in the preface that the work had been originally written in Greek by Aristotle, and that the present version was made from the Arabic by order of Sulṭān Ḥusain. A legendary account of Alexander and his "Vazir," the sage Aristotle, حكيم ارسطاطليس, foll. 15 a—25 b, is prefixed to the treatise, which purports to contain the precepts addressed by that philosopher to his sovereign.

The work is written in prolix and ornate prose, interspersed with numerous verses. The present copy is imperfect at the end.

The MS. is endorsed سلوك السلطنة, and on the first page is written the following title: هذا كتاب من تصنيف الامام الهمام امير اسلام بن احمد بن محمد الغزالي في معرفه سلوك السلطنة

The same page is covered with the notes and seals of former owners. One of the latter contains the name of an Amīr of Shāhjahān's reign with the date 1054, while some of the more recent belong to the kings of Oude.

Add. 7618.

Foll. 250; 10 $\frac{3}{4}$ in. by 9; 15 lines, 3 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 996 (A.D. 1588). [CL. J. RICH.]

ذخيرة الملوك

A treatise on political ethics, and the rules of good government.

Author: 'Alī B. ush-Shihāb ul-Hamadānī,

على بن الشهاب الهمداني

Beg. حمد بسيار وثنای بي شمار حضرت ملكي را كه اسباب معاش

Amīr Sayyid 'Alī B. Shihāb ud-Dīn B. Mir Sayyid Muḥammad ul-Ḥusainī, of Hamadān, a celebrated saint, and founder of an order of Ṣūfis, led the itinerant life of a Darvish, and is said to have visited all parts of the Muslim world. He is especially known as the apostle of Kashmīr, which he entered, in A.H. 781, with a train of seven hundred followers, and where he acquired great influence on the Sultan Kūṭb ud-Dīn. He spent in that country the last years of his life, died shortly after setting out on his return to Persia, on the 6th of Zulhijjah, A.H. 786, at the age of seventy-three, and was buried in Khuttilān. Notices on his life will be found in Javāhir ul-Asrār, Add. 7607, fol. 121, Majālis ul-Mūminīn, Add. 23,548, fol. 340, Nafahāt ul-Uns, Calcutta ed., p. 515, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 87, Vākī'at i Kashmīr, Add. 26,282, fol. 40, and Newall, History of Cashmere, Journal of the Asiatic Society of Bengal, vol. xxiii., p. 414, and vol. xxxiii., p. 278. Some of his works are mentioned in the Arabic Catalogue, 406 a.

The Zakhīrat ul-Mulūk is divided into ten books (Bāb). Its contents have been stated by Hāj. Khāl., vol. iii., p. 329, Tornberg, Upsala catalogue, p. 290, and Flügel, Vienna catalogue, vol. iii., p. 284. Compare Stewart, p. 50, Uri, p. 273, and the Leyden catalogue, vol. iv., p. 220.

Add. 16,818.

Foll. 218; 9½ in. by 5; 17 lines, 3 in. long; written in Nestalik, with gold-ruled margins, apparently in the 16th century. [WM. YULE.]

The same work.

Or. 253.

Foll. 173; 9 in. by 5; 21 lines, 3 in. long; written in small Naskhi; dated Ramazān, A.H. 1089 (A.D. 1678.)

[GEO. WM. HAMILTON.]

سلوك الملوك

A treatise on the mode of governing in accordance with the Muslim law.

Author: Faḡl B. Rūzbahān Iṣfahānī, فضل ابن روزبهان اصفهانی

Beg. فتح الباب هرکتاب بحمد آن ملک وهاب

The occasion on which the work was written is told at great length in the preface. After the death of Abu-l-Fatḡ Muḡammad Shaibānī Khān, at Merv, A.H. 916,* the Uzbek princes retired to Turkistān, and Māvarā-un-nahr, invaded by the Chaghataī forces under Bābar, became overspread with heresy and perverse practices. When, two years later, Abu-l-Ghāzī 'Ubaid-Ullah Khān resolved to attempt the recovery of the lost kingdom, he performed, in Muharram, A.H. 918, a pilgrimage to the tomb of Khwājah Aḡmad Yasavī, and there took a solemn vow that, if successful, he would conform in every act of his rule with the behests of divine law. He attacked Bukhārā a few days later, and completely routed Bābar, who had brought from Samarkand superior forces against him. After re-establishing Uzbek rule throughout Māvarā-un-nahr and taking his residence in

Bukhārā, he sent for the author, then living in Samarkand, who by his desire wrote the present work in order to assist the young sovereign in the performance of his vow.

The author adds that he sets forth on every point the teaching of the Ḥanafī and Shāfi'ī schools.

'Ubaid Ullah Khān, more commonly known as 'Ubaid Khān, was the son of Maḡmūd Sulṭān, a brother of Shaibānī Khān. He was the most powerful Uzbek chief during the reign of Kūchkunji Khān, A.H. 916—936, and a formidable foe to Shāh Ismā'il and Ṭahmāsp, whose dominions he repeatedly invaded. He was raised to the Khānship A.H. 940, and died A.H. 946. See Erskine, *History of India under Baber*, vol. i. pp. 309, 322, and *Rauzat uṭ-Ṭāhirin*, Or. 168, p. 365.

The work is divided into an Introduction and fifteen chapters (Bāb), as follows: Muḡaddimah. Legal meaning of the titles Imām, Sulṭān, Amīr, and Vazīr, fol. 14 *b*. Bāb. I. Maintenance of the law; appointment of the Shaikh ul-Islām and Muftīs, fol. 19 *b*. II. Appointment of Kāzīs and their duties, fol. 31 *b*. III. Appointment of the Muḡtasibs and their functions, fol. 54 *a*. IV. Appointment of Dāroghahs, watchmen, vālī-maḡālīm, and frontier guards, fol. 65 *a*. V. Public alms (Ṣadaḡāt), fol. 78 *b*. VI. Tithes and imposts, fol. 93 *a*. VII. Treasure-trove and heirless estates, fol. 112 *b*. VIII. Penal laws, fol. 120 *b*. IX. Observance of pilgrimage, Friday-assemblies, festivals, etc., fol. 134 *a*. X. Repression of mutinies, fol. 144 *a*. XI. Religious war, fol. 148 *a*. XII. Booty and its division, fol. 154 *b*. XIII. Laws concerning renegades, fol. 160 *b*. XIV. Treatment of Zimmīs (Christians and Jews), fol. 164 *b*. XV. Engagements contracted with unbelievers, fol. 170 *a*.

The end of Bāb XIV. and the beginning of the next are wanting.

* See *Memoirs of Baber*, translated by Wm. Erskine, p. 239 seqq.

MATHEMATICS.

Add. 23,570.

Foll. 136; $6\frac{3}{4}$ in. by $3\frac{1}{2}$; written in minute Nestalik; dated Yazd, A.H. 1014—1018 (A.D. 1605—1609). [ROBERT TAYLOR.]

A collection of mathematical tracts, mostly Arabic (see Arabic Catalogue, p. 622). The following is Persian.

Foll. 117—133; 17 lines, $1\frac{3}{4}$ in. long.

فوائد جمالی

A manual of geometry, translated from an Arabic work entitled اشكال التأسيس

Translator: Maḥmūd B. Muḥammad B. Muḥammad B. Kivām ul-Kāzī ul-Vābashtā'i, commonly called Maḥmūd ul-Haravī ul-Hai'avi, محمود بن محمد بن محمد بن قوام القاضي الوابشتاي [sic] المشتهر بمحمود الهروي الهروي

حمد بی حد و ثناء بی منتها و سپاس بی قیاس. Beg. که قدم شهسوار

The translator calls the author of the work Shams ud-Din Sayyid Ḥakim Samarkandī. (According to Haj. Khal., vol. i. p. 322, it was Muḥammad B. Ashraf us-Samarkandī, who died about A.H. 600.) He dedicates his translation to an Amīr Jamāl ud-Din Sulṭān Ḥusain, in whose honour he gave it the above title.

That prince's name is preceded by the following titles: امیر و امیرزاده اعظم افتخار اعظم امراء العجم نور حدقه امارت وایالت الخ, from which it would appear that he was not a sovereign, but a provincial governor.

The translation is divided, like the original, into a Muḥaddimah and thirty-five theorems شكل, the last of which is imperfect at the end.

The original work, Ashkāl ut-Ta'sīs, was written A.H. 593. See Casiri, vol. i. p. 380. A commentary upon it by Kāzī Zādah is mentioned in the St. Petersburg Catalogue, p. 119.

VOL. II.

Add. 7693.

Foll. 72; 7 in. by $4\frac{3}{4}$; 13 lines, $2\frac{1}{4}$ in. long; written in neat Nestalik, with 'Unvān, apparently in the 17th century. [CL. J. RICH.]

مفتاح كنوز ارباب قلم ومصباح رموز اصحاب رقم

A treatise on some ingenious arithmetical operations invented by the author.

Author: Khalīl B. Ibrāhīm, خليل بن ابراهيم شكر و سپاس سزاوار حضرتيست که ذات او از صفت امکان

The work is divided into a Muḥaddimah, ten chapters (Faṣl), and a Khātimah. This is the treatise which is apparently twice mentioned by Haj. Khal., vol. vi. p. 29, under two different forms of the author's name; it is attributed in the first instance to الفاضل الفاضل, and in the second to Khalīl B. Ibrāhīm, as in the present copy. As the honorific title Khair ud-Dīn is commonly coupled with the name of Khalīl, it is very probable that both belonged to one and the same writer. The author states in the preface that he wrote the treatise at the request of some friends, and that it owed its success to its appearance in the auspicious days of the great Sultan Muḥammad B. Murād B. Muḥammad (i.e. Muḥammad II., A.H. 825—855).

Add. 5649.

Foll. 86; $10\frac{1}{4}$ in. by $7\frac{3}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Calcutta, Zulhijjah, A.H. 1190 (A.D. 1777).

[NATH. BRASSEY HALHED.]

ليلاوتي

Līlāvātī, a treatise on algebra and geometry, translated from the Sanskrit.

Translator: Faizī, فیضی

D

Beg. اول زثنای بادشاهی کویم
وانکه زستایش الهی کویم

Shaikh Abul-Faiz, with the poetical surname of Faizī, which he subsequently altered to Fayyāzī, was the eldest son of Shaikh Mubārak Nāgūrī, and the brother of Abul-Faiz. He was born in Agra, A.H. 954, became a great favourite of Akbar, who bestowed upon him the title of Malik ush-Shu'arā, or poet laureate, and died on the 10th of Šafar, A.H. 1004. The present work is mentioned by Abul-Faiz, among various translations made for Akbar, in the *Ā'in i Akbarī*, vol. i. p. 116. The same author gives notices of Faizī's life, with copious extracts from his poetical compositions, in the *Akbar Nāmah*, vol. iii. pp. 716—738, and in the *Ā'in i Akbarī*, vol. i. p. 235, while Badāonī inveighs against him with the bitter rancour of Muḥammadan bigotry, in *Muntakhab ut-Tavārikh*, vol. iii. pp. 299—310, a passage translated in Elliot's History, vol. v. pp. 544—9. See also *Mir'āt ul-Ālam*, Add. 7657, fol. 452, and Blochmann, translation of *Ā'in i Akbarī*, vol. i. p. 490.

After a panegyric on Akbar, by whose order the translation was written, Faizī states in the preface that the Hindi (*i.e.* Sanskrit) original was due to Bhāskarāchārya بهاسکراچاری, of the city of Bedar, in the Deccan. The time of composition, he adds, is not exactly known; but an astronomical treatise of the same author, entitled *بیکن کتوهل*, had been written in the year 1105 of Sālivāhan, *i.e.* 373 years before the "current year," namely the 32nd of the Ilāhī era (A.H. 995—6). The preface concludes with a legend on a daughter of Bhāskara called Līlāvatī, and on the circumstance which led to the composition of the book of the same name.

The Sanskrit text has been printed in Calcutta, 1832, and English translations have been published by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Faizī's

version has been printed in Calcutta, 1828. For accounts of Bhāskara's mathematical works see Edward Strachey, "Early History of Algebra," Asiatic Researches, vol. xii. pp. 159—185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii. pp. 419—450, and A. Weber, Vorlesungen, p. 231.

The present volume contains marginal notes by N. B. Halhed, extracts from which by J. H. Hindley are preserved in Add. 7032.

Add. 16,869.

Foll. 156; $8\frac{3}{4}$ in. by 5; 13 lines, 3 in. long; written in Indian Shikastah-āmiz; dated Shāhjahānābād, Jumādā I., A.H. 1141 (A.D. 1728). [WM. YULE.]

بیج گنت

A treatise on algebra, translated from the Sanskrit Vijaganita of Bhāskarāchārya.

Translator: 'Aṭā Ullah Rāshīdī B. Aḥmad Nādir, عطاء الله رشیدی بن احمد نادر.

Beg. اول زستایش آلهی کویم
پس نعت رسول او کماهی کویم

The translator states that he wrote this work in A.H. 1044, the 8th year of Shāhjahān, to whom it is dedicated. It is divided into a Muḥaddimah and five Maḳālahs. The same translation is noticed by Aumer, Munich Catalogue, p. 136.

For editions and translations of the Vijaganita see Zenker, Bibl. Orient. vol. ii. p. 340.

Add. 16,744.

Foll. 113; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; from 13 to 19 lines, 4 in. long; written in cursive Indian Nestalik, dated Sha'bān, the 7th year of Farrukhsiyar, A.H. 1130 (A.D. 1718).

[WM. YULE.]

I. Foll. 3—56.

منتخب

A treatise on arithmetic, translated from the Arabic treatise entitled خلاصة الحساب, by Bahā ud-Dīn Muḥammad B. Ḥusain 'Amili (d. 1031; see Arabic Catalogue, p. 622 b.)

Translator: Luṭf Ullah Muhandis B. Ustād Aḥmad Mi'mār Lāhaurī, لطف الله مهندس ابن استاد احمد معمار لاهوري

الحمد لله . . . اما بعد ميكويد فقير لطف الله مهندس

The translator is known as the author of a rhymed abridgment of Daulatshāh's Tazkirah. He uses مهندس as his Takhalluṣ. See Oude Catalogue, pp. 116, 122.

He states that he wrote the present translation by desire of the noble Sayyid Mir Muḥammad Sa'id B. Mir Muḥammad Yahyā, and that the above title conveys the date of composition, viz. A.H. 1092.

II. Foll. 57—99.

خلاصة راز

A treatise in verse on arithmetic, mensuration, and algebra, in ten sections (Bāb).

Author: 'Aṭā Ullah B. Ustād Aḥmad Mi'mār عطا الله بن استاد احمد معمار, a brother of the preceding, and probably identic with the translator of Bijganit (p. 450 b).

Beg. شكر بيحد بواحد ازلى حمد بيحد بفرد لم يزلى

The author begins with eulogies on Shāh Jahān and Prince Dārā-Shikūh, to the latter of which the work is dedicated.

III. Foll. 100—107.

A treatise on the properties of numbers اعداد, in four Maḳālahs, by Luṭf Ullah Muhandis; see Art. I.

Beg. الحمد لله . . . ميكويد فقير لطف الله متخلص بهندس

ASTRONOMY.

Add. 7697.

Foll. 157; 9½ in. by 6¼; 21 lines, 4½ in. long; written in fair Naskhi; dated Ramazān, A.H. 685 (A.D. 1286). [Cl. J. Rich.]

كتاب التفهيم لوائل التنجيم

A treatise on astronomy.

Author: Abu Raiḥān Muḥammad B. Aḥmad ul-Bīrūnī, ابو ريحان محمد بن احمد البيروني

Beg. دانستن صورت عالم و جكونكى نهاذ اسمان وزمين
to which the following heading is prefixed:
تفهيم كردن استاد ابو ريحان محمد بن احمد البيروني
رحمة الله عليه مرابتداء علم نجوم را بطريق مدخل

Al-Bīrūnī, the celebrated philosopher, and contemporary of Ibn Sinā, was born in the city of Khwārazm, A.H. 362, and was so called, according to Sam'ānī, Add. 23,355, fol. 98, from "Bīrūn," the outskirts of the town, البيروني بكسر الباء . . . نسبة الى خارج خوارزم. He lived at the courts of Kābūs B. Vashmagir, prince of Jurjān, who reigned A. H. 388—403, and of Abul-'Abbās Māmūn B. Māmūn, the last of the independent rulers of Khwārazm, who was put to death by rebels A.H. 407. Having repaired, shortly after, to Ghaznah, al-Bīrūnī spent the rest of his life under the patronage of the Ghaznavi Sultans, Maḥmūd and Mas'ūd, whom he accompanied in their Indian campaigns. He died in Ghaznah, A.H. 440. See Professor Sachau's introduction to "Chronologie Orientalischer Völker von Alberuni," pp. 1—38, Reinand, Introduction à la Géographie d'Aboulféda, pp. 95—8, and Sir H. Elliot's notice, enlarged by Professor Dowson, History of India, vol. ii. pp. 1—8.

The author, after remarking that, before entering upon the investigation of astronomical problems, it was necessary to make one's self acquainted with the configuration of

heaven and earth, and the technical terms used by astronomers, states that he had written the present elementary treatise at the request of Raiḥānah, daughter of al-Ḥasan, of Khwārazm, and had set forth in it, by questions and answers, the principles of geometry and arithmetic, the figure of the world, and judicial astrology, احكام النجوم.

The text is divided into short sections by the questions, which are written in red, as headings. A table of these sections (Bāb), 530 in number, occupies foll. 1—7. The work contains numerous diagrams, astronomical tables, and drawings of the constellations. These last fill twenty-seven pages, foll. 41—54. Some leaves are wanting after fol. 140; the lacune extends from Bāb 475 to Bāb 481.

The date of composition is fixed by a passage of the chronological section, fol. 98 *a*, in which the author states the very day on which he was writing; this was the 25th of Ramazān, A.H. 420 (in another copy, Add. 23,566, A.H. 425).

The Tafhīm is extant in a Persian and an Arabic edition, neither of which purports to have been translated from the other. Two copies of the latter are preserved in the Bodleian library; their contents, which perfectly agree with those of the Persian edition, have been fully stated by Nicoll, pp. 262—268.

The above title, which is found in the subscription of the present copy, is nearly the same as that by which the author designates the work in his Fihrist (Sachau's introduction, p. 44), viz. كتاب التفهيم لاول صناعة التنجيم. This last form is given by Haj. Khal., vol. ii. p. 385, who adds that the work had been written, A.H. 421, for Abul-Ḥasan 'Alī B. Abil-Faḥl ul-Khāṣṣī, a notice probably applying to another recension of the same work.

The present copy was written by Ibn ul-

Ghulām ul-Kūniyavī ابن الغلام القونيوي, who wrote also, as has been noticed by Professor Sachau, p. xv., the valuable Leyden MS. (Catalogue, vol. ii. p. 296), containing an account of Rāzi's and Birūnī's works, written by the latter, and dated A.H. 692.

On the first page is a note by a former owner, whose name has been erased, stating that he had purchased the MS. in Sīvās, A.H. 732.

Add. 23,566.

Foll. 79; 11 in. by $7\frac{1}{4}$; 23 lines, $5\frac{1}{4}$ in. long; written in Nestalik, apparently in the 19th century. [ROBERT TAYLOR.]

The same work.

This copy has, instead of the preface, a short doxology, which begins thus: الحمد لله

الذى جعل النجوم زينة للسموات ومسخرات

There are two lacunes in the body of the work, viz. one after fol. 72, extending from Bāb 478 to 489 (according to the numeration found in the table of Add. 7697), and another after fol. 76, extending from Bāb 513 to 523. The language is, to some extent, modernized.

Add. 7700.

Foll. 69; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 27 lines, $3\frac{5}{8}$ in. long; written in small Nestalik, apparently in the 15th century. [Cl. J. RICH.]

مختصر در معرفت تقويم

A compendious manual on the computation of the almanack, by Naṣir ud-Dīn Tūsī (see above, p. 441 *b*), with a commentary, the author of which is not named.

Beg. of the manual: اين مختصر يست در معرفت تقويم مشتمل بر سى فصل

The work is divided into thirty chapters (Faṣl), and, from that circumstance, it has become generally known as Sī Faṣl, سى فصل. Its contents have been stated in the Vienna Jahrbücher, vol. 67, Anzeigeblatt, p. 44,

Bodleian Catalogue, vol. ii. p. 300, and Vienna Catalogue, vol. ii. p. 490. See also Haj. Khal., vol. iii. p. 642, and the Leyden Catalogue, vol. iii. p. 148. An Arabic version is noticed in the Arabic Catalogue, p. 188 *a*.

The work was written, as incidentally stated by the author, Faṣl 22, fol. 55, in A.H. 658, that is to say, as the commentator remarks, some time before the commencement of the observations in Marāghah, which extended from A.H. 860 to 872.

In the preface, which is somewhat defective at the beginning, the commentator, after describing the gradual steps by which men were led to the observation of the motions of the heavenly bodies, bewails the sad neglect of astronomy in his day, and complains that, in spite of his long and distant travels, he had not succeeded in meeting with a competent master of that science.

From a passage, fol. 56 *a*, in which the commentator indicates the positions of the planets for A.H. 824, it appears that this was the year in which he wrote.

Or. 1585.

Foll. 38; $7\frac{1}{4}$ in. by $4\frac{1}{4}$; 11 lines, 2 in. long; written in Nestalik; dated Jumāda II., A.H. 1079 (A.D. 1668).

[SIR HENRY C. RAWLINSON.]

A treatise on the astrolabe, without author's name. It is the well known manual of Naṣīr ud-Dīn Ṭūsī, which, from its division into twenty chapters (Bāb), is known under the name of Bīst Bāb, بیست باب. See Haj. Khal., vol. ii. p. 83, Uri, p. 287, the St. Petersburg Catalogue, pp. 112, 306, and the Copenhagen Catalogue, p. 9.

Add. 22,752.

Foll. 136; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated A.H. 1221 (A.D. 1806).

شرح بیست باب در معرفت اسطرلاب

A commentary on Naṣīr ud-Dīn Ṭūsī's treatise on the astrolabe, with the text.

Author: 'Abd ul-'Alī B. Muḥammad ul-Barjandī, عبد العلی بن محمد البرجندی

فائحه خطاب ازهر باب و خاتمه مقال در همه حال

Nizām ud-Dīn 'Abd ul-'Alī ul-Barjandī was a pupil of Maṣṣūr B. Mu'īn ud-Dīn Kāshī, and of Saif ud-Dīn Taftāzānī, the Shaikh ul-Islām of Herat (who died A.H. 916). He wrote commentaries upon the Tazkirah of Naṣīr ud-Dīn Ṭūsī, the Taḥrīr Majistī of the same author, and upon the Zīj of Ulugh Beg (this last is dated A.H. 929; see p. 457 *b*). He left also a treatise on the distances and sizes of planets, dedicated to Ḥabīb Ullah, Vazīr of Khorasan (see p. 98 *a*), and another on the construction of almanacks, which was completed in A.H. 883, and which has been lithographed in Tabriz (?), A.H. 1276. The author of Ḥabīb us-Siyar, vol. iii., Juz 4, p. 117, writing A.H. 930, speaks of him as still living, and he is mentioned in Mir'āt ul-Advār among the great scholars of the reign of Ṭahmāsp. See also Uri, p. 284, the St. Petersburg Catalogue, p. 111, and Haj. Khal., vol. iv. p. 471.

A short preface is followed by an introduction مقدمه, foll. 7 *b*—10 *b*, containing definitions of technical terms. The commentator mentions, fol. 129 *a*, some tables of the positions of stars calculated by himself for the year 853 of Yazdajird (A.H. 889—890). He states at the end that the date of composition of the commentary is expressed by the name of the month جمادی الآخر in which it was completed. That name, as written in the MS., gives 899, but, if we read جمادی according to the usual spelling, the date would be A.H. 890.

This copy was written, as stated in the sub-

scription, for Abu'l-Faṭḥ Sultān-Muḥammad, called Shāh Khudābandah, a descendant of the Ṣafavis who fled to India A.H. 1205, and settled in Lucknow; see p. 133 *b*. Foll. 1 *b*—5 *a* and 133 *b*—136 *a* contain some additional tables.

Add. 7698.

Foll. 162; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 21 lines, $4\frac{3}{4}$ in. long; written in fair Naskhī, apparently in the 14th century. [CL. J. RICH.]

زيج ايلخاني

The astronomical tables constructed by order of Ilkhān, *i.e.* Hulāgū, by Naṣīr ud-Dīn Ṭūsī, نصيرالدين طوسي

Beg. الحمد لله رب العالمين خدای تعالی
جنکز خان را قوت داد

After giving a short account of Chingiz Khān and his successors down to Hulāgū, the author states that the latter prince, after rescuing him, Naṣīr of Ṭūs, from the land of the Mulḥids (Ismā'ilis), and appointing him his chief astronomer, had called together other adepts to assist him in the work, *viz.* Fakhr ud-Dīn Marāghī from Mausi, Mu'ayyid ud-Dīn 'Urzī from Damascus, Fakhr ud-Dīn Khalāṭī from Tiflis, and Najm ud-Dīn Dabīrān from Qazvin. Having selected the site of Marāghah, and provided the requisite buildings and instruments, the astronomers commenced a series of observations, which were completed under Abakā Khān, and Naṣīr ud-Dīn compiled their results in the present tables, which he presented to the reigning sovereign.

The author then proceeds to review the earlier tables to which they had referred for comparison, namely those of Hipparchus, 1400 and some years anterior to the beginning of their observations, of Ptolemy, 285 years later than Hipparchus, of al-Māmūn, 430 and some years before their own time, of al-Battānī, somewhat later in Syria, of al-Ḥakīm

in Egypt, and of Ibn al-A'lam in Baghdād, the latter two being 250 years earlier than the present tables.

The work is divided into four books (Maḳālāh), as follows: I. On eras, in a Muḳaddimah and two Bābs, fol. 3 *b*. It treats of the Chinese era تاريخ قتا, the eras of the Greeks, Arabs, and Persians, and that of Malakshāh. II. On the motions of the planets, and their position in longitude and latitude, in thirteen Faṣls, fol. 21 *b*, with tables, foll. 30—82. III. On the determination of the times and of the horoscopes of each time, در معرفت اوقات وطالعها هر وقتی, in fourteen Faṣls, fol. 83 *b*; tables, foll. 90—110. IV. On other astronomical operations, in two Bābs: Bāb 1. on horoscopes of nativity, in seven Faṣls, fol. 111 *b*, with tables, foll. 116—119. Bāb 2. Prognostics connected with the ascendant of the world, در دلائل که تعلق بطالع عالم دارند, foll. 120 *a*—122 *b*.

Foll. 123—152 contain various additional tables, with explanations in Arabic and Persian, and foll. 153—160 an Arabic tract, with the heading شرح العمل بالمجدول المعروف بدقایق النسب

The appointment of Naṣīr ud-Dīn by Hulāgū, A.H. 657, and the erection of the observatory, are recorded in the Jāmi' ut-Tavārikh. See Add. 16,688, fol. 105, Quatremère, Reshid eddin, p. 325, and Ḥabīb us-Siyar, vol. iii., Juz 1, p. 59.

In the last work, p. 61, the Zij of Naṣīr ud-Dīn is designated by the name of تنسوق زيج ايلخاني instead of its usual title زيج ايلخاني. See Haj. Khal., vol. iii. p. 561, Jourdain, Magazin Encyclopédique, 1809, vol. vi. p. 97, and the Leyden Catalogue, vol. iii. p. 149. A table of longitudes and latitudes, extracted from it, has been edited by John Greaves, who published in the same year, London, 1652, the introduction of a commentary upon it by Maḥmūd Shāh Khuljī, under the

title of *Astronomica quædam ex traditione Shah Cholgii Persæ*. An Arabic version of the *Zij i Ilkhānī* is mentioned by Uri, p. 195.

Add. 11,636.

Foll. 69; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 27 lines, $4\frac{3}{8}$ in. long; written in Naskhi; dated Baghdād, Rabi' II., A.H. 795 (A.D. 1393).

توضیح زیج ایلخانی

An enlarged recension of the preceding work.

Author: Al-Ḥasan B. ul-Ḥusain B. ul-Ḥasan Shahanshāh us-Simnānī ul-Munajjim, الحسن بن الحسين بن الحسن شهنشاه السمنانی المنجم

This is the author's autograph, as shown by the following subscription: تم الكتاب بفضل الله تعالى وحسن توفيقه في ربيع اثناني سنه ٨١٥ هجرية كاتبه و مولفه الحسن بن الحسين . . . السمنانی المنجم هداه الله تعالى صراطا مستقيما بمدينة السلم بغداد حرسها الله تعالى من الافات

His name appears again, in a more complete form, in the signature of an *Ijāzah*, or licence, on the opposite page, dated in the middle of Muḥarram, A.H. 796. This licence was granted by the author to an astronomer called Shihāb ud-Dīn 'Abd Ullah, with whom he had read the *Zij i Ilkhānī* in Tabriz, A.H. 788. On the same page is written, by another hand: خط مولانا الاعظم سلطان المنجمين كمال الدين: حسن سمنانی

After praising the original work, which he had tested by his own observations, the editor states in the preface, the first page of which is wanting, that a desire to facilitate its use to beginners had induced him to prepare the present *Tauzīḥ*, or "lucid exposition," in which, while eliminating some superfluous portions, he had inserted useful explanations, and some supplementary tables of his own composition.

The *Tauzīḥ* is divided, like the original work, into four *Maḳālahs*. The MS., however, is very defective, and contains only the following portions: *Maḳālah* I. The *Muḳaddimah* and *Faṣls* 1—4, fol. 2 *b*. *Maḳālah* III. *Faṣls* 12—14, fol. 8 *a*. *Maḳālah* IV., fol. 8 *b*. Supplementary tables, to which a statement of their contents is prefixed, foll. 16 *a*—68.

Add. 7703.

Foll. 31; 8 in. by $5\frac{1}{2}$; 19—23 lines, $3\frac{1}{2}$ in. long; written by two hands, apparently in the 18th century. [Cl. J. Rich.]

ارشاد

A short manual on the use of the astrolabe, divided into fifty short sections (*Bāb*), a table of which is given at the beginning.

Author: Nāṣir ud-Dīn Aḥmad B. Muḥammad Shīrāzī, ناصر الدين احمد بن محمد شیرازی

Beg. شکر و سپاس بی حد و عد آنریدگاری را جل جلاله

The titles مولانائی معظم جاسوس افلاک are prefixed, in the opening lines, to the name of the author, who describes the work, in a short preamble, as مختصری در علم اسطرلاب. From the repeated mention of Isfahan in the examples, it appears to have been written in that city. The year 697 of the Hijrah, for which the position of some stars is indicated, fol. 29 *b*, is probably the date of its composition.

Add. 16,742.

Foll. 158; $9\frac{1}{4}$ in. by 6; 19 lines, $3\frac{5}{8}$ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Wm. Yule.]

The astronomical tables of Mirzā Ulugh Beg.

Author: Ulugh Beg B. Shāhrukh B. Tīmūr Kūrgān, الغ بیك بن شاهرخ بن تیمور کورگان

Beg. تبارك الذى جعل فى السماء بروجاً

Ulugh Beg, the eldest son of Shāhrukh, born in Sultāniyyah, A.H. 796, was appointed by his father, A.H. 812, to the government of Māvarā un-Nahr, which enjoyed under his rule a long period of prosperity, and established his residence in Samarkand. After his father's death, and a victorious encounter with his nephew and competitor, 'Alā ud-Daulah, he ascended the throne in Herat, A.H. 852. His short and troubled reign came to a tragic end in A.H. 853, when he was put to death by his son Mirzā 'Abd us-Latif. See *Maṭla' us-Sa'dain*, foll. 45, 119, 256, *Ḥabīb us-Siyar*, vol. iii., Juz 3, p. 151, *Price's Retrospect*, vol. iii. pp. 566—75, and *Sédillot, Introduction aux Prolégomènes*, pp. 125—131.

The observations embodied in the tables were commenced, as the author states in the preface, by his master Ṣalāḥ ud-Dīn Mūsā, called Kāzī-Zādah Rūmī, and by Ghiyāṣ ud-Dīn Jamshīd. The latter, however, having died in the early stage of the work, and the former before its conclusion, it was carried on and completed with the assistance of a youthful astronomer, 'Alī B. Muḥammad Kūshjī, whom Ulugh Beg calls his beloved son. The date of composition is not expressly stated. It was probably A.H. 841; for that year is taken as the starting point of several of the tables.

The building of the observatory, N.E. of Samarkand, is recorded by the contemporary author of the *Maṭla' us-Sa'dain* among the occurrences of A.H. 823. The same historian names four astronomers to whom the observations were intrusted, viz.: Ṣalāḥ ud-Dīn Mūsā Kāzī Zādah Rūmī, 'Alā ud-Dīn Kūshjī, both inhabitants of Samarkand, Ghiyāṣ ud-Dīn Jamshīd, and Mu'in ud-Dīn, the last two from Kāshān. He adds that the new tables received the name of زيج سلطانى كوركانى. The commentator, 'Abd ul-'Alī, de-

signates the work of Ulugh Beg by the title of زيج جديد سلطانى, while the *Rauzat us-Ṣafā*, vol. vi. p. 202, and the *Ḥabīb us-Siyar*, l. c., call it زيج جديد كوركانى.

The above statement of Ulugh Beg, combined with the date assigned in the *Maṭla' us-Sa'dain* to the building of the observatory, shows that Kāzī Zādah cannot have died so early as A.H. 815, as asserted by Haj. Khal., vol. i. p. 322, or Ghiyāṣ ud-Dīn Jamshīd so late as A.H. 887, as stated in the *St. Petersburg Catalogue*, p. 118. Both died during the course of the observations, which were carried on from A.H. 823 to 841.

The author of the *Haft Iklim* mentions, under Kāshān, Add. 16,734, fol. 387, both Ghiyāṣ ud-Dīn Jamshīd and Mu'in ud-Dīn as eminent astronomers. He adds that the former was ignorant of the etiquette of courts, but that Ulugh Beg was obliged to put up with his boorish manners, because he could not dispense with his assistance. Ghiyāṣ ud-Dīn wrote for Ulugh Beg, A.H. 818, a treatise on astronomical instruments. See the *Leyden Catalogue*, vol. v. p. 237.

'Alā ud-Dīn 'Alī B. Muḥammad Kūshjī became, as a youth, a great favourite of Ulugh Beg, who called him his son, and used, while hunting, to intrust him with his hawk; hence his surname Kūshjī, "the falconer," which, however, according to the *Shakā'ik*, was derived from his father's office. Having left his master clandestinely, 'Alī proceeded to Kirman, where he prosecuted his studies under the best masters, and wrote his well known commentary upon the *Taj-rīd* of Naṣīr ud-Dīn Ṭūsī. It was after his return to Samarkand that Ulugh Beg employed him on the completion of his great astronomical work.

Sometime after the death of that prince, finding himself neglected by his successors, 'Alī Kūshjī repaired to Tabriz, then the residence of Ūzūn Ḥasan, the Ak Kuyunlu ruler,

who sent him on a friendly mission to Muhammad II. Received with great honour by the latter, he presented him with a manual of arithmetic, called, in honour of the Sultan, al-Muhammadiyah.

A treatise on astronomy, subsequently written by him for the same sovereign, was entitled al-Fathiyyah in memory of the conquest of the Irak Ajam. 'Alī Kūshjī died in Constantinople in the reign of Muhammad II., and, according to Haj. Khal., vol. ii. p. 198, A.H. 879. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 160, Shaḡā'ik, Add. 9583, fol. 57, Seheref-Nameli, edited by Veliaminof, vol. ii. p. 123, and the St. Petersburg Catalogue, p. 303.

The Zij i Jadid follows the arrangement of the Zij i Ilkhānī, and is divided, like the latter work, into four Maḡālahs, with similar headings. They begin respectively on foll. 2 *b*, 13 *a*, 66 *a*, and 149 *a*. The contents have been stated in full, from an Arabic version, in the Bodleian Catalogue, vol. ii. p. 239. The explanatory part of the work has been edited, with an introduction, by L. P. E. A. Sédillot, Paris, 1847, and a French version by the same scholar was published in 1853. Detached portions have been edited under the titles of "Epochæ celebriores ex traditione Ulug Beigi," by John Greaves, London, 1650, and "Tabulæ longitudinis et latitudinis stellarum ex observatione Ulugh Begi," by Thomas Hyde, Oxford, 1665. See also Haj. Khal., vol. iii. p. 239, Quatremère, Journal des Savants, 1847, pp. 562—76, Uri, p. 281, No. lxx., etc.

Add. 11,637.

Foll. 212; 10 in. by 7½; 21 lines, 4½ in. long; written in Nestalik, apparently in the 16th century.

The same work.

This copy is more correct than the preceding, but is slightly imperfect at the end; it

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breaks off at the second page of the concluding table, fol. 200. An additional table without any heading is appended, foll. 201—212.

Add. 7699.

Foll. 139; 11 in. by 7½; 33 lines, 4¾ in. long; written in small Naskhi; dated A.H. 1081 (A.D. 1670). [Cl. J. RICH.]

The same work.

At the end are two additional tables. The first is headed جدول عمل سبتینی; the second shows the time of midday and midnight for the latitude of Antioch, foll. 131—139.

Copyist: محمد بن رمضان افندی الانطاکی

Add. 16,743.

Foll. 41; 9¼ in. by 6; 21 lines, 4¾ in. long; written in Nestalik, apparently in the 17th century. [WM. YULE.]

The explanatory text of the preceding work, without the tables.

Add. 23,567.

Foll. 261; 10 in. by 7¼; 19 lines, 5 in. long; written in fair Nestalik; dated Muḡarram, A.H. 1045 (A.D. 1635).

[ROBERT TAYLOR.]

شرح زیج جدید سلطانی

A commentary on the preceding work.

Author: 'Abd ul-'Alī B. Muḡammad B. Ḥusain Barjandī, عبد العلی بن محمد بن حسین برجندی (see 453 *b*).

Beg. اجناس حمد و سیاس معری از توهم تناهی

The entire text of the Zij, here designated as زیج جدید سلطانی, with the exception of the tables, is inserted in the commentary, and distinguished by a red line drawn over it. The four Maḡālahs begin respectively on foll. 5 *b*, 48 *b*, 128 *a* and 235 *b*.

The commentator says in the preface that he had selected the *Zij* of Ulugh Beg as being the best known in the present time, and that he had not only elucidated its too concise diction, but often corrected its errors.

It is stated at the end that the work was composed in A.H. 929, corresponding to the year 892 of Yazdajird, 1834 of the Greeks, and 445 of the era of Malakshāh (A.D. 1523).

The same commentary is mentioned in Stewart's Catalogue, p. 103, and in *Mélanges Asiatiques*, vol. v. p. 252.

Copyist: فضل الله بن محمد مومن سبزواري

Add. 23,440.

Foll. 47; $6\frac{1}{2}$ in. by 5; 19 lines, $2\frac{1}{2}$ in. long; written in Naskhi, apparently in the 16th century. [ROBERT TAYLOR.]

I. Foll. 2—9. An Arabic treatise on prosody (see the Arabic Catalogue, p. 644).

II. Foll. 10—47. A treatise on astronomy, without title.

Beg. الحمد لله . . . اما بعد اين كتابيست مشتمل بر مقدمه و دو مقاله

The author's name, which does not appear in the text, is found in the heading على قوشى درهيئت. 'Alī Kūshī, or Kūshjī, and his works, have already been mentioned, p. 456 *b*. The present treatise is, no doubt, the astronomical manual which he composed for Muhammad II. Some copies contain a dedication to that Sultan. See the Vienna Catalogue, vol. ii. p. 489. Haj. Khal. mentions it under the title of رسالة في الهيئة, vol. iii. p. 458. The work noticed by him as فتحيه, vol. iv. p. 379, appears to be a more extended Arabic recension of the same treatise.

Contents: Muḥaddimah. Preliminary notices of geometry and physics, in two Kisms, fol. 10 *b*. Maḳālah I. The heavenly bodies, in six Bābs, fol. 13 *a*. Maḳālah II. Figure of the globe, its division into climates, and

the effects resulting from the various positions of the planets, in eleven Bābs, fol. 31 *a*. Khātimah. Distances and sizes of the planets, fol. 46 *b*.

The contents are fully stated by Krafft, p. 139. See also Uri, p. 284, No. lxxv., the St. Petersburg Catalogue, p. 303, the Copenhagen Catalogue, p. 9, and the Munich Catalogue, p. 137. A Turkish translation by Kātibi Rūmī is preserved in Add. 7891.

Or. 1560.

Foll. 109; 8 in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in small Naskhi; dated A.H. 1054 (A.D. 1644).

[SIR HENRY C. RAWLINSON.]

Four astronomical treatises, three of which are in Arabic, and one in Persian, viz.:—

Foll. 64—101. A manual of astronomy, without author's name. It is the رسالة في الهيئة of 'Alī Kūshjī, described under the preceding number.

Add. 25,871.

Foll. 78; 10 in. by $6\frac{3}{4}$; 13 lines, 4 in. long; written in Shikastah-āmīz, in the 19th century.

[WM. CURETON.]

I. Foll. 2—35. An Arabic commentary, by Mir Sharif, on the Isagoge; see the Arabic Catalogue, p. 243.

II. Foll. 36—78. The treatise on astronomy above mentioned. Some spaces reserved for diagrams have been left blank.

Add. 7702.

Foll. 32; $7\frac{1}{4}$ in. by $4\frac{1}{2}$; 23 lines, $3\frac{1}{4}$ in. long; written in minute Nestalik, dated A.H. 1112 (A.D. 1700—1). [CL. J. RICH.]

A treatise on the instruments used for astronomical observations, especially in the observatories of Alexandria, Marāghah, and Samarkand.

Author: 'Abd ul-Mun'im 'Amili, عبد المنعم عاملي

Beg. ربنا ما خلقت هذا باطلا سبحانك فقنا عذاب النار

From the preface, which is incomplete, it appears that the work was written in Iṣfahān by order of the reigning Shāh (Tahmāsp), and nearly three hundred years after the completion of Naṣir ud-Dīn's tables, *i. e.* about A.H. 970. The instruments are minutely described, and illustrated by diagrams.

The work bears no title, but is endorsed

کتاب تعلیم الات زج

Foll. 27 *b*—32 contain miscellaneous extracts.

Or. 1573.

Foll. 137; 8½ in. by 5¾; 21 lines, 3¾ in. long; written in Naskhi, apparently in the 19th century. [SIR HENRY C. RAWLINSON.]

I. Foll. 1—111. حل و عقد

A treatise on the computation of almanacks and of nativities.

Author: Kutb ud-Dīn [B.] 'Izz ud-Dīn [B.] 'Abd ul-Hayy uz-Zāhidī ul-Kabrī ul-Husainī ul-Lārī, قطب الدین عزالدین عبد الحی الزاهدی الکبری الحسینی اللاری

Beg. ستایش دور از آرایش صانع را سزاواراست که اطباء

The author's object was, as stated in the preface, to elucidate for beginners the directions given by Mirza Ulugh Beg B. Shāh-rukh.

A prayer for the continuation of the reign of Shāh 'Abbās, with which the work concludes, refers approximatively the date of composition to A.H. 996—1038. The year 1027, which is repeatedly used in the examples of calculation, foll. 5 *b*, 44 *b*, was probably the current year at the time of writing.

The author states incidentally, fol. 90 *b*, that he had left his native country, Lār, for

a short residence in Shīrāz with the object of perfecting himself in astrology, but was anxious to return speedily to Lār, where he had judicial functions, and was known as the Mufti.

Contents: Preface and table of chapters, fol. 1 *b*. Maḳālah I. Computation of almanacks, in five Bābs, fol. 4 *b*. Maḳālah II. Nativities, in three Bābs, fol. 74 *a*. Khātimah. Mode of writing horoscopes, fol. 101 *a*.

The date 1113, which appears in the subscription, has probably been copied from an earlier MS.

II. Foll. 113—131.

An Arabic treatise by Muḥammad Sibṭ al-Māridīnī (see Arabic Catalogue, p. 201 *a*) on the method of reckoning degrees and minutes. It is abridged from the كشف الحقایق of Shihāb ud-Dīn Aḥmad Ibn ul-Majdī (Haj. Khal., vol. v., p. 205), and is entitled دقائق الحقائق فی حساب الدرج و الدقائق

Or. 372.

Foll. 419; 13¾ in. by 8½; 31 lines, 6 in. long; written in fair Nestalik with gold-ruled margins, apparently in the 17th century.

کارنامه صاحبقران ثانی زیج شاهجهانی

Astronomical tables of the reign of Shāh-jahān.

Author: Farīd Ibrāhīm Dihlavī, فرید ابراهیم دہلوی

Beg. حمد یحیٰ خالق را سزد کہ مهندس قدرت شامله اش

Mullā Farīd Dihlavī was the court-astronomer of Shāhjahān. The horoscope of that emperor, calculated by him, is inserted at length in the Pādishāh Nāmah, vol. i. p. 97.

The author says in the preface that, after Shāhjahān had ascended the throne, on the 8th of Jumāda II., A.H. 1037, it occurred to

the Vazīr Aṣaf Khān to make that year the starting point of a new era, similar to the *Tārīkh i Jalālī*, and to be called *Tārīkh i Ilāhī Shāhjahānī*. The project having been submitted to Shāhjahān and approved, the author received the royal commands to prepare a new *Zij* in accordance with it, and, as there was not sufficient time for fresh observations, the work was based upon the tables of Ulugh Beg, which, however, received many corrections and improvements.

The year 1041 of the Hijrah, for which the positions of the stars are calculated, was probably the current year at the time of writing. If so, the statement of the *Ṭabaḳātī Shāhjahānī*, Or. 1673, fol. 320, that Mullā Farīd Munajjim died A.H. 1039, must be incorrect. Mullā Farīd wrote, according to the same authority, an historical work, *تاریخی*, dedicated to Shāhjahān.

The work is divided, in agreement with the *Zij* of Ulugh Beg, into a *Muḳaddimah* and four *Maḳālahs*, as follows:—*Muḳaddimah*, or prolegomena, treating of *Zijs* in general, and of the peculiar features of the present work, in five *Kisms*, fol. 3 *b*. *Maḳālah I.*, treating, in nine *Bābs*, of the following eras and their reductions, viz.: 1. *Ilāhī Shāhjahānī*, beginning on the first day of Farvardīn of the year of Shāhjahān's accession. 2. Hijrah. 3. Greek era. 4. Persian era. 5. *Malakī*, or *Jalālī*, era. 6. *Sambat*. 7. Chinese and Uighūr eras, fol. 6 *b*. *Maḳālah II.* Knowledge of times, and of the ascendant of each time, in twenty-two *Bābs*, fol. 13 *b*, with tables, foll. 21—89. *Maḳālah III.* Motion of the planets and stars, and their positions, in fifteen *Bābs*, fol. 90 *a*, with tables, foll. 98—417.

Of *Maḳālah IV.* the present copy contains only the last three *Faṣls*, 5—7, foll. 418, 419. They agree with the corresponding sections of *Bāb I.* in Ulugh Beg's fourth *Maḳālah*.

The MS. bears the stamps of the kings of Oude.

Add. 14,373.

Foll. 222; 11½ in. by 7¾; 12 lines, 4¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century. [FRANCIS GLADWIN.]

زيج جديد محمدشاهی

Astronomical tables by Rājah Jai-Singh Sawā'ī, راجہ جی سنک سوائی

Beg. ثنای کہ خرد خردہ بین مهندسان عقدہ کشای

Jai Singh, a Rājput of the princely house of Kachhwāhah, originally called Bijai Singh, succeeded to his father Bishan Singh, as Rājah of Amber, in A.D. 1699, the 44th year of Aurangzīb's reign, and held high military commands under that emperor and his successors. Under Muḥammad Shāh he was governor of the provinces of Agra and Māl-vah. He founded in A.D. 1728 the new capital of his estate, called after him Jaipūr, and died after a prosperous rule of 44 years, in A.D. 1743, the 25th year of Muḥammad Shāh. See Skinner, Add. 27,254, fol. 75, *Ma'aṣir ul-Umarā*, fol. 221, *Tazkirat ul-Umarā*, Add. 16,703, fol. 137 *b*, Tod, *Annals of Rajasthan*, vol. ii. p. 356, *Ma'aṣir i 'Ālam-girī*, p. 424, and *Tārīkh i Muẓaffarī*, Or. 466, fol. 222.

The author, having observed, as he states in the preface, that the current almanacks, based upon the Tables of Ulugh Beg زيج جديد, upon the *Zij i Khākānī*, and upon the explanations *تسہیلات* written by Mullā Chānd in Akbar's reign, and by Mullā Farīd in the reign of Shāhjahān, were all more or less incorrect, represented the matter to Muḥammad Shāh, and received in consequence the emperor's commands to call together skilled astronomers, Muslim, Brahman, and European, in order to institute new and more accurate observations. He had, therefore, astronomical instruments made at Delhi,

first, some similar to those used at Samarkand, and subsequently some others, larger and truer, of his own invention. With these he caused concurrent observations to be made in Dehli, Jaipūr, Mathurā, Benares, and Ujjain. When they had been carried on for seven years, he sent some competent persons, with Padre Manoel, to Europe, and, after their return, compared the tables they had brought back, namely those of de la Hire^{*} لهير, with his own. The results of those combined observations were then embodied in the present work, which was completed, according to Tod, vol. ii. p. 360, in A.D. 1728 (A.H. 1140—1).

In its division and arrangement the present work agrees in the main with the Zij of Ulugh Beg. It contains the following three Books (Maḳālah) :

I. On the four current eras, viz. those of the Hijrah, of Muḥammad Shāh, of Christ, and of Samvat, in four Bābs, fol. 5 *b*. II. On the determination of the ascendant of each time, در معرفت طالع هر وقت, in nineteen Bābs, fol. 10 *b*. III. On the motions of the planets and stars, and their positions in altitude and longitude, in a Muḳaddimah, four Bābs, and a Khātimah, fol. 128 *b*.

See the "Account of the astronomical labours of Jaya Sinha," by Dr. W. Hunter, Asiatic Researches, vol. v. p. 177—211, where Jai Singh's preface is given in the original language with a translation.

The fly-leaf contains an English notice of the work and contents, in which the date of composition is wrongly given as A.D. 1696.

Add. 7714.

Foll. 46; 10½ in. by 7; 17 lines 4¼ in. long; written in Naskhi, apparently in the 15th century. [Cl. J. RICH.]

An astrological work, with the heading

^{*} De la Hire's Ephemerides were published in 1700 and 1702.

كتاب جاماسپ فى طواع الانبيا "the Book of Jāmāsp, treating of the horoscopes of the prophets."

Beg. الحمد لله هادى الانسان الى تمهيد قواعد الاحسان

The work is ascribed to the sage Jāmāsp, حكيم جاماسپ, Vazīr of Shāh Gushtāsp. It treats of the conjunctions of the planets, and their influence on the fate of mankind, as illustrated by the horoscopes of the chief prophets and kings.

The introduction consists of a Muḥammadan doxology, a chapter on the high place of man in creation, and a detailed description of the planets in their human shapes, showing the number of their hands and the various emblems which they hold.

In the early part of the work the history of the prophets of the Muslim tradition is curiously blended with that of the early kings of Persia. From the time of Gushtāsp, fol. 11 *a*, the narrative assumes the form of prophecy. The principal dynasties of the East are foreshadowed in more or less transparent language, the advent of each being heralded by some particular conjunction of the planets shown in a diagram. The Saljūkis, fol. 28 *b*, the Ayyūbis, fol. 31 *a*, Atsiz ادسز the Khwārazmshāhī, fol. 31 *b*, lastly Chingiz Khān, fol. 33 *b*, are distinctly mentioned. Further on the vaticinations become vague and confused. They conclude with the end of the world, preceded by its traditional forerunners.

It will be seen from the above that the contents are mainly of Muḥammadan origin. The work has probably little more than the name in common with the Jāmāsp Nāmāh of the Pārsis. See Wilson, Parsi Religion, p. 445, and Spiegel, Einleitung in die traditionelle Literatur der Parsen, p. 182.

Add. 8897.

A single sheet, 34 in. by 48, containing a

Planisphere, or pictorial representation of the cosmic system of the Hindūs, with the symbolical figures of the signs of the zodiac, of the mansions of the moon, constellations, presiding divinities, etc. The names are written in both the Devanagari and Nestalik characters, with short explanations in Persian; 18th century.

Add. 16,874.

Foll. 59; $8\frac{3}{4}$ in. by $4\frac{3}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik; dated Lucknow, Sha'bān, A.H. 1217 (A.D. 1802).

[WM. YULE.]

كنز العاشقين

Translation of a treatise on the virtues and influences of the eight and twenty lunar mansions, رسالة خواص منازل قمر, apparently from the Arabic.

Translator: Muḥammad B. Muḥammad Ṣādiq 'Alam (*sic*) محمد بن محمد صادق علم

Beg. جواهر کران بہای حمد و سپاس سزاوار ایثار بارگاہ

The translator says that the original work had been extracted by Aristotle from the books of Hermes. The text is accompanied by figures representing the lunar mansions. The translation was completed, as stated at the end, fol. 47 *b*, in A.H. 1216.

The latter part of the volume contains:—
1. An appendix, by the translator, on the "seals," or symbols of the planets, خواتیم کواکب, سیارہ, with drawings, completed in Jumāda II., A.H. 1217, foll. 48 *b*—56 *b*. 2. A short tract on precious stones, foll. 56 *b*—59 *b*, apparently by the same writer.

A note on the first page shows that the MS. came, A.H. 1217, into the possession of the Ṣafavī Prince, Abul-Faṭḥ Sultān-Muḥammad (see p. 133 *b*).

Or. 1120.

Foll. 14; $12\frac{3}{4}$ by $8\frac{1}{2}$; written in fair Nestalik, with gold-ruled margins, A.D. 1777. [WARREN HASTINGS.]

An almanack for the 18th Ilāhī year of the reign (of Shāh 'Alam), which began on the 10th of Ṣafar, A.H. 1191 (March, A.D. 1777), calculated for Dehli.

Add. 16,861.

Foll. 16; $11\frac{1}{4}$ in. by 7; written in Nestalik, A.D. 1801. [WM. YULE.]

An almanack for the 85th Ilāhī year of the era of Muḥammad Shāh, beginning on the 5th of Zullhijjah, A.H. 1215 (March 21, A.D. 1801), calculated for Dehli.

Add. 18,421.

Foll. 30; 9 in. by $7\frac{1}{2}$; written in Nestalik, A.D. 1803. [WM. YULE.]

Two almanacks for the 87th Ilāhī year of the era of Muḥammad Shāh, beginning on the 27th of Zulḡa'dah, A.H. 1217 (March 21, 1803), calculated for Lucknow and Dehli.

NATURAL HISTORY.

Add. 16,739.

Foll. 416; $8\frac{3}{4}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{5}{8}$ in. long; written in fair Nestalik; dated A.H. 965 (A.D. 1558). [WM. YULE.]

عجائب المخلوقات وغرائب الموجودات

The "Wonders of Creation," translated from the Arabic of al-Kazvīnī.

Beg. العظمة لك والكبرياء لجلالك اللهم

The Arabic text has been edited by F. Wüstenfeld, Göttingen, 1848, and a German translation has been published by Dr. H. Ethé, Leipzig, 1868. See also S. de Sacy's

Chrestomathie, vol. iii. pp. 427—450, Newbold, *Journal of the Asiatic Soc. of Bengal*, vol. xiii. pp. 632—66, Nicoll, *Bodleian Catalogue*, p. 234, Reinaud, *Géographie d'Aboulféda*, Introduction, pp. 427—450, etc. The work has also been printed in Tehran, A.H. 1264. Another Persian version, entitled *تحفة الغرائب*, is fully described in the *Vienna Jahrbücher*, vol. lxvi., *Anzeigebblatt*, pp. 48—50.

In the present version no translator's name is given, nor is there any mention made of the work being a translation. The doxology has been preserved in the original language. The author's preface includes a dedication, not found in the printed Arabic text, to a man of rank called 'Izz ud-Din Shāhpūr B. 'Uṣmān, who appears to have held the post of Ṣadr, مجلس عالی خداوند صاحب عالم عادل مؤید مظفر منصور عزالدین فخر الاسلام ملک الصدور سید الاکابر شاهپور ابن عثمان

The author's name differs in various copies. It is written here زکریا بن محمد بن محمود الهمونی, in agreement with the statement of a nearly contemporary writer, Ḥamīd Ullah Mustaufī, of Kāzvin, who, in the *Nuzhat ul-Kulūb*, ascribes the present work, as well as the *Aṣār ul-Bilād*, to the same author.

This copy contains drawings in Persian style, both plain and coloured, representing the planets and constellations, foll. 14—39, 250—253.

A set of coloured drawings in Indian style, representing constellations, animals, and plants, with Arabic names, is appended at the end, foll. 328—416.

Foll. 108—153, 170—180, 292—300, have been supplied by later hands.

Add. 7706.

Foll. 286; 11½ in. by 7; 21 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Cl. J. Ricu.]

The same work.

In spite of some verbal differences, this version agrees in the main with the preceding. The first two leaves, supplied by a later hand, contain a preface beginning thus: حمد متوافر و شکر متکثر سزاوار لمن یتلیق به الحمد, which contains neither the author's name, nor the dedication above mentioned. The final lines, which are wanting, have been replaced, in the same handwriting, by a spurious conclusion, dated A.H. 1051 (A.D. 1641).

This copy contains neat astronomical diagrams, foll. 10—16, a map of the world, fol. 59 b, and a great number of fair drawings in Indian style, mostly in gold, representing constellations, foll. 19—29, the wonders of the islands and seas, foll. 60—83, plants, foll. 128—148, demons, foll. 222—225, animals and monsters, foll. 233—285.

Or. 1371.

Foll. 405; 11½ in. by 7½; 15 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century; bound in richly painted covers.

[SIR C. ALEX. MURRAY.]

The same version.

This copy contains numerous drawings, in Indian style, carefully executed in gold and colours.

Add. 16,738.

Foll. 248; 11½ in. by 7½; 27 lines, 4½ in. long; written in plain Nestalik, about the close of the 17th century. [WM. YULE.]

The same work, with rather coarse drawings.

Add. 5603.

Foll. 380; 10½ in. by 6½; 17 lines, 3½ in. long; written in plain Nestalik; dated Muḥarram, A.H. 1097 (A.D. 1685).

The same work, with coloured drawings of constellations, plants, and animals.

On the first page is a seal containing an European name in the Persian character جوہانس متی اس روس, apparently Johannes Matthæus Reuss.

Add. 16,740.

Foll. 404; 10 in. by $6\frac{1}{4}$; 17 lines, $4\frac{1}{4}$ in. long; written in cursive Nestalik, apparently in the 18th century. [WM. YULE.]

The same work.

The blank spaces reserved for drawings have been left empty.

The first page bears the stamp of General Claud Martin (see p. 2 a).

Add. 23,564.

Foll. 342; $10\frac{1}{4}$ in. by $6\frac{1}{2}$; 21 lines, $4\frac{3}{8}$ in. long; written in fair Naskhi, with 'Unvān and gold-ruled margins; dated A.H. 845 (A.D. 1441). [ROBERT TAYLOR.]

Another translation of the same work.

The first page is lost; the second contains the latter part of the untranslated doxology of the original.

This version differs materially from the preceding; it is shorter, more archaic in language, and follows the Arabic much closer.

The author's name is written Muḥammad B. Muḥammad B. Muḥammad ul-Ḳazvīnī. The same form of name is found in an addition to Haj. Khal., vol. iv. p. 189, in the Bodleian MS., and in other copies; see de Sacy's *Chrestomathie*, vol. iii. p. 444.

This copy contains coloured drawings of constellations, animals, and plants, some of which have been purposely defaced.

Or. 373.

Foll. 581; $13\frac{3}{4}$ in. by $8\frac{1}{4}$; 15 lines, $4\frac{1}{2}$ in. long; written in large Nestalik, with 'Unvān

and ruled margins; dated A.H. 125 (probably for 1205, A.D. 1790).

[Geo. WM. HAMILTON.]

Another version of the same work.

The translator, whose name does not appear, states in a short preamble, which follows the Arabic doxology of the original, and begins اما بعد در عهد خلافت و ایام سلطنت پادشاه عالیجاه, that this version was written in the reign of Abul-Muzaffar Ibrāhīm 'Adil Shāh B. 'Adil Shāh B. 'Adil Shāh, and for His Majesty's library. He adds, at the end of al-Ḳazvīnī's preface, that it was completed in the beginning of Sha'bān, A.H. 954.

Ibrāhīm, the third of the 'Adilshāhis of Bijāpūr, reigned, according to the Futūḥāt i 'Adilshāhi, Add. 27,251, foll. 55, 77, 297, from A.H. 941 to 963, or, according to Firishtah, vol. ii. p. 64, till A.H. 965.

The present version, which differs from the preceding by its modernized and prolix diction, has been lithographed in the press of Naval Kishor, A.H. 1283.

The MS. contains numerous coloured drawings in Indian style, representing planets and constellations, foll. 31—84, angels, foll. 87—103, the wonders of the seas and islands, foll. 165—223, plants, foll. 336—394, and animals, foll. 470—581.

Add. 23,565.

Foll. 79; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 14 lines, $3\frac{1}{8}$ in. long; written in Nestalik; dated A.H. 1206 (A.D. 1791). [ROBERT TAYLOR.]

A treatise on precious stones and metals.

Author: Muḥammad B. Mansūr, محمد بن منصور

Beg. ستایش و سپاس بی اندازه و قیاس صانعی را

A detailed abstract of the contents by Hammer will be found in the *Mines de l'Orient*, vol. vi. p. 126—142. See also the *Vienna Jahrbücher*, vol. 66, *Anzeigebblatt*,

p. 52, Stewart's Catalogue, p. 95, and Flügel, Vienna Catalogue, vol. ii. p. 516.

The work was written, as stated in the preface, by desire of a prince called Abul-Fath Khalil Bahādur Khān, son of the Sultan Abu Naṣr Ḥasan Bahādur Khān, who appears from the following pompous titles, *السلطان الاعظم الاكرم الخاقان الاجل الافخم مجدد مراسم الملح محي مآثر الدوله موعود المائة السابعه . . . السلطان بن السلطان بن السلطان ابو نصر حسن بهادر خان خلد البله مدى الزمان زمانه الخ*, to have been the reigning sovereign, but whose time and country have not been ascertained. The only clue to the period in which he lived is found in the following epithet, "the promised one of the seventh hundred," which seems to imply that he reigned about A.H. 700, and which is apparently the sole authority for the date given by Stewart, i.e., viz. A.D. 1300. The work must, however, have been written at a somewhat later period, for Ghāzān Khān, who died A.H. 703, is spoken of, fol. 77 *a*, as a king of the past.

It is divided into an introduction (Muḥaddimah) on minerals and their origin, fol. 7 *a*, and two books (Maḳālah). Maḳālah I., fol. 9 *a*, comprises twenty chapters (Bāb), treating of as many species of precious stones. Maḳālah II., fol. 66 *a*, contains seven chapters on metals.

The authorities most frequently quoted are the philosopher Abu Raiḥān (al-Bīrūnī), and Taifāshī, the author of an Arabic treatise on precious stones, who died A.H. 651 (Haj. Khal., vol. iii. p. 582).

Add. 25,870.

Foll. 88; 8 in. by 5½; 11 lines, 3¼ in. long; written in Nestalik, apparently about the beginning of the 19th century.

[WM. CURETON.]

VOL. II.

Another copy of the preceding work, in which the dedicatory portion of the preface has been omitted.

Or. 30.

Foll. 221; 8¼ in. by 5; 11 lines, 2¾ in. long; written in neat Nestalik, dated Rajab, A.H. 951 (A.D. 1544). [G. C. RENOARD.]

فرخ نامه جمالی

A work treating of the properties and uses of natural substances, also of divination and astrology.

Author: Abu Bakr ul-Muṭahhar B. Muḥammad B. Abil-Kāsim B. Abi Sa'īd ul-Jamāl, called al-Yazdī, *ابو بكر المطهر بن محمد بن ابي القاسم بن ابي سعيد الجمال العروفي باليزدي*

The author, who in his verses uses the Takhalluṣ Jamālī, describes himself as an inhabitant of the village of Māyakh, in the district of Tūn, *مقيما بقريه ماينخ من ناحيه تون*, [sic] *عن كوره اصطرخ*. He states in the preface, which is slightly defective at the beginning, that he was addicted to poetry, and was preparing a fair copy of his poem *Tārīḳ u Jauzā* طارق و جوزا, when some friends, assembled in his house on the occasion of the birth of his son Abul-Kāsim, praised the Nuzhat Nāmah i 'Alā'ī as a book replete with useful knowledge, and urged him to write one of the same description. Yielding to their entreaties he composed the present work, and dedicated it to the Vazīr Majd ud-Dīn Aḥmad B. Mas'ūd, *صدر عادل مجد الدوله والدين ملك الوزرا*, who was his father's benefactor, as well as his own. He adds that he completed it in the month of Ramazān, A.H. 580, and claims indulgence on the score of his youth, as he was then in his eighteenth year.

The title is written *فرخ نامه*; but the

F

reading of Haj. Khal., vol. iv. p. 412, فرح نامه, is, on account of its parallelism with نزهت نامه, more likely to be correct. The same writer gives A.H. 560 as the date of composition, and, in his notice on the Nuzhat Nāmah, vol. vi. p. 336, which he knew only from the above preface, takes 'Alā'ī to designate the author. Jamālī, however, gives him another name, but one which cannot be read with certainty in the present copy; for the passage is incorrectly written, as follows: نزهت نامه علائی

که مشهوره ان المستوفی جمع کرده است

The Farah Nāmah comprises the following sixteen books (Maḳālat), subdivided into chapters (Faṣl): 1. Useful properties of various parts of the body in men and quadrupeds, fol. 8 *b*. 2. Useful properties of birds, reptiles, and insects, fol. 53 *a*. 3. Properties of trees, vegetables, and seeds, fol. 84 *b*. 4—6. Properties of herbs and leaves, fol. 119 *b*, of gums, fol. 122 *b*, of stones and metals, fol. 125 *a*. 7. Drugs and perfumes, fol. 135 *a*. 8. Oils, and Firāsāt, fol. 144 *a*. 9. Divination by shoulder-blades, and astrology, fol. 150 *a*. 10. Auguries derived from throbbings of the muscles; divination of the death or recovery of the sick; vocabulary of Pehlvi words, fol. 181 *a*. 11. Poisons and antidotes, fol. 198 *b*. 12. Mode of dissolving gold, pearls, etc., fol. 207 *b*. 13. Conjuring tricks, magic inks, etc., fol. 210 *b*. 14. Khavātim, or symbols, of the planets, fol. 217 *a*.

The latter part of the fourteenth book, the fifteenth, and all but the concluding lines of the sixteenth, are wanting.

Copyist: محمد بن ابراهيم المعروف بهوى

A copy of a similar work is described in the Vienna Catalogue, vol. ii. p. 517. The same volume contains the second Maḳālah of the Nuzhat Nāmah i 'Alā'ī.

M E D I C I N E .

Add. 23,556.

Foll. 492; 18 in. by 11; 27 lines, 6½ in. long; written in Nestalik, apparently in the 17th century. [ROB. TAYLOR.]

I. Foll. 2—477.

ذخیره خوارزمشاهی

An encyclopædia of medical science.

Author: Zain ud-Dīn Abu Ibrāhīm Ismā'īl B. Ḥasan B. Aḥmad B. Muḥammad ul-Ḥusainī ul-Jurjānī, زين الدين ابو ابراهيم اسمعيل بن حسن بن احمد بن محمد الحسينى الجرجانى
الحمد لله . . . سيد امام اجل زين الدين نجم الاسلام . . . ميگويد چون تقدير ايزد تعالى جنان بود که جمع کننده اين کتاب

The author calls himself, in the opening lines, the devoted servant of the just and wise Padishāh, Kutb ud-Dunyā wad-Dīn Khwārazm Shāh Abul-Faṭḥ Muḥammad B. Yamīn ud-Dīn, Mu'īn Amīr ul-Mūminīn. He states that, having been brought by the divine decree to Khwārazm in A.H. 504, he had been induced by the fair climate of that country, and the able and righteous rule of its sovereign, to fix there his abode. He dedicates the present work to His Majesty, as a grateful return for the favours showered upon him. His object in compiling it was to supply a want which he had felt himself while studying, that of a comprehensive work which would offer the required information on every branch of the medical science, and save a physician the trouble and loss of time involved in consulting other books.

Muḥammad, son of Nūshṭigīn, the founder of the Khwārazmshāhī dynasty, was a vassal of the Saljūkis. He was appointed governor of Khwārazm by Sanjar, in the reign of Barkyārūk, and received the titles of Kutb

ud-Dīn and Khwārazm Shāh in A.H. 491. His son Atsiz, who succeeded to him A.H. 522, and assumed independence A.H. 535, died A.H. 551. See *Jāmi'ut-Tavārikh*, Add. 7628, *Guzidah*, and *Kāmil*, vol. xi. p. 490.

Yāqūt, who mentions our author, Abu Ibrāhīm B. ul-Ḥasan B. Muḥammad ul-Ḥusainī, among the illustrious natives of Jurjān, says that, after staying a long time in Khwārazm, he repaired to Marv, where he died A.H. 531; see *Mu'jam*, vol. ii. p. 55. Ibn Abi Uṣaibi'ah, who calls him Sharīf Sharaf ud-Dīn Ismā'il, Add. 7340, fol. 132, speaks of the great regard in which he stood at the court of 'Alā ud-Dīn [*sic*] Muḥammad Khwārazm Shāh, and mentions the four following works as composed by him in Persian for that prince—the present work, in twelve volumes, the *Khafī 'Alā'i* in two small volumes, the *Aghrāz* in two, and the *Yādgār* in one. All four are noticed by Haj. Khal. vol. i. p. 368, vol. iii. pp. 162, 330, and vol. vi. p. 507, who calls the author Ismā'il B. ul-Ḥusain, and gives in one place A.H. 535, and in another A.H. 530, as the date of his death. Khwānd Amīr, who gives him the same name, *Ḥabīb us-Siyar*, vol. ii., Juz. 4, p. 176, is manifestly wrong in stating that he lived under Tukush, who reigned A.H. 568—596. The appendix to the *Ṣivān ul-Hikmah* contains a notice on the author, who is there called Zain ud-Dīn Ismā'il B. ul-Ḥasan ul-Jurjānī; see the *Leyden Catalogue*, vol. ii. p. 295. Compare *Stewart's Catalogue*, pp. 106 and 108, *Krafft's Catalogue*, p. 147, and *De Jong, Catalogus Codd. Orr. Bibl. Acad. Regiæ*, p. 228, note 2.

The *Zakhīrah* consists of ten books (*Kitāb*), which are enumerated in the preface, and to each of which is prefixed a full table of numerous subdivisions termed *Guftārs* and *Babs*. They are as follows: I. Definition and utility of medicine; composition, structure, and powers of the human body, fol. 4 *a*. II. Health and disease; causes and symp-

toms of disease; accidents of the body, fol. 42 *b*. III. Preservation of health, fol. 79 *b*. IV. Diagnosis of diseases; crisis and prognosis; fol. 151 *b*. V. Fevers, their various kinds, their symptoms and treatment, fol. 168 *b*. VI. Local diseases and their treatment, fol. 205 *b*. VII. Tumours, ulcers, etc., fol. 388 *b*. VIII. Care to be taken of the external parts of the body, hair, skin, nails, etc., fol. 411 *b*. IX. Poisons and antidotes, fol. 417 *b*. X. Simple and compound medications, fol. 431 *b*.

Some leaves of book ix., viz., foll. 418, 426—8, which are partly in another handwriting, contain a portion of a different recension, in which that book is divided into five *Guftārs*, instead of six *Maḳālahs*.

At the end is a note, written by the same hand as the text, and stating that the transcriber, Muḥammad Bākir B. 'Ināyat Ullāh ul-Ḥusainī, had completed the collation of the present copy on the 17th of Rajab, A.H. 1095.

II. Fol. 478—492. A treatise on the anatomy of the human body.

Author: Maṣṣūr B. Muḥammad B. Alḥmad, منصور بن محمد بن احمد

Beg. شکر و سپاس بادشاهی را سزد و حمد و ثنای
بی قیاس

The preface contains a dedication to an Amīr-zādah Pīr Muḥammad, who is addressed as the reigning sovereign with the following titles, السلطان الاعظم الاعدل الاکرم السلطان
بن السلطان بن السلطان ضیاء الحق والسلطنت والدنیا
والدین امیر زاده پیر محمد بهادر خان

That prince, whose age and country are not indicated, is called in *Stewart's Catalogue*, p. 109, perhaps on the authority of the copy there described, "Pīr Muḥammad Jahāngīr, grandson of Tīmūr."

Mīrzā Pīr Muḥammad, second son of Mīrzā Jahāngīr, the eldest son of Tīmūr, was proclaimed Valī 'Ahd, or heir apparent, on the

death of his elder brother, Sultān Muḥammad, in A.H. 805. Having been appointed some years previously to the government of Kābul, he was the first of the Timuride princes who invaded India, and held an important command in the Indian campaign, undertaken at his instigation by Tīmūr. At the latter's death he was left in possession of the Indian provinces and Zābulistān, but did not enjoy it long, being murdered on the 14th of Ramazān, A.H. 809, by one of his Amīrs. Another grandson of Tīmūr who bore the same name, viz. Mirzā Pīr Muḥammad B. 'Umar Shaikh, ruled in the province of Fārs from A.H. 796 to 812. See Maṭla' us-Sa'dain, Or. 1291, fol. 25, and Jahānārā, foll. 174, 177.

The work is divided as follows: Muḥaddimah. Component parts of the human body, fol. 479 *a*. Maḳālāh I. Bones, fol. 480 *a*. II. Nerves, fol. 483 *a*. III. Muscles, fol. 485 *b*. IV. Veins, fol. 486 *b*. V. Arteries, fol. 489 *a*. Khātimah. Complex organs; development of the embryo, fol. 490 *a*. It is illustrated by five anatomical drawings, occupying a whole page each.

It has been edited under the title of تشریح منصوری by Maṣṣūr 'Alī, Dehli, A.H. 1264.

Another work of the same author, كفايه مجاهديه, will be mentioned further on, p. 470 *b*.

Add. 26,307.

Foll. 41; 15 in. by 9; 23 lines, 5 in. long; written in large Naskhī, apparently in the 18th century. [WM. ERSKINE.]

A treatise on the anatomy of the human body, designated as مختصر در علم تشریح

Author: Abul-Majd ut-Ṭabīb ul-Baiḏāwī,
ابو العجد الطيب البضاوى

حمد و ثنای که حاوی قانون تحمید و شامل
کلیات تحمید بود

Abul-Majd ul-Baiḏāwī is mentioned as the author of a commentary on the Mūjiz ul-

Kānūn of 'Alā ud-Dīn 'Alī Ibn un-Nafīs ul-Kurashī, a work published in Calcutta, 1828. See the Leyden Catalogue, vol. iii. p. 266. In the present work he quotes several times that celebrated physician, and it appears from the formula which he adds to his name, امام علاء الدین قرشی رحمة الله عليه, that he was writing after his death, which took place A.H. 687. See Haj. Khal., vol. vi. p. 251, and Wüstenfeld, Geschichte der Arabischen Aertzte, p. 146.

After some considerations on the high importance of a knowledge of anatomy, the author sets forth at length the divisions of his treatise. It consists of an introduction on the parts of the body in general, and of two books (Kitāb). The first treats of the simple parts of the body, and comprises six chapters (Bāb), as follows:— I. Bones, in fifteen sections (Faṣl). II. Nerves, in five sections. III. Veins, in five sections. IV. Arteries, in four sections. V. Muscles, in thirty sections. VI. Skin. The second book treats, in seventeen Bābs, of as many complex organs.

The present copy, which appears to have been transcribed from a defective MS., contains only the following disjointed portions of the work: Muḥaddimah, fol. 4 *a*. Book I., Bāb I., Faṣl 1. Bones in general, fol. 5 *b*. Faṣl 2. Bones of the head, fol. 6 *b*. Faṣl 3. Bones of the upper jaw, fol. 8 *a*. Faṣl 4. Bones of the nose, fol. 9 *b*. Bāb V. Muscles, in thirty Faṣls, complete, fol. 10 *a*. Book II. Bāb I. The brain, fol. 31 *a*. Bāb II. The eye, fol. 33 *a*. Bāb III. The ear, fol. 36 *a*. Bāb IV. The nose, fol. 36 *b*. Bāb V. The tongue, fol. 37 *a*. Bāb VI. The throat and gullet, fol. 37 *b*. Bāb VII. The diaphragm and chest, fol. 38 *a*. Bāb VIII. The heart, fol. 38 *b*. Bāb IX. The gullet and stomach, fol. 39 *b*. Bāb X. The liver, fol. 40 *b*.

Of the last Bāb the beginning only is extant. Fol. 41 contains the latter part of

the fourth Bāb of Book I., which treats of the arteries.

Add. 16,748.

Foll. 347; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 4 in. long; written in fair Nestalik; dated Jumāda I, the 5th year of Bahādur Shāh, (A.H. 1123, A.D. 1711). [WM. YULE.]

اختيارات بديعي

A work on materia medica.

Author: 'Alī B. ul-Ḥusain ul-Anṣārī, known as Ḥājī Zain ul-'Atṭār, على بن الحسين الانصارى المشتهر بحاجي زين العطار
Begg. امداد حمد بي عد و اعداد سپاس بي قياس مبدعي را

Zain ud-Dīn 'Alī, who traced his pedigree to 'Abd Ullah Anṣārī, was born A.H. 730, in Shīrāz, where his father, Jamāl ud-Dīn Ḥusain, a physician of Iṣfahan, had settled A.H. 715. He stood high in the favour of Shāh Shujā' (who reigned A.H. 760—786), and was during sixteen years in constant attendance upon him. He died A.H. 806, leaving, besides the present work, the following medical treatises: Miftāḥ ul-Khaẓā'in, Tuḥfat ul-Mulūk, and Risālah dar Ṣifat i Mardān u Zanān. See a notice on his life written by his son in Or. 165, fol. 108.

The Ikhtiyārāt i Badi'i is so called from Badi' ul-Jamāl, the name of the princess to whom it is dedicated. The date of composition, which is found in some copies, as Add. 6001 and 17,950, and in Haj. Khal., vol. i. p. 197, is A.H. 770.

The work is divided into two books (Maḳālat). The first contains the simple medicaments in alphabetical order, fol. 3 b. The second, which treats of compound medicaments, fol. 298 b, comprises sixteen chapters (Bāb), treating of as many different kinds of preparations, as follows: المفحات

المعاجين ٢ الجوارشات ٣ الاطريفلات ٥ المربيات
الاشربة والروب ٧ اللعوقات ٨ السفوفات ٩ الحبوبات
الاقراص ١١ الايارجات ١٢ الشيفات ١٣ الترياقات
السنونات ١٥ الادهان ١٦ المراهم

See R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24, Stewart's Catalogue, p. 109, Leyden Catalogue, vol. iii. p. 277, De Jong, Catal. Bibl. Acad. Reg., p. 227, and Copenhagen Catalogue, p. 13.

Add. 7711.

Foll. 253; 10 in. by 6 $\frac{3}{4}$; 22 lines, 5 in. long; written in Nestalik; dated Jumāda II., A.H. 832 (A.D. 1429). [Cl. J. Rich.]

The same work.

Copyist: ابو مسلم بن حسن سلطان الدست
بياضى

Foll. 251—53 contain Ibn Sinā's poem on the soul (see the Arabic Catalogue, p. 402, xiii.), with a version in Persian verse, and an Arabic commentary.

Add. 17,950.

Foll. 286; 11 $\frac{1}{4}$ in. by 7; 21 lines, 4 $\frac{3}{4}$ in. long; written in Nestalik; dated Sha'bān in the 26th year of the reign (of Aurangzib), A.H. 94 (i. e. 1094, A.D. 1683).

The first Maḳālat of the same work, with copious marginal corrections.

Add. 6001.

Foll. 151; 12 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$; 26 lines, 5 $\frac{3}{8}$ in. long; written in Nestalik; dated A.H. 1109 (A.D. 1697-8).

The first Maḳālat of the same work.

Add. 23,559.

Foll. 270; 9 $\frac{1}{2}$ in. by 6; 17 lines, 3 $\frac{5}{8}$ in. long; written in Nestalik, apparently in India, in the 17th century.

[ROBERT TAYLOR.]

The first Makālat of the same work.

Foll. 266—270 contain a fragment on various kinds of soil and of water, designated by their Hindū names.

Copyist : حافظ محمد حسين ولد محمد علي

Add. 17,957.

Foll. 77; 9 in. by 6; 11 lines, $3\frac{5}{8}$ in. long; written in fair Nestalik; dated Lahore, Rabi' I., in the fourth year of the reign, without designation of the sovereign; probably of the 17th century.

[EDWARD GALLEY.]

The second Makālat of Ikhtiyārāt i Badī', treating of compound medicaments. At the end is added a chapter on some Hindu preparations called Pāk, ترکیب هندی پاکات, foll. 76 b—79.

Copyist : جان محمد

Add. 17,948.

Foll. 136; $12\frac{1}{2}$ in. by $9\frac{1}{2}$; 11 lines, $4\frac{3}{4}$ in. long; written in Nestalik; dated Sūrat, A. H. 1222 (A.D. 1807).

جامع الفاظ عیسوی

A dictionary of drugs, written in four columns, comprising the names found in the Ikhtiyārāt i Badī', with their Arabic, Persian, and Hindustani equivalents.

It was compiled, as stated at the end, in Sūrat, A.H. 1222, for a Doctor Pudget (?) داختر پوجیت. See the Arabic Catalogue, p. 459 b.

Egerton 1010.

Foll. 422; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 11 lines, 3 in. long; written in Shikastah-āmiz, apparently in the 18th century.

کفایہ مجاہدیه

A manual of medicine.

Author : Manṣūr B. Muḥammad B. Aḥmad
منصور بن احمد بن يوسف بن
B. Yūsuf B. Ilyās, الیاس

Beg. شکر و سپاس مر خالق را که در خلقت انسان

The work has been lithographed, with the title of کفایہ منصورى, in Lucknow, A.H. 1290. The author is evidently the same as that of the treatise of anatomy already described, p. 467 b, who there calls himself Manṣūr B. Muḥammad B. Aḥmad. In a portion of the preface, which is omitted in the present copy, but is found in the next, as well as in the Lucknow edition, he dedicates the present manual to a sovereign to whose court he had been attracted by the wide-spread fame of his justice and liberality, and whose titulature bears a close resemblance to that which precedes the name of Pīr Muḥammad in the author's other work. The proper name of that prince, which is wanting in Add. 19,003, is supplied by the lithographed edition, in which it reads مجاهد السلطنة والدين سلطان زين العابدين.

The king thus designated is probably Sultān Zain ul-'Abidīn of Kashmīr, who lived at about the same time as Mirzā Pīr Muḥammad, having reigned from A.H. 826 to 877, and is described as a generous patron of arts and science. His conquest of Tibet and Panjāb is amply sufficient to justify, in Oriental parlance, the epithet of "second Alexander," اسکندر ثانی, bestowed upon him by the author. That epithet has been mistaken for a proper name by A. Stewart, who describes the work, p. 107, as "dedicated to Sekunder Shāh the Second, of Dhely, A.D. 1300." It has led the authors of the Leyden Catalogue, vol. iii. p. 276, to the equally unfounded conclusion, that the prince to whom it is

applied could be no other than 'Alā ud-Dīn Muḥammad Shāh Khiljī, who reigned A.H. 695—716.

The work is divided into two Fanns, the first of which treats in two parts (Kism) of theoretical and practical medicine, and the second, of ailments and medicaments. They are subdivided as follows:—Fann I. Kism I. Theoretical medicine, comprising four Maḳālahs, viz., 1. substantial elements of health, اسباب ماوى صحت, *i. e.* constituent parts of the body and its organs, fol. 9 *a.* 2. Apparent conditions of health, اسباب صبرى صحت, *i. e.* temperaments and faculties, fol. 27 *a.* 3. Efficient causes of health, اسباب ناعلى صحت, such as air, motion, sleep, food and drink, evacuation, age, habits, etc., fol. 32 *a.* 4. Various conditions and accidents of the body, and their symptoms, fol. 50 *a.* Kism II. Practical medicine, in five Maḳālahs, viz., 1. Preservation of health and general treatment, fol. 70 *b.* 2. Local diseases, in twenty Bāhs, fol. 100 *b.* 3. Fevers, fol. 258 *b.* 4. Diseases of the external parts, fol. 280 *b.* 5. Animal poisons, fol. 310 *b.* Fann II., comprising two Maḳālahs, viz. 1. Simple aliments and drugs, fol. 332 *a.* 2. Compound aliments and medicaments, fol. 349 *a.*

Add. 19,003.

Foll. 187; 7½ in. by 4½; 13 lines, 2½ in. long; written in Nestalik, apparently in the 18th century.

The first portion of the same work, ending with Bāb 4 of Maḳālah 2, Kism II., and corresponding to foll. 1—146 of the preceding copy.

Egerton 1011.

Foll. 103; 9 in. by 6¾; 17 lines, 5½ in. long; written in a cursive and rude character, apparently in the 18th century.

رجوع الشيخ الى صباه فى القوة على الباه

A translation of the Arabic work which bears the above title, and which treats of the means of increasing, or restoring, the virile powers.

Translator: Muḥammad Sa'īd uṭ-Ṭabīb B. Muḥammad Ṣādiq ul-Iṣfahānī, محمد سعيد الطيب ابن محمد صادق الاصفهاني

Beg. الحمد لله الذى خلق الانسان من ماء معين ثم جعلناه

The translator says that, the above Arabic work, which he ascribes to Aḥmad B. Yūsuf uṣh-Sharīf, being the best treatise written on the subject, he had translated it at the request of Sayyid Jābir. The version is divided, like the original, into two parts (Juz'), each of which comprises thirty chapters. The present copy breaks off in the twenty-second chapter of Part II.

Hāji Khalīfah, who mentions the work without author's name, vol. iii. p. 349, says that it had been translated into Turkish for Sultan Salīm in A.H. 940.

Add. 17,951.

Foll. 372; 12 in. by 7; 29 lines, 5 in. long; written in Nestalik, apparently in the 16th century.

معدن الشفاء مسكن در شاهى

A treatise on Indian medicine.

Author: Bhuvah B. Khavāṣ Khān, بهوة بن خواصخان

Beg. حمد خداى را كه بحكميت بالغه و قدرة كامله

Miyān Bhuvah, or Bhūvah, son of Khavāṣ Khān, is mentioned by Nizām ud-Dīn Aḥmad in the Ṭabaḳāt i Akbarshāhī, Add. 6543, foll. 124, 132, 135, and, after him, by Firishtah, vol. i. pp. 330, 345, 350, as one of the greatest Amīrs of the reign of Sikandar Shāh Lodi (A.H. 894—923). He is designated, like his father, by the title of Khavāṣ Khān, and is

described in one place as Lord of the Chamber *حجاب خاص*, and in another as Chief Justice *میر عدل*. Having incurred the displeasure of Sultan Ibrāhīm, the successor of Sikandar Shāh, he was cast into prison, soon after that king's accession in A.H. 923, and was put to death two years later. His name, which is written *بہرہ* in the best MSS. of the above quoted works, has been changed to *بہرہ* in the Bombay edition of *Firishtah*, and to Bhoory in Briggs' translation, vol. i. pp. 566, 594, 597. Compare the extracts from *Mush-tāki* in Sir H. Elliot's *History of India*, vol. iv. p. 451, notes, and p. 544.

It appears from the preface that the author, having represented to Sikandar Shāh that Greek medicine was not suitable to the constitution of the natives of India, obtained His Majesty's assent to the composition of the present treatise, which was compiled and translated from Indian, *i. e.* Sanscrit, works enumerated in the text, A.H. 918.

The preface, and an extract from the work, have been published, with a German translation, by Dr. Haas, *Zeitschrift der D. Morg. Gesellschaft*, vol. xxx. pp. 630—642, and an account of the work, from a Hamburg MS., which contained neither title nor author's name, will be found in Dietz's *Analecta Medica*, p. 171. See also Stewart's Catalogue, p. 108, and Mehren, *Copenhagen Catalogue*, p. 10.

Contents : *Muḥaddimah*. Definition of medicine, its value, and its origin, fol. 6 *a*. Bāb I. Introduction to therapeutics, *در مقدمات علاج*, or, in Sanscrit, *Sūtra Sthān*, in thirty-two chapters (*Faṣl*), fol. 7 *b*. Bāb II. Structure of the human body, and anatomy of its several parts, *Sārīrak Sthān*, in nine chapters, fol. 68 *b*. Bāb III. Diagnosis and treatment of diseases, *Nīdān u Chikitsā Sthān*, in eighty-seven chapters, fol. 90 *a*.

The work is stated in the endorsement, fol. 5 *a*, to be commonly known as *طیب سکندری*.

A full table of contents is prefixed, foll. 2—4. The latter part of the MS., foll. 364—372, is in a late handwriting, although the subscription is dated *Shāhjahānābād*, *Ṣafar*, A.H. 1089.

The name of *Miyān Bhuvah* seems to point to a Hindu extraction, and, if he was, as he pretends in the preface, the real author of the *Ma'dan ush-Shifā*, he must have been well versed in the Sanscrit treatises from which that work is compiled. His identity, however, with the Hindu *Miṣra Bhāva*, author of the *Bhāva Prakāṣa* (see Aufrecht, *Bodleian Catalogue*, p. 309), which Dr. Haas, l. c. p. 641, considers possible, is more than doubtful. The title of *Khān*, which belonged to him, and to his father before him, suffices to show that both were Muslims. It is, moreover, quite impossible to suppose that a fierce *Muḥammadan* zealot and ruthless persecutor of the Hindus, as Sikandar Shāh is known to have been, could have conferred the highest offices of state upon men of Hindu faith.

Add. 16,745.

Foll. 646; 11 in. by $6\frac{1}{2}$; 20 lines, $4\frac{1}{8}$ in. long; written in Nestalik; dated *Zulḥijjah*, A.H. 1079 (A.D. 1669). [WM. YULE.]

The same work, slightly imperfect at the beginning, with a table of contents, foll. 1—4.

Copyist : محمد عارف ولد شیخ یحیی ساکن اودہ

Add. 18,680.

Foll. 877; $10\frac{3}{4}$ in. by $6\frac{1}{4}$; 17 lines, $3\frac{5}{8}$ in. long; written in Nestalik, with *Unvān* and ruled margins, probably in the 17th century. [J. HADDON HINDLEY.]

The same work, with a table of contents, foll. 1—7.

In identical notes written on the first and last pages it is stated by *Muḥammad Vajih*

ud-Dīn, that he had purchased the MS. from the Masjid Akbarābādī on the 6th of Zul-hijjah, A.H. 1171.

Add. 16,746.

Foll. 371; 10½ in. by 6¾; 21 lines, 5 in. long; written in Nestalik, apparently in the 18th century. [WM. YULE.]

The same work, slightly imperfect at the end, and wanting the rubrics.

Add. 17,947.

Foll. 230; 9¾ in. by 6¾; 21 lines, 4½ in. long; written in Nestalik; dated Muḥarram, A.H. 1060 (A.D. 1650).

دستور العلاج

A treatise on therapeutics.

Author: Sulṭān 'Alī Ṭabīb Khurāsānī,
سلطان علی طبیب خراسانی

Beg. سپاس و ستایش حضرت علی را که نسخه
بی سقم

The author states in the preface that he composed this work in A.H. 933, and that he had previously spent forty years in the study and practice of the medical art in Khorasan and Māvarā un-Nahr, and especially at Samarkand, in the service of Abu 'l-Manṣūr Kūchkūnji Khān (the Uzbek Khān, commonly called Kūchum Khān, who reigned from A.H. 916 to 936; see p. 104 a). It was written at the request of another prince, Abu l-Muzaffar Maḥmūd Shāh, who had called the author to the seat of his government, ولایت اجنی, and had been cured by him of a dangerous illness.

It is divided into the following two books (Maḳālāh): I. Local diseases, in twenty-five chapters (Bāb), fol. 6 b. II. General diseases, in eight Bābs, fol. 170 b. A table of contents is prefixed, foll. 1—4.

The same work is mentioned in Stewart's

VOL. II.

Catalogue, p. 107, where it is stated to have been dedicated to "Abu Sa'īd Bahādur Khān, Emperor of the Moghuls, A.D. 1334" (i.e. A.H. 734—5), and in the Leyden Catalogue, vol. iii. p. 277, where the same erroneous statement is repeated. The Dastūr ul-'Ilāj has been lately lithographed, together with the introduction described under the next number, in the Hindu Press, Dehli, without date.

Add. 17,946.

Foll. 143; 11½ in. by 6½; 15 lines, 4 in. long; written in large Indian Nestalik; apparently in the 18th century.

مقدمه دستور العلاج

An introduction to the preceding work, by the same author.

Beg. جواهر حمد و ثنا خدا برا عزوجل که حکیم حانق

This work is dedicated to Abu 'l-Ghāzī Sulṭān Abū Sa'īd, whom the author had attended for twenty years. It is stated to have been written subsequently to the Dastūr ul-'Ilāj, and as a complement to it. It is divided into sixteen chapters (Bāb), treating of hygiene, of the definition of medicine, health and disease, pulse, crisis, etc. It is described, with the preceding work, in the Leyden Catalogue, vol. iii. p. 277.

Abu Sa'īd, son of Kūchkūnji, was raised to the Khanship after his father's death, A.H. 936, and reigned till A.H. 939; see p. 104 a, and Erskine, History of India under Baber, vol. ii. p. 99.

Add. 26,310.

Foll. 129; 9½ in. by 5¾; 15 lines, 3¾ in. long; written in cursive Indian Nestalik, apparently in the 18th century.

[WM. ERSKINE.]

A pharmacopœa قرا بادین, in which compound medicaments are described in alphabetical order.

G

Author: Muzaffar B. Muḥammad ul-Ḥusainī ush-Shifāʾī, مظفر بن محمد الحسيني الشفائي,
الحمد لله العليم الحكيم والصلوة على من اوتى
الحكمة

The author, who was a poet as well as a physician, is mentioned by his townsman and contemporary, Taḳī ud-Dīn, of Kāshān, in his *Tazkirah*, where he is stated to have died A.H. 963. See Sprenger, *Oude Catalogue*, p. 22.

A Latin translation has been published by Father Ange de St. Joseph, of Toulouse, Carmelite monk and missionary, under the title of "*Pharmacopœa Persica*," Paris, 1681. The work is mentioned in Stewart's *Catalogue*, p. 110, No. xxiii., Munich *Catalogue*, p. 135, Copenhagen *Catalogue*, p. 15, and by De Jong, *Catal. Codd. Orr. Acad. Regiæ*, p. 232.

Add. 23,560.

Foll. 311; 11¼ in. by 7½; 23 lines, 4½ in. long; written in fair Shikastah-āmīz; dated Zuhijjah, A.H. 1099 (A.D. 1688).

[ROBERT TAYLOR.]

I. Foll. 2—98. A manual of medicine, ascribed in the heading رسالة يندبوع حكيم عماد
الدين محمود to Ḥakīm 'Imād ud-Dīn Maḥmūd.
الحمد لله . . . اما بعد بدانکه آدمی مرکبت
ازین جسد

The author, who in some of his works calls himself Maḥmūd B. Mas'ūd, was a native of Shīrāz, and a near kinsman of a celebrated physician of the same city, Kamāl ud-Dīn Ḥusain, who died A.H. 953 (*Tuḥfah i Sāmī*, fol. 49). The author of the 'Ālam Ārāi mentions him, Add. 16,684, fol. 43, among the great scholars who lived about the close of the reign of Shāh Ṭahmāsp, i.e. A.H. 984. He says that he was an eminent medical writer as well as a skilled physician, and that, after being attached for some time to the service of 'Abd Ullah Khān Istājlu,

governor of Shirvan, he had been transferred by order of Shāh Ṭahmāsp to Mashhad. Kāzī Nūr Ullah had in his youth studied under him the medical works of Mīr Ghiyāṣ ud-Dīn Maṣṣūr, a renowned philosopher of Shīrāz, who died A.H. 948; see *Majālis ul-Mūminīn*, Add. 23,541, fol. 381.

The work, which has no preface, is divided into nineteen chapters (Faṣl) of very unequal length, as follows: I. Preliminary notices, fol. 2 *b*. II.—xvi. Anatomy and diseases of the following parts of the body:—head, eye, ear, nose, mouth, throat, breast, heart, stomach, liver, gall-bladder and milt, kidneys and bladder, bowels, genital parts, and joints, fol. 5 *a*. xvii. Tumours, ulcers, etc., fol. 13 *b*. xviii. Fevers, fol. 14 *b*.

Faṣl xix., which forms the main portion of the work, is subdivided into two sections (Kism), viz. 1. Aliments and drinks, fol. 20 *a*. 2. Simple and compound medicaments, classed according to their effect and the diseases for which they are used, fol. 46 *a*.

II. Foll. 98 *b*—214. An Arabic treatise on compound medicaments, entitled المركبات الشاهيه, and ascribed in the heading قرابادين حكيم عماد الدين محمود to the same writer (see Arabic *Catalogue*, p. 633 *a*).

In the preface the author states that he had applied himself from his childhood to the study of the standard medical works under his father and other physicians, and had carried on for nearly twenty years the practice of the healing art, when he repaired to the court of Shāh Ṭahmāsp, to whom he offered the present work. He adds that he was engaged upon the composition of a manual of medicine (probably the preceding treatise), which he had then brought down to the chapter treating of the anatomy of the tongue.

Foll. 215—218 *a* contain various medical recipes.

III. Foll. 218—262.

خفی علانی

A manual of medicine.

Author: Amīr Sayyid Isma'il B. ul-Hasan B. ul-Husain ul-Jurjānī, امیر سید اسمعیل بن الحسن بن الجرجانی
الحمد لله . . . اما بعد چنین کوید امیر سید اسمعیل

The author states in the preface that, after he had completed the *Zakhīrah* i Khwārazmshāhī (see p. 466 *b*), he had been told by a prince whose name will be given further on, that a handy compendium of that voluminous work would be very desirable, and that he had, in compliance with that wish, written the present abridgment. He had given to it the name of *Khafī*, or "hidden," because it was written in two volumes of oblong shape, which could be conveniently carried by the owner in his boots. The second part of the title, 'Alā'i, is apparently derived from 'Alā ud-Daulah, one of the titles of the prince above mentioned. The author's patron is styled امیر سپهسالار اجل سید عالم عادل بهاء الدین عمدة الاسلام علاء الدوله ضياء الملک . . . نظام المعالی قزل ارسلان ولی العهد ابو المظفر اتسز بن خوارزمشاه حسام امیر المومنین and in an earlier copy, Add. 27,261, written A.H. 814, امیر سپهسالار بهاء الدین عمدة الاسلام علاء الدوله و الدین ضياء الامه . . . نظام المعالی قزل ارسلان ابو المظفر اتسز بن خوارزمشاه حسام امیر المومنین

If قزل ارسلان may be taken as an honorific epithet, and اتسز as the prince's real name, it would follow that the work was written in the reign of Muhammad Khwārazmshāh, A.H. 491—522, and for his successor, Atsiz, who was then commander of the army and heir apparent, a conclusion confirmed by the date which is assigned to the *Khafī* 'Alā'i in Stewart's Catalogue, p. 106, viz. A.D. 1113, i. e. A.H. 506—7. It is also stated in the preface of the *Aghrāz*, as quoted by Haj.

Khal., vol. i. p. 368, that the present compendium was dedicated to Atsiz B. Khwārazmshāh.

The *Khafī* 'Alā'i consists of two parts, treating severally of theoretical and practical medicine. They are subdivided as follows. Part i., in two *Maḳālāhs*, viz., 1. Preservation of health, in sixteen *Bābs*, fol. 219 *a*. 2. Diagnosis of disease, in seven *Bābs*, fol. 232 *b*.

Part ii., comprising the following seven *Maḳālāhs*:—1. Advice to physicians, fol. 238 *a*. 2. Treatment of local diseases, in eighteen *Bābs*, fol. 238 *b*. 3. Fever, measles, and smallpox, fol. 257 *a*. 4. Tumours, sores, and wounds, fol. 260 *a*. 5. Fractures, bruises, and dislocations, fol. 261 *b*. 6. Treatment of the hair and of the skin diseases, fol. 261 *b*. 7. Antidotes, fol. 262 *a*.

IV. Foll. 262—264. Extract from the انتخاب کتاب جامع الفوائد یوسفی

Yūsufī is the *Takhalluṣ* of Yūsuf B. Muḥammad, a physician of Herat, who lived under Bābar and Humāyūn. His medical works are the following: *Favā'id* i Akhyār, written A.H. 913, *Ḳaṣidah fī Ḥifz Ṣiḥḥat*, i. e. a poem on hygiene, dedicated to Bābar, A.H. 937, *Riyāz ul-Adviyah*, written for Humāyūn, A.H. 946, *Ilāj ul-Amrāz*, a versified treatise of therapeutics, and the above work, *Jāmi' ul-Favā'id*, which is a commentary on the preceding. See Fleischer, Leipzig Catalogue, p. 511, Krafft's Catalogue, p. 148, Stewart's Catalogue, p. 112, Leyden Catalogue, vol. iii. pp. 279, 280, Haj. Khal., vol. ii. p. 564, and *Mélanges Asiatiques*, vol. v. p. 261. It is doubtful whether he may be identified with the author of the well known manual of epistolary composition called *Badā'i' ul-Inshā*, or *Inshā* i Yūsufī, which in the *Khulāṣat ul-Inshā*, Or. 1750, fol. 158, is ascribed to Ḥakīm Yūsufī, Munshī of Humāyūn.

V. Foll. 264 b—311.

موجز کمی

A manual of medicine, without author's name.

Beg. جنین کوید جامع این مختصر که چون پیر شدم

The author states, in a short preamble, that, feeling his memory weakened by age, he had compiled this short compendium from the most esteemed Arabic and Persian works, and had given it the name of *Mūjiz Kummī* because its small size would allow of its being carried in the sleeve (*Kumm*). The following Persian works are mentioned as sources:

هدایة الاجوینی و کفایة احمد فرج و ذخیره خوارزمشاهی
و کتاب الاغراض و خفی علائی و غیر آن. The last three were written by Sayyid Ismā'il Jur-jānī in the early part of the sixth century of the Hijrah (see p. 467 a).

The work is divided into thirty-eight chapters (*Bāb*), subdivided into sections (*Faṣl*), all of which are enumerated at the beginning. The chapters are as follows: i. Treatment of infants, fol. 266 b. ii. Signs of the temperament, fol. 268 a. iii. Seasons, ib. iv. Properties of various articles of food, fol. 268 b. v. Perfumes, fol. 270 a. vi. Garments, ib. vii. Bathing, ib. viii. —xxx. Local diseases and their treatment, in the customary order, fol. 270 b. xxxi. Fevers, fol. 296 b. xxxii. Tumours, fol. 302 a. xxxiii. Sores, fol. 303 a. xxxiv. Skin diseases, fol. 303 b. xxxv. Treatment of the hair and skin, fol. 305 b. xxxvi. Bleeding and cupping, fol. 308 a. xxxvii. Pulse, fol. 309 a. xxxviii. Urina, fol. 310 a.

Add. 18,543.

Foll. 385; 10½ in. by 6; 15 lines, 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated Rabī' I., A.H. 1002 (A.D. 1593).

[J. H. STERNSSCHUSS.]

جامع الجوامع

A treatise on materia medica.

Author: Afzal B. Yahyā Jilānī, افضل بن یحیی جیلانی

Beg. حمد و ثنای بی پایان آفریننده را که بلطائف حکمت خود

The author's name is found, as above, in the preface, fol. 2 b; but it is written by a second hand, and over an erasure. In the following subscription, which is in the same handwriting as the text, the transcriber, Muḥammad Ḥusain B. Ziyā ud-Dīn ul-Jur-jānī, calls the author Kamāl ud-Dīn Afzal:

فارغ شد از تسوید این تالیف شریف و جمع و تحریر
منیف بر علم ابدان بعنوان اطول از مصنفات عالیحضرت
امجد اجل کمال الدین افضل محمد حسین بن ضیاء
الدین الجرجانی در روز شنبه هیجدهم ماه ربیع الاول سنه
اثنی و الف

The work is dedicated to Abul-Muzaffar Shāh 'Abbās (*i.e.* 'Abbās I., who reigned A.H. 996—1038).

Contents: Introduction (*Muḥaddimah*), treating, in fourteen sections (*Fā'idah*), of medicaments, their degrees, preparation, and use, in general, fol. 3 b. Maḳālah i. Simple drugs, arranged according to the Abjad, fol. 20 a. Maḳālah ii. Various kinds of compound medicaments, in twenty-four sections (*Bāb*), fol. 279 a. Maḳālah iv. Diseases of the skin and their treatment, in twenty-four chapters (*Faṣl*), fol. 356 b.

Add. 23,557.

Foll. 304; 11¾ in. by 7¾; 25 lines, 5½ in. long; written in Nestalik; dated Shamākhī, Shīrvān, Ramaẓān, A.H. 1121 (A.D. 1709).

[ROBERT TAYLOR.]

I. Foll. 2—274.

تحفة المومنین

A work on materia medica.

Author: Muḥammad Mūmin Ḥusainī, محمد مومن حسینی

سبحانك اللهم يا قدوس ويا طيب النفوس
Beg.

The author says in the preface that, having inherited the experience gathered by his father Mir Muḥammad Zamān Tanakābunī Dailamī, and his ancestors, and having himself practised the medical art according to their method, he had been induced to compile the present work by the inaccuracies which he had noticed in the then current pharmacopœa, *Ikhtiyārāt i Badi'i* (p. 469 a). He had based it on the most trustworthy authority on the subject, viz. the book entitled *ملا يع الطيب جهله* (see the Arabic Catalogue, p. 632), and commonly called *Jāmi' Baghdādī*, to which he had made copious additions, gathered from the *Jāmi'* of Ibn Baīṭār, the *Tazkirat Uli-l-Albāb* of Da'ūd ul-Anṭākī, the *Mughnī*, the *Shāmil*, the *Kāmil ul-Adviyah*, the *Jāmi' ul-Adviyah* of Amīn ud-Daulah, etc., and, lastly, from several works of Indian physicians, such as Bāhar, Charak, Sat Jog, Firūzshāhī, Bhojdev, Susrut, and others. He adds, in conclusion, that, as his father and grandfather had been court-physicians to the Safavi sovereigns, and as he had himself attended the present ruler, Shāh Sulaimān (A.H. 1077—1105), he had adorned his page with the exalted name of the last-named sovereign.

The work comprises two main divisions, the first of which contains five chapters called *Tashkhīṣ*, and the second, which is termed *Dastūrāt*, consists of three parts (*Ḳism*), as follows:—

Tashkhīṣ 1. On the reason of the divergence of the opinions of physicians respecting the nature, properties, and doses, of drugs, fol. 3 b. *Tashkhīṣ* 2. On the qualities of simple drugs and aliments in general, and their preparation, fol. 5 b. *Tashkhīṣ* 3. Nature and properties of simple drugs and aliments, in alphabetical order, fol. 9 b. *Tashkhīṣ* 4. On the treatment of poisons,

fol. 192 b. *Tashkhīṣ* 5. On weights, fol. 197 a.

Dastūrāt. *Ḳism* I. Manipulation of simple drugs, in five sections (*Tarīḳ*), fol. 198 b. *Ḳism* II. Manipulation of compound medicaments, in twenty-four chapters (*Bāb*), fol. 208 b. *Ḳism* III. Treatment of diseases.

As the last-named part is wanting in the present and other known copies, it appears probable that it never was written. The fifth section (*Tarīḳ*) of *Ḳism* I. has been transposed in the present copy; it is found at the end of *Ḳism* II., foll. 262—274.

The author's Nisbah *Tanakābunī* is derived from *Tanakābun*, a Buluk of the district of Amul, which is sometimes joined to Gilān (see the *Zeitschrift der D. Morg. Gesellschaft*, vol. xxi., pp. 242, 245), and which appears to have been his birth-place. He quotes occasionally some local names of animals or plants as current in the dialect of *Tanakābun*. On the other hand, his acquaintance with the medical works and the simples of India shows that he had been living a considerable time in that country.

The *Tuḥfat ul-Mūminīn* has been printed in Dehli, A.H. 1266, and in Isfahan, A.H. 1274. It is mentioned in Stewart's Catalogue, p. 108, the Copenhagen Catalogue, p. 13, the Munich Catalogue, p. 134, and the Ouseley Collection, No. 402.

II. Foll. 276—304. A treatise on therapeutics, with the heading: رساله حكيم علاء الدين بن هبة الله سبزواري در معالجات امراض بدن
Author: Muḥammad 'Alā ud-Dīn B. Hibat Ullah Sabzavārī, called Ghīyāṣ uṭ-Ṭabīb, محمد علاء الدين بن هبة الله سبزواري المدعو بغياث الطبيب

Beg. الحمد لله الذي خلق الانسان و جعله اشرف مواليد الاركان

The work, which was compiled, as stated in the preface, at the request of some friends, from the standard works on the subject,

is divided into fourteen chapters (Bāb), according to the organs affected. The author gives his name, as above, at the end, stating that the treatise was completed in Rābī' I., A.H. 871.

Copyist : ابن محمد رضا محمد تقی الرازی

On the first page of the MS. is a note, stating that it was purchased by Mīr Muḥammad Hādī ul-Ḥusainī, of Qazvīn, in the town of Shamākhī.

Add. 17,953.

Foll. 433; 9½ in. by 5¼; 22 lines, 3¾ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 18th century.

Another copy of the تحفة المومنین

Foll. 360—433, comprising the latter portion of the work, from the beginning of Tashkhīṣ 4 to the end of Kism II., are in a later hand.

Add. 16,747.

Foll. 382; 12 in. by 8¼; 27 lines, 5¾ in. long; written by several hands, in Indian Nestalik; dated Rajab, the third year of 'Alamgīr II. (A.H. 1170, Ad. 1757).

[WILLIAM YULE.]

The same work.

Add. 6642.

Foll. 531; 10 in. by 6¼; 17 lines, 4 in. long; written in Nestalik, apparently early in the 18th century.

[J. F. HULL.]

The preface and the first three chapters (Tashkhīṣ) of the same work.

Add. 26,308.

Foll. 103; 12¼ in. by 7; 23 lines, 5½ in. long; written in cursive Indian Nestalik, apparently in the 18th century.

[W.M. ERSKINE.]

A portion of the same work. It contains Kism I. of the Dastūrāt, with the exception of its last section, Tarīḡ 5, and the whole of Kism II. The 24th chapter of the latter, which treats of the diseases of birds of chase and their treatment, has a separate heading, باز نامه, and a preface not found in other copies.

Add. 26,311.

Foll. 187; 8½ in. by 6½; 15 lines, 4¼ in. long; written on European paper, about the close of the 17th century. [W.M. ERSKINE.]

A dictionary of simple drugs, extracted from the Tuḥfat ul-Mūminīn, Tashkhīṣ 3, and written in tabulated form, with the addition of the Latin, and, in a few cases, of the French, equivalents.

On the first page is impressed a seal with the name ویتال کیونت (Vital Guyonnet?).

Egerton 1006 and 1007.

Two uniform volumes, containing respectively 256 and 257 foll.; 10¼ in. by 6; 20 lines, 4¼ in. long; written in Nestalik; dated Jumāda I., A.H. 125 (for 1125 = A.D. 1713).

طب الاکبر

A treatise on the symptoms of diseases and their treatment, translated from the Arabic work entitled شرح اسباب و علامات (written for Mīrzā Ulugh Beg by Nafīs B. 'Ivāz Kirmānī; see the Arabic Catalogue, p. 224).

Translator: Muḥammad Akbar, called Muḥammad Arzānī, B. Mīr Hājī Muḥīm, محمد اکبر عرف محمد ارزانی بن میر حاجی مقیم

صحیح ترین کلامی که مشام ناطقه دانش آئین را

Mīr Muḥammad Akbar, better known as Shāh Arzānī, lived in India, where his medical works are in high repute. It is stated

in the Yādgar Bahāduri, Or. 1652, fol. 96, that he first applied for instruction to Sayyid 'Alavi Khān, a well known Shīrāz physician, who had come to the court of Aurangzib A.H. 1115 (see the Mir'at Afitābnumā, fol. 132, and the Oude Catalogue, p. 157), and that, on his refusal, he betook himself to Shīrāz in order to study medicine there. The dates of his works, however, range, as far as they can be ascertained, from A.H. 1112 to 1130. In the latest of them, Karābādīn i Kādīrī, the author gives the following list of his previous compositions: Tibb un-Nabī, translated from Jalāl ud-Din Suyūṭī, Tibb ul-Akbar, Mufarriḥ ul-Kulūb, Mizān uṭ-Tibb, Ta'arīf ul-Amrāz, and Mujarrabāt i Akharī.

Muḥammad Akbar says in his preface that, after completing the usual course of studies, and making himself acquainted with medicine, he had selected the "Sharḥ Ashāb va 'Alāmāt" (whose author he does not name) for translation, as the best treatise on that science. He had omitted, however, in his version some superfluous arguments of the original work, and had made useful additions to it from the following books: Kānūn, Hāvi, Aḥsarā'ī, Sadīdī, Mūjiz, Zakhirah (see p. 466), Kifāyah i Mujāhidiyyah (see p. 470), and others. The work was completed, he adds, in the year expressed by the above title, with deduction of the weak letters (و and ج), i.e. 1122—10=A.H. 1112, and at the time when 'Alamgīr, after subjugating the Deccan, "had washed the blood-stained spears of his victorious armies in the waters of the Kishnah."

After the capture of Sattārah and of the fortress of Parlī, Aurangzib crossed the swollen stream of the Kishnah, or Kistnah, with great difficulty and considerable loss, in the month of Ṣafar, A.H. 1112. See Ma'aṣir 'Alamgīrī, p. 429. The same event is placed by Khāfi Khān, vol. ii. p. 473, in A.H. 1111.

The Tibb ul-Akbar comprises seven-and-

twenty chapters (Bāb) on local and general diseases, and an appendix (Khātimah) on compound medicaments and technical terms. It has been repeatedly printed in the East, Calcutta, 1830; Dehli, A.H. 1265; Bombay, A.H. 1264, 1275, and 1279; Teheran, A.H. 1275; and Lucknow, A.H. 1289. See Stewart's Catalogue, p. 110, and Fleischer, Dresden Catalogue, No. 345.

Add. 17,949.

Foll. 45; 12 in. by 8½; 25 lines, 6¼ in. long; written in Nestalik; dated Sha'bān, A.H. 1155 (A.D. 1742).

ميزان الطب

A manual of medicine by the same Muḥammad Akbar.

Beg. الحمد لله . . . اما بعد العبد الجاني محمد ارزاني

The author states at the beginning that he had written this short manual for the use of his own children and other students. It comprises the following three Maḳālahs: i. On symptoms, and the four qualities of heat, cold, moisture, and dryness, fol. 26. ii. On simple and compound medicaments, ib. iii. On diseases and their treatment, fol. 10 a.

The work has been printed in Calcutta, A.D. 1836, Cawnpore, 1874, and Lucknow, without date. See Stewart's Catalogue, p. 111, and Ouseley's Collection, No. 400.

A leaf appended to the present volume contains a short notice on the Pārsī work, entitled شارستان چهار چمن, written by the Bihdīn Bahrām Farhād in the time of Akbar.

Add. 17,954.

Foll. 113; 9½ in. by 5½; 15 lines, 4 in. long; written in Nestalik; dated Sha'bān, A.H. 1221 (A.D. 1806).

مَجَرَبَاتِ اكْبَرِي

A treatise on compound medicaments by the same author.

الحمد لله الذي هدانا الى الصراط المستقيم
والصلاة

The author, having written down on loose slips such recipes as he had obtained from experienced physicians, found it necessary to reduce them to order for his own convenience. Hence grew the present work. It is divided into a number of chapters (Bāb), in which the medicaments are arranged under the various diseases for which they are used.

A table of contents is prefixed to the present copy, and another is appended to it. The latter is said to have been transcribed from the author's autograph.

دیارام قوم کایتہ ماتہو : Copyist

The Mujarrabāt i Akbarī has been printed in Lucknow, A.H. 1280, and in Bombay, A.H. 1276. See Stewart's Catalogue, p. 110, and the Copenhagen Catalogue, p. 11.

Add. 17,952.

Foll. 880; 9½ in. by 5½; 15 lines, 3¼ in. long; written in Indian Nestalik; dated A. 1159 of Yaddajird, Jumādā I., A.H. 1204 (A.D. 1789).

قَرَابَادِينَ قَادِرِي

A treatise on compound medicaments, by the same author.

ثنای کہ شایان جناب مستطاب حضرت الہی Beg.

The author states in the preface, after enumerating his previous works, that he had commenced the present in A.H. 1126, and that he had given it the name of Qarābādīn i Kādirī, because he was a disciple of the most holy Sayyid 'Abd ul-Kādir Jilānī (*i. e.* a member of the Kādirī order). In the chapter on China root, fol. 832, A.H. 1130 is mentioned as the current year.

The work is divided into three-and-twenty Bābs, in which medical preparations are described under the diseases for which they are intended. In each Bāb they are arranged in alphabetical order.

The Qarābādīn i Kādirī has been printed in Bombay, A.H. 1277, and in Dehli, A.H. 1286. See Stewart's Catalogue, p. 110, xx.

Add. 26,309.

Foll. 9; 7 in. by 4¼; 11 lines, 2⅔ in. long; written in small Shikastah-āmīz in the early part of the present century. [WM. ERSKINE.]

Author: Fīrūz B. Mullā Kā'ūs, فیروز بن ملا کاوس

Beg. برارباب طبایع واذھان سلیمہ واصحاب عقول

A short tract in defence of the inoculation of the smallpox.

The tract was written, shortly after the introduction of inoculation in Sūrāt, with the object of refuting the religious objections which Dastūr Barzūrjī, a Pārsī of Rustam-pūrah, had raised against the practice. It contains some Zend and Pehlevi texts in the original character.

Mullā Fīrūz is known as the editor of the Desatir, published in Bombay, 1818, and the author of a treatise on the intercalary year of the Parsis, Bombay, 1828; see Zenker, vol. i. p. 108.

FARRIERY AND FALCONRY.

Add. 14,057.

Foll. 90; 8¼ in. by 5⅔; 13 lines, 4¼ in. long; written in a rude Indian Shikastah-āmīz, apparently in the 19th century.

I. Foll. 3—60.

ترجمہ سالہوتر

A treatise on farriery, translated from the Sanscrit work known as Sālihotra.

Translator : 'Abd Ullah B. Šafi, عبد الله بن صفی

الحمد لله الذي خلق الافراس على احسن الصورت. Beg.

'Abd Ullah states, in a short preamble, that he had, in the reign of Sultān Aḥmad Valī ul-Bahmanī, and by his order, translated into Persian the Sālihotra from the original of Durgarāsi, son of Sargarāsi, بنده ضعيف ونحيف عبد الله بن صفی بر فرمان شاه جهانپناه از درك راسي بن سركراسي ساكن قصبه المله ترجمه سالهوترا فارسی کرده

He adds that the work was written in the city of Kulbargah. The date of composition which follows is, in the present copy, defectively written "A. H. . . . hundred and ten," سنه ثلث. The same work is dated in Stewart's Catalogue, p. 96, A.D. 1407 (A.D. 810). As, however, Aḥmad Shāh Valī Bahmanī reigned from A.H. 825 to 838, that date cannot be correct.

Contents : Preface and table of chapters, fol. 3 b. Legendary account of the creation of the horse, which is said to have been originally endowed with wings, fol. 4 b. Defects of the horse, in fifty-two chapters, (Faṣl) fol. 5 a. Good points of the horse, in thirteen chapters, fol. 22 a. Signs of the age of horses, fol. 26 a. Diseases of the horse, with their treatment, and management of the horse, fol. 29 b.

The treatise is illustrated with a great number of coloured drawings of a rather rude style of execution.

Sālihotra is the traditional inventor of the veterinary art. He is stated in the introductory chapter to have been instructed by his father, Aspastī اسپستی, in the knowledge and management of horses, while in the next following work he appears as a Brahman, the master of Susruta. The same name, however, is defined by Abul-Fazl, in the Ā'in i Akbarī, vol. ii. p. 144, as applying to the art itself, and it has come to be used as a common designation of the works in which

it is set forth. See Weber, Verzeichniss der Sanskrit Handschriften, p. 291, Elliot, Bibliographical Index, p. 263, and History of India, vol. v. p. 574.

II. Foll. 61—73. A treatise, without title, on the same subject.

Beg. الحمد لله رب العالمين . . . سلطان غياث الدنيا والدين

In the opening lines the Sultan Ghiyāṣ ud-Dīn Muḥammad Shāh B. Maḥmūd Shāh Khiljī is mentioned as the reigning sovereign, and the 21st of Muḥarram, A.H. 983, سنه ثلث, as the date of composition. As Ghiyāṣ ud-Dīn B. Maḥmūd, king of Mālvaḥ, who is here meant, reigned from A.H. 873 to 906, the above date is obviously wrong; it is probably a clerical error for A.H. 883.

The work is divided into twelve chapters (Bāb), subdivided in sections (Faṣl), and enumerated at the beginning, as follows :
1. Breeds of various countries, fol. 62 a.
2. Mode of choosing horses, fol. 62 b. 3. Omens derived from the motions of horses, fol. 63 a. 4. Colours of horses, ib. 5. Their blemishes, fol. 63 b. 6. Their limbs, fol. 65 b. 7. Diseases and remedies, fol. 66 b. 8. Bleeding, fol. 69 a. 9. Diet and food, fol. 69 b. 10. Fattening, and treatment of sores, fol. 71 b. 11. How to know the age of horses by their teeth.

In the body of the work, however, the last chapter is replaced by the two following :
11. On various remedies, fol. 73 a. 12. On lucky and unlucky marks in horses, fol. 73 b.

A fuller copy of the same work, with the title of Kurrat ul-Mulk, will be found among the Elliot MSS., Or. 1697, art. ii. See also Elliot, Bibliographical Index, p. 263.

III. Foll. 74—89. Treatise on the diseases of horses and their treatment, imperfect at the beginning and end.

Prefixed to the volume is an English letter written by "Tirmal Rāo, son of Rāo Bahadoor

Venkut Rāo, principal Śudr Ameen of Dharwar," on sending the work to the Rev. John Wilson, D.D., president of the Bombay branch of the Royal Asiatic Society. It is dated Dharwar, 20th August, 1840.

Add. 16,854.

Foll. 122; 8 in. by 5. [WILLIAM YULE.]

I. Foll. 3—74; 15 lines, $3\frac{1}{8}$ in. long; written in neat Nestalik on gold-sprinkled paper, with gold-ruled margins, in the 17th century.

A treatise on farriery, translated from the Sanscrit, with a preface by Kwājah 'Abd Ullah, entitled 'Abd Ullah Khān Bahādur Fīrūz Jang, خواجه عبد الله المحاطب بعبد الله خان بهادر فیروز جنگ

Beg. اسپ فکرت چو زین کند دانا
به که گوید نخست حمد خدا

'Abd Ullah Khān says that the sages of India had written of old, on the knowledge of the horses and their maladies, a treatise in the Sanscrit tongue, consisting of 16,000 Slokas. Most people being ignorant of that language, he called together, in the reign of His exalted Majesty, Shāhjahān, some Pandits well versed in Sanscrit, and had that work, there designated as *سالموتر اسپان*, translated into Persian. He adds that the original copy in his possession had been found, with other Hindu books, in some chests captured by him after defeating the rebel Amar Singh, Rānā of Chitor.

'Abd Ullah Khān had been sent against the Rānā by Jahāngir in the fourth year of the reign (A.H. 1018); but Amar Singh did not make his submission until A.H. 1023. 'Abd Ullah Khān died A.H. 1054, at the age of seventy years. See Ma'āşir ul-Umarā, Tazkirat ul-Umarā, and Elliot's History, vol. vi. pp. 335—9.

Contents: Introduction, treating of the creation of the horse and of its colours, partly

abridged from a Persian Faras Nāmah, written in the time of Maḥmūd Ghaznavī, fol. 6 *b*. Knowledge of horses, and of their good and bad signs, in twelve Bābs, fol. 13 *a*. Diseases of the horse, and their treatment, in thirty-eight Bābs, fol. 33 *b*. This copy contains three coloured drawings of horses.

An English translation of 'Abd Ullah Khān's version has been published by Joseph Earles, Calcutta, 1788. See also Sir H. Elliot, Bibliographical Index, p. 264, note, and Mehren, Copenhagen Catalogue, p. 16, no. xxxix.

II. Foll. 75—121; 16 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik; dated Ramaẓān, A.H. 1098 (A.D. 1687).

The same work.

Beg. الاختتام بکرمه العمیمه والاعتصام بحبله الجسیمه

This copy wants the preface and introduction; it begins with a short statement that the work had been translated from the Indian into the Persian language in A.H. 926. But in spite of this, and other minor discrepancies, the substantial identity of the two versions is fully established by their general verbal agreement, especially in the Persian verses frequently inserted in the text.

Add. 7716.

Foll. 47; 6 in. by $3\frac{3}{4}$; 18 lines, $2\frac{3}{8}$ in. long; written in Naskhi, apparently in the 18th century. [Cl. J. Rich.]

مضمار دانش

A treatise on farriery.

Author: Nizām ud-Dīn Aḥmad, نظام الدین احمد
Beg. سپاس بیقیاس خداوند جهان را که ابلق لیل و نهار

The author is called in the heading of another copy, Add. 23,562, Mirzā Nizām, son of Mullā Šadrā.

It appears from the preface that this treatise was compiled from earlier works by order of Shāh 'Abbās II. (A.H. 1052—1077). Reference is made, fol. 45 *a*, to a census of the Shāh's horses taken A.H. 1067, and, as it is stated further on that four years had elapsed since then, it follows that the date of composition is A.H. 1071.

Contents: Muḳaddimah. Creation and domestication of the horse, fol. 3 *b*. Marḥalah I. Its good and bad qualities, and other things relating to the knowledge of horses, in nine Bābs, fol. 6 *b*. Marḥalah II. Rules concerning the rearing of horses and the running of races, in nine Bābs, fol. 21 *b*. Marḥalah II. Treatment of the diseases of the horse, in nine Bābs, fol. 31 *a*. Khatimah, on the horses of the Shāh, and on amulets, fol. 44 *b*.

Add. 8989.

Foll. 87; 7½ in. by 4¾; 12 lines, 3 in long; written in Naskhi, apparently in the 17th century.

Another copy of the same work, wanting a few lines at the beginning.

Add. 23,562.

Foll. 92; 8½ in. by 5¾; 21 lines, 3½ in. long; written in Naskhi; dated Sha'bān, A.H. 1213 (A.D. 1799). [ROBERT TAYLOR.]

I. Foll. 1—48. The same work.

II. Foll. 49—67. Another treatise on farriery, with the heading رساله فرسنامه

Author: Ḥazīn, حزین

Beg. سواران مضمار بندی و سرافکندگی را چه مجال

The author, who has been already mentioned, p. 372 *b*, says that he had composed in his youth, and in his native place, an extensive work on farriery, and that, unable to procure a copy of it in India, where he was residing, he had now written what he calls a mere sample of his former work.

The earlier Faras Nāmah here referred to is mentioned by Ḥazīn in his memoirs, Balfour's edition, p. 97. It was written in Isfahan about A.H. 1127.

The present treatise comprises nine sections termed Ḥulyah, on the knowledge of horses and their diet, and ten chapters (Faṣl) on the diseases of horses and their treatment.

III. Foll. 67—90. A treatise on zoology, with the heading رساله در خواص الحيوان, by the same Shaikh Ḥazīn, who here calls himself Muḥammad B. Abī Ṭālib uz-Zāhidī Jilānī, surnamed 'Alī, ابن ابی طالب الزاهدی جیلانی محمد المشتہر بعلی

Beg. سیاس بی قیاس کہ مدارک اوہام

This tract is called in another copy, Or. 207, II., 'Tazkirah i Ṣaidiyyah.

Contents: Mukaddimah. Legal precepts concerning hunting and the slaying of animals, fol. 67 *b*. Bāb i. Account of some animals of land and sea, arranged in alphabetical order, fol. 72 *b*. Bāb ii. Origin of animal life and its nature, fol. 88 *a*. Bāb iii. Senses and faculties of animals, fol. 89 *b*.

IV. Foll. 90—92. A short tract on the weight of coins and on legal measures in Khorasan, with the heading: رساله در اوزان مثقال و درہم و دینار و غیرہ

Author: the same Ḥazīn, who here calls himself 'Alī B. Abī Ṭālib ul-Jilānī, علی بن ابی طالب الجیلانی

Beg. الحمد لله . . . وبعد انقر فقرأ باب الله

Add. 23,563.

Foll. 169; 8½ in. by 5¾; 17 lines, 3¾ in. long; written in Naskhi, dated Sha'bān, A.H. 1246 (A.D. 1830). [ROBERT TAYLOR.]

A transcript of the preceding MS.

Add. 23,561.

Foll. 100; 8¾ in. by 6¼; 12 lines, 3¾ in. long; written in Nestalik, apparently in the 19th century. [ROBERT TAYLOR.]

خیل نامه

A treatise on farriery, without author's name.

حمد بیعد و مدح بیعد حضرت حکیم علی
الاطلاق را

It is divided into two books (Kitāb), the first of which treats of the knowledge of horses and of their training, in forty chapters, and the second, of the diseases of the horse and their treatment, in sixty chapters.

The work is noticed by Fluegel in the Vienna Catalogue, vol. ii. p. 553, where the contents are fully stated.

Add. 7715.

Foll. 80; $7\frac{1}{2}$ in. by 5; 12 lines, $3\frac{3}{8}$ in. long; written in Nestalik, with gold-ruled margins; dated Baghdād, Ramazān, A.H. 1204 (A.D. 1790). [CL. J. RICH.]

The same work.

Add. 19,528.

Foll. 63; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 14 lines, $3\frac{3}{8}$ in. long; written in Nestalik, apparently in the 19th century. [SIR THO. PHILLIPS.]

A portion of the same work, extending from the second chapter of book i. to the twenty-ninth of book ii.

Or. 374.

Foll. 77; $6\frac{3}{4}$ in. by 5; 16 lines, $3\frac{1}{2}$ in. long, written in cursive Persian Naskhi, probably in the 13th century.

[GEO. WM. HAMILTON.]

A treatise on falconry, without author's name.

It is imperfect at beginning and end. What is now the first leaf of the original MS., fol. 6, contains the end of a table of contents, showing that the work comprised 135 chapters (Bāb), and the beginning of Bāb 1, which is as follows:

باب اول بدانکی این شکره چون پیدا شد روایت

میکند از نصر بن لیث و از مهدی بن اهرم گفتند دیده ایم کتاب بهرام بن شاپور و استادان بابل و جنان یاد کرده بودن در کتاب که یافتیم کتاب خاقان اعظم ملک ترک و ذکر کرده بود در کتاب که من جنان مهوش شکره بودم تا خواستم که کتاب سازم در شکره و ازان یادکار باشد از من

This first chapter contains a legendary account of an ancient work from which the present treatise purports to be derived. Written by the sages of the town of Balnās, it passed, in the time of Alexander and Aristotle, to Alexandria, and subsequently to Antioch. When the empress Helen and her son Constantine, wishing to force a new religion on their people, resolved to burn the contents of the royal library, it was rescued with some other books, and conveyed to Baghdād (*sic*), where it was translated into Syriac. Hearing of its existence, the Khākān of the Turks, who was passionately fond of falconry, sent for it, and had it translated by a learned Turk of Pāriyāh i Marv, پاریاب مرو. Then follow various traditions relating to the invention of hawking, which is ascribed in turn to king Demetrius, to Shāpūr B. Salm, to Abul-Ḥariṣ Mu'aviyah, to a Roman emperor called سانسوس, and to Constantine.

The following chapters, Bāb 2—30, foll. 13 b—35, treat of various kinds of birds of prey, the names of which are given in Persian, Arabic, Turkish and Greek, of their selection and training, and of their appearance in a state of health. The remaining chapters treat of the diseases to which they are liable, and of their treatment. The present copy breaks off before the end of Bāb 131.

Among authorities occasionally adduced are Ghiṭrīf B. Qudāmāh, described as living at the court of Hārūn al-Rashīd, Mahdī B. Ahram, the Khākān of the Turks, and Khalīl of Māvarā un-nahr, a contemporary of the author.

It may be noticed as a dialectic peculiarity that the third person of the plural is generally written without the final *د*, as *بودند* for *بودن*, so as to become identical in form with the infinitive.

Foll. 2—5 contain a short preamble and a table of chapters, written apparently in the 17th century. On the first page is written the title *صيدیه*, and on the fly-leaf *باز نامه*. The passage above quoted shows that *شکره*, the common designation of hunting birds, is there applied to the work itself.

For Oriental works on falconry, see Hammer Purgstall, *Falknerklee*, bestehend aus drei ungedruckten Werken über die Falknerie, Pesth, 1840.

Egerton 1013.

Foll. 108; 9 in. by $5\frac{1}{4}$; 13 lines, $3\frac{1}{2}$ in. long; written in Indian Nestalik; dated Rabi' I., the thirtieth year of the reign (probably of Muḥammad Shāh, *i.e.* A.H. 1161, A.D. 1748).

باز نامه

A treatise on falconry.

Author: Muḥibb 'Alī, surnamed Khān Khāṣ Maḥallī B. Nizām ud-Dīn 'Alī Marghulānī, *محب علی الملقب بخان خاص محلی ابن نظام الدین علی مرغلانی*

Beg. *بسم الله الرحمن الرحيم طایر فرخنده حی قدیم*
Muḥibb 'Alī Khān, son of Nizām ud-Dīn 'Alī Khalīfah, prime minister of Bābar, was raised to the Khanship in the first year of Akbar's reign, and died as governor of Dehli, A.H. 989. See Erskine, *History of India under Baber*, vol. i. p. 385, *Ma'āshir ul-Umarā*, fol. 448, *Tazkirat ul-Umarā*, fol. 87, and Blochmann, *Ain i Akbari*, p. 420.

The author states that he was nearly sixty years old at the time of writing, and that, having from his youth upwards accompanied illustrious monarchs on the chase, he had

acquired considerable experience. He dedicates the work to Akbar, whose skill and prowess in the hunting field he praises at great length.

The work is divided into sixty-one chapters (Bāb), a full table of which is given in the preface.

Contents: Preface, fol. 2 *b*. Precepts of the law relating to the chase, fol. 9 *b*. Qualifications of a perfect huntsman (Mīr Shikār), fol. 12 *b*. Capture and breeding of hawks, fol. 13 *a*. How to select hawks and other kinds of hunting birds, fol. 20 *a*. Signs of health and disease, fol. 24 *a*. Directions relating to hunting in general, and to the diet and training of the different kinds of hunting birds, fol. 26 *b*. Diseases of hawks, and their treatment, fol. 68 *b*. Snares and decoys, fol. 87 *b*. Selection and training of panthers, *بیوز*, fol. 101 *a*.

Egerton 1012.

Foll. 124; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 21 lines, $3\frac{1}{4}$ in. long; written in Indian Shikastah-Āmīz, apparently in the 17th century.

باز نامه

A treatise on falconry.

Author: Bahādūr, *بهادر*

Beg. *باز طبعم خواهش پرواز کرد
پر زدن لاجین دل آغاز کرد*

Bahādūr is the poetical surname assumed by the author in a versified preamble, foll. 1—5, containing eulogies on 'Abd ul-Qādir Jilānī, on his own spiritual guide, Mīr Muḥammad Ashraf, and on the reigning sovereign, Aurangzib. He states in the next-following prose preface, that he had undertaken the present work at the urgent request of Ja'far Beg, whom he calls his master in the craft, *ارستاد*, and of his own brothers, La'l Beg and Ḥabīb Ullah, adding

further on that he had written it in the town of Bhaskar *قصبه بهکر*, Šūbah of Berār Bālāghāth, in the 25th year of the reign of 'Alamgīr, corresponding to A.H. 1091. It must be observed, however, that in the poetical preamble, fol. 5 *a*, mention is made of the capture of Sanbhā, which took place A.H. 1101.

The work is divided into forty-three chapters (Bāb), a list of which is given at the end of the preface, fol. 8. The first thirty-nine treat very fully of the training of hawks and other hunting birds, and of their employment in the chase. Then follow—Bāb XL. Diseases of hunting birds, in sixty-eight sections (Faṣl), fol. 84 *b*. Bāb XLI. Their treatment, in as many sections, fol. 93 *b*. Bāb XLII. Miscellaneous instructions, in four sections. The present copy breaks off before the end of the fourth section of this last Bāb.

ALCHEMY AND CABALISTIC.

Add. 17,956.

Foll. 127; 12½ in. by 8½; 10 lines, 5½ in. long; written in large Indian Nestalik; dated August, A.D. 1807.

A treatise on alchemy ascribed to Tankulūshāh the Great, *کتاب تنکولوشاه کبیر*

Beg. اینست کنج کهر شاهی که در بیان فضا است
و در کنج کهر بیان ذهب است

It is divided into sections bearing the following titles: مفاتیح, اسرار سبعه, هفت کنج کهر
مفاتیح الکنوز, مصابیح الانوار, انوار سبعه, سبعه.

For an account of that mythical sage, more commonly known as an astrologer, see Chwolsohn, *Ueberreste der altbabylonischen Literatur*, p. 130, and Gutschmid, *Zeitschrift der D. M. Gesellschaft*, vol. xv. p. 79.

Copyist: شیو لعل ولد سندر لعل قوم ناگر

Add. 17,966.

Foll. 259; 10 in. by 5½; 15 lines, 3¼ in. long; written in a cursive Indian Naskhi, apparently in the 18th century.

I. Foll. 7—101.

هفت احباب

“The seven friends,” a treatise on alchemy.

Beg. حمد ثنا قیومی را که عجز عقول ذریات ادم

The author of the preface, who calls himself Ḥamīd ud-Dīn Nāgorī, states that the work was the joint production of himself and six friends, each having contributed one of the seven parts (Bāb), of which it consists, in the following order:

- i. Ḥamīd ud-Dīn Nāgorī, fol. 12 *b*.
- ii. A Hindu Jogī, originally called Gyān, who is stated to have been brought over to the Muslim faith by the six others, and to have taken the name of Sa'adatmand, fol. 23 *b*.
- iii. Shaikh Sulaimān Mandu'ī, fol. 51 *b*.
- iv. Mīr Sayyid Muḥammad Hāshim Bukhārī,
- v. Mīrān Sayyid Ṭayyib Audhī, fol. 62 *b*.
- vi. Shaikh Naṣīr ud-Dīn Nārnolī, fol. 76 *a*.
- vii. Maulānā Muḥammad Ṣādiq Multānī, fol. 81 *b*.

The above names are those of Indian Shaikhs who lived in very different periods, as Ḥamīd ud-Dīn Nāgorī, who died A.H. 643, Shaikh Sulaimān Mandu'ī, who died A.H. 944, and Mīr Sayyid Ṭayyib of Bilgrām, who died A.H. 1066; see *Riyāz ul-Aulī'yā*, Or. 1745, foll. 109, 131, and Or. 1804, fol. 38. Their connection with the present work is evidently fictitious.

Bāb ii. contains a long piece in Hindī verse, with Persian glosses. Bāb iv. which has been transferred to the end, foll. 100—101, is imperfect.

II. Foll. 102—119. An alchemical tract, treating especially of the tincture of metals, written, as stated in the heading, by Abu Alī Sinā for Khwājah Ḥusain بیل [sic].

چنین کوید خواجه ابو علی سینا رحمة الله عليه
که میان من و میان خواجه ابو الحسن مشدی

This is apparently a translation of Ibn Sīnā's Arabic treatise on alchemy, written for Abul-Ḥasan Sahl B. Muḥammad us-Sahlī, and mentioned by Ibn Abi Uṣaibi'ah, A.D. 7350, fol. 127 *b*, رسالة الى الشيخ ابي الحسن, سهل بن محمد السهلي في الكيمياء. Compare Wüstenfeld, Geschichte der Arabischen Aertzte, p. 72, no. 39.

III. Foll. 119 *b*—129 *b*. Short alchemical extracts, with a passage of Akhlāḳ i Nāṣirī, relating to philosophy and its divisions.

IV. Foll. 131—254.

تحفة الملوك

A Hindustani treatise on medicine and magic, without author's name.

Add. 7713.

Foll. 237; 7¼ in. by 5; 19 lines, 3½ in. long; written in a fair Naskhi, probably in the 13th century. [CL. J. RICH.]

A treatise on the construction of the cabalistic squares called اوراق, in which the numbers added up in any direction produce the same total, and of some other arithmetical figures, with numerous diagrams.

The work is divided into a Muḥaddimah, five chapters (Bāb), and a Khātimah. The headings of the Bābs are as follows:

- ۱ در ذکر وفق مجرد و شرایط وضع ان Fol. 3 *a*.
- ۲ در ذکر وفق تام وانج مناسب انست Fol. 126 *a*.
- ۳ در ذکر شطری از نوادر و غرایب اوضاع اعداد Fol. 165 *a*.
- ۴ در وضع اسامي والقاب وانج در اعداد ان بود Fol. 177 *b*.
- ۵ در وضع اعداد وفق در اشکال مثلث و مدور Fol. 228 *b*.

This copy wants the preface, a portion of the introduction, and all but a few lines of the Khātimah, which treats of the virtues of the above figures.

A spurious beginning, written by a later

hand, ascribes the work to Abu-Ma'shar Balkhī.

On the last page is found the date Rajab, A.H. 608, در تاریخ يوم السبت شهر رجب سنه ۱۰۸, probably copied from the original subscription of the MS.

Add. 23,582.

Foll. 30; 6½ in. by 4; 12 lines, 2½ in. long, written in Naskhi; dated Rajab, A.H. 1225 (A.D. 1810). [ROBERT TAYLOR.]

فال نامه

A book of divination, in which certain predictions or omens are arranged under the names of five and twenty prophets.

Beg. بدانکه این فال نامه ایست که استادان
قرارداده با سامی جناب پیغمبران

Foll. 26—30 contain some verses by Vaḥshī and Sa'dī, transcribed by 'Alī Rizā, surnamed Mīrzā Bābā, Nūrbakhshī Shirāzī.

ARTS AND GAMES.

Add. 16,853.

Foll. 190; 7¼ in. by 4¾; 15 lines, 3½ in. long, written in Nestalik, with 'Unvān and ruled margins, apparently in the 16th century. [WM. YULE.]

آداب الحرب والشجاعة

A treatise on the art of war.

Author: Sharif Muḥammad [B.] Maṣṣūr [B.] Sa'id etc., Kuraishī, surnamed Mubārakshāh, commonly called Fakhr Mudabbir, شریف محمد منصور سعید قریشی ملقب بمبارک شاه

معروف بفخر مدبر

Beg. حمد و ثنای بی نهایت و ستایش
بی غایه ان صانع را

The author, who in the preface traces his

genealogy up to Abu Bakr, mentions incidentally, fol. 99 *b*, as his maternal ancestor, the Amir Bilkätigīn, "who succeeded to the Great Chamberlain Alptigīn as king of Ghaznīn, where he reigned four years (A.H. 359—362), and was the father-in-law of Sultan Yamīn ud-Daulah Maḥmūd Ghāzī." (See Raverty's *Ṭabaḳāt i Nāṣirī*, p. 73, notes, and Elliot's *History*, vol. ii. p. 267, note, and p. 479).

Relating, in another passage, fol. 186 *a*, a marvellous instance of recovery from a deadly wound, the author states that it had come under his observation in Multān, fifteen years after the defeat of Khusrau Shāh by 'Alā ud-Dīn Ghūrī (A.H. 550; see *Kāmil*, vol. xi. p. 108), he being at the time (*i.e.* about A.H. 565) a mere youth کودکی, while in the preface he describes himself as old and infirm. Several other references to Multān make it probable that it was his native place.

He dedicates the present work to the Pādishāh of Islām, Shams ud-Dunyā wad-Dīn Abul-Muzaffar ʿĪltatmish us-Sultān, Nāṣir Amīr ul-Mūminīn (who ruled the empire of Dehli from A.H. 607 to 633), and calls himself the least of his servants.

The work is divided into thirty-four chapters, which are enumerated in the preface, foll. 9, 10. The following table, written by Major Yule on the fly-leaf, gives a fair idea of the contents:—

Chapters 1 to 4. On the regal character and duties, fol. 12 *b*. 5. On the choice of ministers, fol. 51 *b*. 6. Intercourse with foreign states by ambassadors, fol. 56 *b*. 7. On counsel, and avoiding the extremity of war, fol. 66 *a*. 8. On horses, their qualities and use, fol. 71 *a*. 9. On their marks; on breaking in for the saddle, fol. 76 *b*. 10. On discovering the age of horses by inspecting their teeth; on food and medicine, fol. 87 *a*. 11. On the arms and armour of cavalry,

fol. 96 *b*. 12. On reviewing an army, and preservation of order, fol. 109 *b*. 13. On encampments and changing of ground, fol. 112 *a*. 14. On guards, rounds, videttes and spies, fol. 115 *a*. 15. On night attacks, fol. 118 *a*. 16. On placing ambushes, fol. 119 *b*. 17. On the choice of a field of battle, fol. 123 *b*. 18. On arranging the several descriptions of troops, fol. 126 *b*. 19. Order of battle, fol. 129 *a*. 20. On coming to action, and attention of commanders of corps, fol. 131 *a*. 21. On engaging battle, fol. 133 *b*. 22. On public worship in front of the enemy, fol. 138 *b*. 23. On the courtesies of the field, fol. 141 *b*. 24. On the unity and composition of an army, fol. 146 *b*. 25. On religious wars, fol. 151 *a*. 26. On plunder, fol. 154 *b*. 27. On the siege of fortified places, fol. 159 *a*. 28. On the efficacy of the prayers of the pious in an army, fol. 166 *b*. 29. On the omens of victory, fol. 172 *b*. 30 and 31. On rewards and punishments, fol. 176 *a*. 32. On gymnastic exercises and military weapons, fol. 180 *a*. 33. On the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come, fol. 185 *a*. 34. On certain maxims which it equally behoves the sovereign, subject, and soldier, to attend to, fol. 188 *b*.

The MS. breaks off before the end of the last chapter.

The work contains a great number of historical anecdotes, relating principally to the Ghaznavis.

Add. 26,306.

Foll. 62; 6¼ in. by 4¼; 17 lines, 2½ in. long; written in small Nestalik, with 'Unvān and ruled margins, apparently in the 17th century.

[WM. ERSKINE.]

هدایت الرامی

A treatise on archery, in twenty-seven chapters (Bāb):

Author: Muḥammad Budha'ī, commonly called Sayyid Mīr 'Alavī, محمد بدہی عرف سید میر علوی

Beg. حمد و ثنای مر خدا را جل و علا آن توانای کہ

It is dedicated to 'Alā ud-Dunyā wad-Dīn Abu-l-Muẓaffar Ḥusain Shāh, who reigned in Bengal, according to Ferishtah, from A.H. 904 to 927; see Briggs' translation, vol. iv. p. 349, and Marsden, Numismata, p. 577.

There are some drawings in the margins of foll. 17, 18, representing archers in Indian costume drawing the bow in various attitudes. There are also some notes and additions in the margins. See Bibliotheca Sprenger., No. 1940.

Egerton 1031.

Foll. 55; 8 in. by 5½; 15 lines, 3½ in. long; written in Indian Nestalik; dated Ṣafar, A.H. 1200 (A.D. 1785.)

The same work.

Egerton 793.

Foll. 211; 8½ in. by 4½; 13 lines, 3½ in. long; written in Indian Nestalik; dated Sha'bān, A.H. 1194 (A.D. 1780).

A treatise on music, translated from a Hindū work ascribed to Ahobal اہوبل.

Translator: Raushan Zamīr, روشن ضمیر

Beg. سرود اثر امود و اثر سرود نمود زمزمہ حمد کار ساز

The translator calls himself a born slave of Pādishāh 'Alamgīr (A.H. 1068—1118). The title of the original work is uncertain; it appears in three different forms, viz. بارجاتک, fol. 2 a, تارجاتک, fol. 51 a, and مارچانک, in the subscription. It is not stated whether it was a Sanscrit or Hindi work. The technical terms are Sanscrit, but several Hindi Dohrahs are introduced.

VOL. II.

The treatise is divided into three parts, as follows: 1. Gīti-kānda, گیت کاند, fol. 3 b. 2. Vāda-kānda, باد کاند, fol. 97 b. 3. Nritya-kānda, نرت کاند, fol. 149 b.

Add. 16,662.

Foll. 119; 10½ in. by 7; 17 lines, 5 in. long; written in large Nestalik; dated Zul-ḥa'dah, A.H. 1205 (A.D. 1791).

[WM. YULE.]

I. Foll. 1—94. Zauzanī's Commentary on the Mu'allakāt; see the Arabic Catalogue, p. 479.

II. Foll. 95—119.

رسالہ مخبندیدہ

A work on agriculture, treating chiefly of the culture of fruit-trees, flowers, vegetables and grains, as practised in India.

Author: Aḥmad 'Alī B. Muḥammad Kha-līl, of Jaunpūr, احمد علی بن محمد خلیل جونپوری

Beg. شکر و سپاس بیرون از اندازه قیاس صانع را

The author says, in a short preface, that this treatise had been abridged in A.H. 1205, from the works designated as کتاب شجرہ نہال و نسخه کتب باداورد من مصنفات امان اللہ الحسینی by Amān Ullah ul-Ḥusainī (i.e. Khānzamān, who died A.H. 1046; see Add. 5554).

Add. 17,960.

Foll. 55; 8½ in. by 5; 17 lines, 3½ in. long; written in Indian Nestalik, apparently in the 18th century.

مجموعۃ الصنائع

A collection of useful secrets and curious recipes for making artificial pearls and jewels, preparing various inks and dyes, engraving stones, dissolving and oxydizing metals, making artificial flowers, illuminating books, etc., without author's name.

Beg. حمد و سپاس بديع الاساس حضرت صانعی را

It contains forty-two chapters (Bāb), subdivided into one hundred and forty sections (Faṣl).

According to Stewart's Catalogue, p. 97, the work was written by Zain ul-'Abidin in the reign of Aurangzib. But a Turkish version, which appears to have been written about A.D. 1655 (A.H. 1065), is described in the Vienna Catalogue, vol. ii. p. 525.

Add. 17,959.

Foll. 175; 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$; 13 lines, 3 $\frac{1}{8}$ in. long; written in Indian Nestalik, in the latter half of the 18th century.

خلاصة المأكولات والمشروبات

A cookery-book, without author's name.

Beg. زخوان فضل خود فرمان نواله
مكن برمطبخ غيری حواله

After an introduction treating of the rites and observances to be attended to before eating, the author gives, foll. 20, 21, a table of the forty chapters (Bāb) comprised in the book. Another title, viz. *زخوان الوان نعمت*, is found in the heading of a full table of contents prefixed to the volume by another hand, foll. 2—9. A frequent use of Hindi words shows that the work was written in India. It was completed, as stated at the end, in A.H. 1179; but it is not clear, whether the date relates to the composition, or to the present copy.

Add 16,856.

Foll. 63; 10 in. by 6; 10 lines, 2 $\frac{7}{8}$ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated Rabi' I., A.H. 1021 (A.D. 1612). [WM. YULE.]

A treatise on the game of chess, abridged from an Arabic original.

Author: Muḥammad B. Ḥusām ud-Daulah,

محمد بن حسام الدولة

Beg. سپاس بی قیاس نثار حضرت معبودی که بدستیاری

The Arabic work entitled *کتاب المنجیح فی علم الشطرنج*, by Muḥammad B. 'Umar Kajinā محمد بن عمر کجینا, is stated in the preface to be the most useful treatise on chess. As there was, however, only one copy of it in the land, and that an incorrect one, it appeared desirable to make an abridged version of it in Persian, and the author performed that task by the order of a sovereign who is designated by such titles as *حضرت همايون* شهربار ربع مسکون قهرمان سلاطین عهد و زمان, but whose proper name does not appear.

It is divided into fourteen chapters (Bāb), as follows:—1. The companions of Muḥammad and their disciples have played at chess, fol. 7 *a*. 2 and 3. Proofs of the lawfulness of the game, and its advantages, fol. 9 *a*. 4. Inventor of the game; multiplication of the squares, fol. 13 *b*. 5. Etymology of the terms of the game, fol. 17 *b*. 6. Polite rules to be observed in playing, fol. 22 *a*. 7. Advice to players, fol. 24 *a*. 8. How to tell the issue of a game, fol. 31 *a*. 9. Opening of the game, fol. 33 *b*. 10. On some ingenious games on the chess board, fol. 36 *a*. 11. Positions منصوبها, or chess-problems, fol. 41 *a*. 14. On playing without looking at the board, fol. 62 *a*.

The present copy is defective. Of Bāb 9 the first three lines only are extant. The latter part of Bāb 11, and the whole of Bābs 12 and 13, are wanting. The last two are also omitted in the table of chapters at the end of the preface.

An abstract of the work has been given by Mr. Bland in his "Persian Chess," London, 1850, pp. 18—25. The title above mentioned حضرت همایون "the august Majesty" was taken by him for a proper name, and led to the statement that the treatise had been compiled for the emperor Humāyūn.

Sloane 4095.

Paper roll; 16 in. by 5½; written in plain Naskhi, apparently in the 18th century.

Explanation of some technical terms, designating various kinds of ornamental buildings, such as ایوان, طنبی, یرد, etc.

PHILOLOGY.

LEXICOGRAPHY.

Persian Dictionaries.

Or. 1262.

Foll. 101; 11¼ in. by 7; 23 lines, 4¼ in. long; written in fair Indian Shikastah-āmīz; dated Zul-Hijjah, A.H. 1102 (A.D. 1691).

اداة الفضلا

A dictionary of words and phrases used by the standard Persian poets.

Author: Kāzī Khān Badr Muḥammad Dihlavī, called Dhārwal, قاضی خان بدر محمد دهلوی العرف بدهاروال

Beg. حمد و ثنای باتقی الحد والغایات وماوراء الوصف والعبارات

This work is noticed by Blochmann, p. 7 of his learned "Contributions to Persian Lexicography," Journal of the Asiatic Society of Bengal, vol. xxxvii. pp. 1—72, a work which will be constantly referred to in the following pages. See also Stewart's Catalogue, p. 131.

The author had studied the Persian poets, as he states in the preface, under Kāzī Burhān ud-Dīn, known as Dahānah, and under

Shaikh-Zādah 'Ashīk (the author of a dictionary quoted in the Farhang i Jahāngīrī) He compiled in the present lexicon the matter contained in the following works:—Farhang Nāmah, by Fakhr Kavvās (mentioned by Firishtah, vol. i. p. 214, as one of the poets of the reign of 'Alā ud-Dīn Khiljī, A.H. 695—716; he is called, in the Farhang i Jahāngīrī, Maulānā Mubārak Shāh Ghaznavī; see Blochmann's list of sources, p. 4, No. 61), Risālat un-Naṣīr (ib., No. 19; Haj. Khal. vol. iii. p. 450), Risālat i Asadī Tūsi (No. 2), Dastūr ul-Afāzil (No. 17), Lisān ush-Shu'arā (No. 46), and Favā'id i Burhānī u Firdausī (No. 40). To the above he added other words, names of kings and countries, etc., collected by him in the Dīvāns, as well as poetical phrases used by Khāḡānī, Anvarī, Fāriyābī, Firdausī, Sa'dī, and other classical poets.

In A.H. 812 (or, according to Stewart and Blochmann, A.H. 822) he set out from Jaunpūr to the end of kissing the threshold of the illustrious prince Qadr Khān B. Dilāvar Khān, خاقان اعظم و خان معظم مسند عالی وزارت, whose fame as a munificent patron of learning had spread far and wide, and he made use of this Farhang Nāmah as an introduction to His Highness.

Dilāvar Khān, the founder of the Ghūrī dynasty in Mālva, had taken up his residence in the city of Dhār, from which the author's surname, Dhārvāl, is evidently derived. His son Alp Khān reigned, under the name of Hūshang, from A.H. 808 to 838. Another son, Qadr Khān, was in possession of the province of Chanderī (Thornton's Chandhairee), which, on his demise, was added to the dominions of Hūshang. See *Tārīkh Muḥammadi*, Or. 137, fol. 428, and *Firishtah*, vol. ii. p. 462.

The *Adāt ul-Fuṣalā* is divided into two parts (Kism), viz. Kism I., containing single words arranged in alphabetical order, according to the first and second letters of each, fol. 5 b. Kism II., containing compounds and poetical phrases, arranged according to the initial and final letters, fol. 77 b.

The copyist states at the end that his MS. had been written by a blundering scribe, and that he had corrected it to the best of his ability.

Foll. 1—3 contain an extract on Persian particles, and foll. 97—101 a glossary of Arabic phrases in the *Gulistān*.

Add. 7678.

Foll. 285; 7½ in. by 4¼; 19 lines, 2⅔ in. long; written in small Naskhi, apparently in the 17th century. [Cl. J. Rich.]

شرفنامه احمد منیری

A Persian dictionary.

Author: Ibrāhīm Kivām Fārūkī, ابراهيم قوام فاروقی

Beg. بنام خداوند هستی به است
سراغاز هر نامه را که هست

A prologue in verse contains a panegyric on a celebrated Shaikh, Sharaf ud-Dīn Aḥ-

mad Munyarī, in whose honour the above title was given to the work. It concludes with a prayer that the author may be accounted one of the dwellers in that saint's holy shrine, and may never be removed from it.

Sharaf ud-Dīn Aḥmad B. Yaḥyā Munyarī, so called from his native place, Munyar, a village in Bihār, went to Dehli in quest of Nizām ud-Dīn Auliya, but, finding him dead (Nizām died A.H. 725), became a Murīd of Shaikh Najīb ud-Dīn Firdausī, who gave him the investiture of the Chishti order. He spent the latter part of his life in the city of Bihār (Thornton's Behar), where he died A.H. 782, and where his tomb became the resort of the devout. His letters (*Stewart's Catalogue*, p. 42) are much admired, as well as his discourses, collected under the title of *Ma'dan ul-Ma'anī* (see *Mélanges Asiatiques*, vol. v. p. 458). Notices on his life will be found in *Mir'āt ul-'Ālam*, fol. 113, *Akhbār ul-Akhyār*, fol. 97, *Ā'in i Akbarī*, vol. ii. p. 219, and Blochmann's translation, p. 48, note.

It may be inferred from the above that the author lived in the city of Bihār. The time of composition is indicated by a quatrain, with which, according to Blochmann's full account, l. e., pp. 7—9, the work concludes, and in which Abul-Muẓaffar Bārbak Shāh is mentioned as the reigning sovereign. Bārbak Shāh reigned in Bengal, according to *Ṭabaqāt i Akbarshāhī* and *Tārīkh i Firishtah*, vol. ii. p. 580, A.H. 862—879. See also Marsden, *Numismata*, p. 572.

The *Sharaf-Nāmah* is divided into several Bābs, each of which contain words beginning with the same letter. They are subdivided into Faṣls according to the final letters. The pronunciation of words is stated at length, and their meaning illustrated by copious quotations of the poets, from Firdausī to Ḥāfiz. The author often adduces his own verses, and prefixes to each Bāb

a *Ḳaṣīdah* of his composition. Turkī words are given at the end of each *Faṣl*.

The work, which is frequently called, from the name of its author, *Farhang i Ibrāhīmī*, is quoted in *Tuḥfat us-Sa'ādat* (see below, p. 493 *b*) and later dictionaries. Copies are mentioned in the *Munich Catalogue*, p. 103, and the *Mélanges Asiatiques*, vol. iii. p. 494. See also *Haj. Khal.*, vol. v. p. 325.

The present copy contains little more than the first half of the work, ending with the letter *ص*.

Or. 265.

Foll. 161; 9 in. by 5½; 19 lines, 3¼ in. long; writted in small and neat *Naskhi*, apparently in the 17th century.

[GEO. WM. HAMILTON.]

I. Foll. 2—60. *Adāt ul-Fuṣalā* (see p. 491 *a*).

This copy wants the first page, the dedication to *Ḳadr Khān*, and *Ḳism II*.

II. Foll. 62—161.

مجل العجم

A Persian dictionary.

Author: 'Aṣim Shu'aib 'Abdūsī, عاصم شعیب عبدوسی

Beg. درر غرر سیاس و جواهر زواهر بیقیاس

Requested by some friends to collect into one book all the words, *Pārsī*, *Pehlevī*, *Rūmī*, *Nabaṭī*, or *Turkī*, necessary to a complete understanding of the poets, the author composed the above work, and presented it, A.H. 899, to a *Vazīr* called 'Alī Akbar, and entitled *Dā'ūd Khān*, son of the *Vazīr* 'Imād ul-Mulk, جناب وزارت مآب خداوندزاده ... ناظم
مناظم امور وزارت عالم معالم رسوم صدارت ... برکریده
درگاه داور ثانی حیدر علی اکبر المعروف بدادوخان
[داود خان] ابن ملک ملوک الشرف افتخار الوزرای عماد
الملك ادام الله دولتها

The work is stated in the preface to be

divided into two parts (*Ḳism*). The first, which comprises single words and compounds, arranged according to the initial and final letters, is alone extant in the present copy. It is slightly imperfect at the end, breaking off in the compounds the first term of which is *يك*. The words are illustrated by copious poetical passages headed *نظير*, but without the authors' names. The meaning is frequently explained by Indian equivalents.

This is no doubt the work designated as *Farhang i 'Aṣimī* in the *Farhang i Jahāngīrī* (Blochmann, No. 34).

Add. 7683.

Foll. 198; 9 in. by 5½; 23 lines, 3¼ in. long; written in small *Nestalik*, apparently in the 16th century. [Cl. J. Rich.]

تحفة السعادت

A Persian dictionary.

Author: Maḥmūd B. Shaikh Ziyā محمد بن شیخ ضیا

Beg. ابتدا می کنم بنام حکیم
کوست محیی العظام و هی رمیم

The author begins with a prologue in verse, containing eulogies on the reigning sovereign, *Sultān Sikandar* (*Sikandar Lodī*, A.H. 894—923), and on his patron and benefactor, *Khawājagī Shaikh Sa'id*, also called *Sa'id ud-Dīn*. He then states that he had hitherto cultivated poetry, and composed pieces of every kind, mostly in praise of the last personage, but that he had been prevailed upon by some friends to compile the present lexicon, which he completed on the tenth of *Ṣafar*, A.H. 916, and presented to the patron aforesaid.

He enumerates in the preface the following sources:—*Zamīr* (Blochmann, No. 33), *Dastūr* (probably *Dastūr ul-Afāzil*, No. 17), *Farhang i Fakhr i Ḳavvās* (see p. 492 *a*), *Zuḥfān Gūyā* (No. 21), *Dastūr ul-Fuṣalā* (No. 18),

Adāt ul-Fuḡalā (p. 491 *a*), Sharḥ i Makhzan, Farhang i Kāzī Zahir (No. 41), Farhang i Ibrāhīmī (*i. e.* Sharaf Nāmāh i Munyarī, p. 492 *a*), Husainī (No. 16), and 'Ajā'ib (No. 36). For Arabic words he made use of the Ṣurāḥ, Dastūr, Khulāṣah, Naṣīb ul-Vildān, and Tājain.

The dictionary is divided, according to the initial letters, into two and twenty Bābs, and each Bāb is divided into two sections (Faṣl), the first of which contains the single words, arranged according to the final letters, and the second, the compound words and phrases, in the same order. There are no poetical quotations.

Surūrī, who states that he made use of the Tuhfat us-Sa'adat for the second edition of his dictionary, calls the author Maulānā Maḥmūd B. Shaikh Ziyā ud-Dīn Muḥammad. It is, no doubt, the work mentioned by Firishtah, vol. i. p. 346, under the title of Farhang i Sikandarī, as written in the reign of Sultan Sikandar. See also Blochmann's list of sources, No. 10.

On the last page of the present copy is a note stating that it was purchased A.H. 1003 by one Paramānand in Sirhind.

Or. 261.

Foll. 395; 12½ in. by 6¼; 21 lines, 4½ in. long; written in Nestalik; dated Rajab, A.H. 1118 (A.D. 1706).

[Geo. Wm. Hamilton.]

موید الفضلاء

A Persian dictionary.

Author: Muḥammad B. Lād, محمد ابن لاد

Beg. محمد متواتره و مدایج متکاثره مردادار

The author states that he had combined in his lexicon the entire matter of the Sharaf Nāmāh (see p. 492 *a*), and of the Kūnyat ut-Tālibīn (Blochmann, No. 42), a work of that most learned master of the science, entitled Kāzishah, تالیف قدوة الفاضلین امام السالکین استاذ علام این باب قاضی شہ خطاب

Besides the above works he enumerates the following sources: for Arabic words the Ṣurāḥ and Tāj, and for those of Fārs, Samarkand, Māvarā un-Nahr, Turkistān, etc., Lisān ush-Shu'arā (No. 46), Adāt ul-Fuḡalā (p. 491 *a*), Dastūr ul-Afāzil (No. 17), Zufān Gūyā (No. 21), Mavā'id ul-Favā'id (No. 64), Sharḥ i Makhzan ul-Asrār, Tibb i Ḥakā'ik ul-Ashyā, Farhang i 'Ilmī 'Alī Begī (Nos. 35 and 37) and Fakhr Kavvās (p. 491 *b*). A supplement تہہ treats of the numerals, arithmetical notation, and Persian grammar.

The words are grouped in books (Kitāb) according to the initial letters, and, in each kitāb, in Bābs, according to the final letters. Each Bāb is subdivided into three sections (Faṣl), containing respectively the Arabic, Persian, and Turkish words.

The Mu'ayyid ul-Fuḡalā is described by Blochmann, l. c., p. 9, who calls the author Muḥammad B. Shaikh Lād, of Dehli, and assigns to the work the date of A.H. 925, without, however, stating his authority. It is mentioned as a work of great merit in the preface of Madār ul-Afāzil (p. 496 *a*). See also Stewart's Catalogue, p. 132.

The present copy wants the supplement.

Add. 23,575.

Foll. 152; 7¼ in. by 5; 17 lines, 3 in. long; written in Nestalik; dated Rabi' II., A.H. 1020 (A.D. 1611). [Robert Taylor.]

تحفة الاحباب

A Persian glossary.

Author: Ḥāfiz Aubahī, حافظ اوبہی

Beg. فضلی فصیح زبان و فصحا بلیغ بیان

The author, so called from Aubah, a village near Herat (Mu'jam, vol. i. p. 137), was led to compile this work by noticing the neglect into which the ancient poets had fallen in his

day, because many of the words used by them had become obsolete. It is dedicated to a Vazir of Khorasan, وزیر ملک خراسان, whose proper name does not appear, and the date of its completion, A.H. 936, is stated in a versified chronogram at the end :

شد رقم تاریخ اتمام به اتمام الكتاب

From a connection alluded to, in the verse immediately preceding the above, between the title of the work and the name of the Vazir before mentioned, it becomes probable that the latter was Ḥabīb Ullah, apparently the same to whom the Ḥabīb us-Siyar is dedicated.

The words are arranged according to the initial and final letters, and are sometimes illustrated by poetical quotations.

The Tuhfat ul-Aḥbāb is quoted in the Farhang i Jahāngirī and in the Majma' ul Furs. See Blochmann, No. 9, and Mélanges Asiatiques, vol. ii. p. 439.

Add. 8990.

Foll. 97; 7 in. by 3½; 14 lines, 2 in. long; written in a small and neat Nestalik, apparently in the 16th century.

The same work.

The latter portion of this copy, foll. 62—97, was written in Ispahan, Rajab, A.H. 1226 (A.D. 1811).

Add. 5611.

Foll. 330; 14 in. by 10½; 21 lines, 7½ in. long; written in Nestalik; dated Zulhijjah, A.H. 1106 (A.D. 1695).

كشف اللغات والاصطلاحات

A dictionary of Persian and Arabic words, especially intended to explain the figurative language of the Sufis.

Author: 'Abd ur-Raḥīm B. Aḥmad Sūr,

عبد الرحيم بن احمد سور

الحمد لله ... اما بعد حمد و صلوة ميكويد
اضعف العباد وادم الفقرا

The author desired, as he states in the preface, to free himself of the importunate questions which his friends, brothers, and sons, were ever putting to him, as to the meaning of Sufi phrases. While reading with his son, Shaikh Shihāb, the Divān of Ḳāsim i Anvār, he found that many words were wanting, both in the Farhang of Shaikh Ibrāhīm Ḳivām (p. 492 a), and in that of Shaikh Muḥammad B. Shaikh Lād (p. 494 a), and was obliged to look for them in the Ṣurāḥ, the Tājain, and the Kanz ul-Lughāt, all of which, however, he found also deficient. This induced him to compile the present dictionary, in which he omitted for brevity's sake the words in common use. The contents are arranged in Bābs and Faṣls, according to the initial and final letters. The words of Persian origin are marked with a ف.

It has been noticed by Blochmann, l. c., pp. 9, 10, that the author had been personally acquainted with the preceding lexicographer, Muḥammad B. Lād, and must consequently have lived in the tenth century of the Hijrah. His work is quoted in the Farhang i Jahāngirī, written A.H. 1017, under the name of Farhang i Shaikh 'Abd ur-Raḥīm Bihārī. The statement of Haj. Khal., vol. i. p. 214, that the Kashf ul-Lughāt was written about A.H. 1060, can therefore be dismissed. Copies are noticed by Fleischer, Dresden Catalogue, No. 347, in the Copenhagen Catalogue, p. 25, Munich Catalogue, p. 107, and the Ouseley Collection, No. 390. An edition, now very rare, was printed in Calcutta, about 1840.

Add. 5612.

Foll. 577; 10 in. by 6¾; 17 lines, 3½ in. long; written in Nestalik, with ruled margins, apparently in the 17th century.

[NATH. BRASSEY HALLED.]

The same work.

Add. 9993.

Foll. 567; 10 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$; 18 lines, 4 $\frac{1}{2}$ in. long; written in Nestalik, apparently in the 17th century.

The same work, with marginal additions.

The MS. bears a Persian seal with the name of Henry George Keene, dated 1802.

Add. 15,100 and 15,101.

Two uniform volumes; foll. 338 and 343; 10 in. by 6 $\frac{3}{4}$; 18 lines, 5 in. long; written in two columns in Nestalik, apparently in the 18th century.

The same work.

Add. 6643.

Foll. 522; 12 in. by 8 $\frac{1}{4}$; 19 lines, 5 $\frac{1}{4}$ in. long; written in large Indian Nestalik; dated Bā'idpūr, Hūgli, Jumāda II., A.H. 1185 (A.D. 1771). [J. F. HULL.]

مدار الافاضل

A Persian dictionary.

Author: Ilahdād Faiẓī B. Asad ul-'Ulamā
الله داد [sic] فیضی بن اسد
العلمای علی شیرسرهندی

Beg. مدارافاضل روزگارومختار اخبار نکته گذار

The author, who has been already mentioned, p. 253 *a*, states in the preface, that he had compiled the Arabic words from the *Ṣurāḥ*, *Muhazzib ul-Asmā*, *Tājain* and its commentaries, *Niṣāb uṣ-Ṣibyān* (Blochmann, No. 65), and *Kunyat ul-Fityān* (No. 43), the Persian words from the *Zufān Gūyā* (No. 21), *Adāt ul-Fuṣalā* (p. 491 *a*), *Tabakhturī*, *Hall i Lughāt ush-Shu'arā* (Blochmann, p. 7), *Sharaf Nāmāh i Ibrāhīmī* (p. 492 *a*), and two modern works, highly praised by the author, viz., *Tuhfat us-Sa'adat i Sikandari* (p. 493 *b*), and *Mu'ayyid ul-Fuṣalā* (p. 494 *a*).

The words are arranged according to the initial and final letters, and are marked with

ا ع , ا ف , or ا ت , according as they are of Arabic, Persian, or Turkish origin. The author frequently quotes verses, sometimes his own. A *Khātimah*, foll. 514—522, treats of the meanings of single letters in Persian.

The *Madār ul-Afāzil* is extensively noticed by Blochmann, l.c., pp. 10, 11. The *chronogram* *عام فیض*, or A.H. 1001, which, as stated there, gives the date of composition, is not found in the present copy, which, however, according to the criterion indicated by Blochmann, should be accounted a good MS. See also Stewart's Catalogue, p. 131, and the Munich Catalogue, p. 109.

Add. 16,750.

Foll. 497; 13 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$; 25 lines, 4 $\frac{5}{8}$ in. long; written in Naskhī; dated Kākūrī, province of Lakhnan, A.H. 143 (for 1043 = A.D. 1633-4). [WM. YULE.]

فرهنگ جهانگیری

A Persian lexicon, containing all the words of Persian origin, with copious poetical quotations.

Author: Jamāl ud-Dīn Ḥusain Injū B.
ابن فخرالدین حسن جمال
الدین حسین انجو

Beg. انکه بر لوح زبانها حرف اول نام اوست

Mīr Jamāl ud-Dīn Injū belonged to a Sayyid family of Shirāz. Having left his native city for India, he repaired, after some stay in the Deccan, to the court of Akbar, whose service he entered in the thirtieth year of the reign (A.H. 993—4), and by whom he was sent to the Deccan, A.H. 1013, to negotiate the marriage of Princee Dāniyāl with the daughter of 'Adil Shāh. He rose to high military commands under Jahāngīr, who conferred upon him the government of Bihār, and later on, A.H. 1027, the title of 'Azud ud-Daulah. He was pensioned off

A.H. 1030, and died some years later in Agrab. His life, extracted from the Ma'āṣir ul-Umarā, is given with a translation by Blochmann, l.c., pp. 65—70, and Ain i Akbari, translation, p. 450.

The author says in his preface that, having from early youth upwards devoted himself to the study of the poets, he had found many words and phrases either wanting, or imperfectly rendered, in existing dictionaries. He therefore began to write down for himself the rare words which he met with, and had been for nearly thirty years engaged on that labour when, having been called in Zulka'dah, A.H. 1005, to the presence of Akbar, who then held his court in Srinagar, Kashmir, and had been told of the author's learning, he had received His Majesty's commands for the compilation of the present work. The task, however, was not completed until Akbar had passed away, and been succeeded by Jahāngīr, after whom the work was named. The date of its completion, A.H. 1017, is fixed by the chronogram زهى فرهنگ نور الدين جهانكير. The author revised it, however, to the end of his life. It is stated in the Tūzuk i Jahāngīrī, p. 359, that he presented a copy to Jahāngīr in the 18th year of the reign (A.H. 1032).

The preface contains an alphabetical list of forty-four dictionaries or glossaries consulted for the present work. That list has been reproduced, with some additions, by Blochmann, l.c., pp. 4—7.

An introduction (Muḳaddimah), divided into twelve sections (Ā'in), foll. 4—18, treats of the extent of ancient Persia, of the Persian language and its dialects, the letters used in Persian, the affixes, suffixes, inflections, and the mode of expressing numbers with the fingers. The dictionary proper, foll. 19—423, is divided into twenty-four Bābs, corresponding to the letters used in Persian, with this peculiarity, that the leading letters in the arrangement are in

the first instance the second of each word, and then the first. The appendix (Khātimah), contains the following five special glossaries, called Dar, and similarly arranged: 1. Metaphors and poetical phrases, fol. 423 *b*. 2. Compound words, fol. 461 *a*. 3. Words containing any of the letters peculiar to Arabie, fol. 481 *a*. 4. Zand and Pāzand words, fol. 482 *a*. 5. Foreign words, mostly proper names, fol. 489 *a*.

Copyist: سعد الله ولد شيخ فاضل

The Farhang i Jahāngīrī has been lithographed in Lucknow, A.H. 1293. See Blochmann, l.c., pp. 12—15, Stewart's Catalogue, p. 129, Copenhagen Catalogue, p. 24, and Munich Catalogue, p. 105.

Add. 26,128.

Foll. 606; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 3 $\frac{3}{4}$ in. long; written in neat Nestalik; dated Ramazān, A.H. 1033 (A.D. 1624). [WM. ERSKINE.]

The same work, without the Khātimah.

Add. 6645.

Foll. 598; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 21 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, with two 'Unvāns and ruled margins; dated Shāh-jahānābād, Ramazān, A.H. 51 (*i.e.* 1051, A.D. 1641); partly stained and discoloured by damp. [J. F. HULL.]

The same work.

The copyist, Muḥammad Fāzil B. Munshī Mūsā, says at the end that the MS. from which this copy was taken had been corrected, for the main part, by the author's own hand.

Add. 5647.

Foll. 618; 10 $\frac{1}{2}$ in. by 7; 21 lines, 3 $\frac{3}{4}$ in. long; written in Naskhi, with gold-ruled margins; dated Kashmir, Rajab, A.H. 1065 (A.D. 1655). [NATH. BRASSEY HALHED.]

The same work.

Copyist: احمد بن شاه محمد الشيرازى الحسينى

Add. 7682.

Foll. 366; 11 in. by $7\frac{1}{4}$; 21 lines, $4\frac{7}{8}$ in. long; written in fair Nestalik, with gold-ruled margins; dated Muḥarram, A.H. 1095 (A.D. 1683). [Cl. J. Rich.]

The same work, without the Khātimah.

This copy was written for the Vazīr of Kāndahār by Ḥasan B. Muḥammad.

Add. 16,749.

Foll. 292; $11\frac{1}{2}$ in. by $7\frac{1}{2}$; 27 lines, $5\frac{1}{8}$ in. long; written in Nestalik, with ruled margins; dated Agrah, Rabī' I., A.H. 1090 (A.D. 1679). [Wm. Yule.]

The same work, without the Khātimah.

Add. 25,858.

Foll. 508; $12\frac{1}{4}$ in. by $7\frac{1}{4}$; 23 lines, $4\frac{3}{8}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Adam Clarke.]

The same work.

Add. 23,573.

Foll. 464; 12 in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{4}$ in. long; written in Nestalik, apparently about the close of the 17th century.

[Robert Taylor.]

The same work, wanting the fifth section of the Appendix.

The latter portion of the volume, foll. 292—464, is written by a later hand, and dated Zulhijjah, A.H. 1195 (A.D. 1781).

Add. 25,859.

Foll. 593; $12\frac{1}{4}$ in. by $7\frac{1}{2}$; 23 lines, $5\frac{3}{4}$ in. long; written in fair Nestalik, in two columns; dated Calcutta, October, 1815.

[Wm. Cureton.]

The same work.

This copy was written by Shaikh Aṣālat 'Alī Bihārī for Captain Thomas Roebuck.

Add. 7681.

Foll. 313; 10 in. by 7; 17 lines, 4 in. long; written in Nestalik; dated Shavvāl, A.H. 1057 (A.D. 1647). [Cl. J. Rich.]

مجمع الفرس

A Persian dictionary.

Author: Muḥammad Kāsim B. Ḥājī Muḥammad Kāshānī, poetically styled Surūrī, محمد قاسم بن حاجی محمد کاشانی المتخلص بسروری
 ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنرپرور

The author is not to be confounded with another Surūrī (Muṣṭafā B. Sha'bān), a commentator of the Gulistān, who lived in Turkey, and died A.H. 969 (Arabic Catalogue, p. 479). He is mentioned by his townsman and contemporary, Takī ud-Dīn Kāshī, Oude Catalogue, p. 26, among the poets of Kāshān. "He was," says Takī, "the son of a shoemaker, had so prodigious a memory as to know upwards of thirty thousand verses by heart, and wrote, besides the present work, a glossary to Nizāmī and other poets. Surūrī's habitual residence was Isfahan, where he was seen by Pietro della Valle, A.H. 1032 (see Ouseley's Collection, No. 389). He left it for India, where he stayed some time, in the reign of Shāhjahān, and died on his way from thence to Mecca. See Mirāt ul-'Ālam, fol. 484, and Riyāz ush-Shu'arā, fol. 217. It will be seen further on (p. 500 b) that he had reached Lahore as early as A.H. 1036.

Surūrī states in the preface that, after a diligent study of the classical poets, and an eager search after Persian glossaries, he had at last succeeded, A.H. 1008, in collecting the following sixteen works: Sharaf Nāmah i Aḥmad Munyarī (p. 492 a), Mi'yār i Jamālī, by Shams Fakhrī (Blochmann, No. 58, Haj. Khal., vol. vi. p. 640), Tuḥfat ul-Aḥbāb (p. 494 b), Risālah i Ḥusain Vafā'ī (No. 14),

Risālah i Abu Maṣṣūr 'Alī B. Aḥmad Asadi Tūsī (No. 2), Risālah i Mirzā Ibrāhīm B. Mirzā Shāh Ḥusain Iṣfahānī (No. 56), Risālah i Muḥammad Hindūshāh (No. 53), Mu'ayyid ul-Fuḍalā (p. 494 *a*), Sharḥ Sāmī fil-Asāmī i Maidānī (No. 27), Risālah i Abu Ḥafṣ Sughdī (No. 1), Adāt ul-Fuḍalā (p. 491 *a*), Jāmi' ul-Lughāt, in verse, by Niyāzī Ḥijāzī (No. 11), and four other anonymous treatises. Compiling all these, he condensed their substance in the present work, eliminating Arabic and common Persian words, and adding examples from the poets. The preface concludes with a dedication to Shāh 'Abbās (A.H. 996—1038).

The words are arranged according to their initial and final letters. A short appendix, foll. 310—313, contains metaphorical phrases, in alphabetical order.

A full account of the Majma' ul-Furs, or Farhang i Surūrī, more especially of its second edition, which will be noticed further on, is given by Blochmann, l.c., pp. 12 and 16—18. See also Haj. Khal., vol. v. p. 325, Stewart's Catalogue, p. 130, Uri, p. 290, the Vienna Catalogue, vol. i. p. 101, the Leyden Catalogue, vol. i. p. 96, the Munich Catalogue, p. 104, and Mélanges Asiatiques, vol. iv. p. 498, vol. v. p. 238.

Add. 26,129.

Foll. 380; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 21 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik; dated Rajab, A.H. 1078 (A.D. 1667). [WM. ERSKINE.]

The same work.

Add. 23,574.

Foll. 236; 11 in. by 7; 18 lines, 4 $\frac{1}{2}$ in. long; written in Nestalik; dated Muḥarram, A.H. 1081 (A.D. 1670). [ROBERT TAYLOR.]

The same work.

Harleian 111.

Foll. 368; 10 in. by 4 $\frac{3}{4}$; 25 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik; dated Shavvāl, A.H. 103 (for 1030, A.D. 1621).

An enlarged edition of the same work.

In a preface prefixed to that of the first edition, and beginning: بر ضمیر اکسیر تاثیر, مطالعه کنندگان که چشمه, the author states that he had perused in A.H. 1028 (not A.H. 1038, as stated by Blochmann), the Farhang of the noble and illustrious Navvāb Shāh Jamāl ud-Dīn Ḥusain Injū (p. 496 *b*), brought from India in that year, and had added some of its words and observations to his own dictionary. He had read also in the same year the Shāmil ul-Lughah, a Persian dictionary explained in Turkish, by Kārā-Ḥisārī (p. 513 *a*), and the Tuḥfat us-Sa'ādat (p. 493 *b*). He adds that his work having for some time past been submitted to a thorough revision, the present edition is far more trustworthy, as well as more complete, than the first.

The following is written on the fly-leaf: "Shamel Lagatt; or Persian Dictionary, written 43 yeeres since, to this yeere 1636." The writer had evidently taken the defective date of this copy, 103, to stand for 1003 = A.D. 1593, a date which, being anterior to the time of composition, is obviously wrong. If 103 be meant for 1030, and it does not appear to admit of any other reading, the present MS. must have been written two years after the completion of the second edition.

Or. 263.

Foll. 476; 10 $\frac{1}{4}$ in. by 5; 25 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik, apparently about A.H. 1036 (A.D. 1626).

[GEO. WM. HAMILTON.]

Another copy of the enlarged edition.

On the first page is a Persian note stating that the preface of the second edition, the

marginal notes, and some poetical pieces by Surūrī, written on the last page, are all in the author's handwriting. At the bottom of the last page is actually found the following somewhat mutilated subscription, which, if genuine, would show that Surūrī had written the above verses in Lahore, A.H. 1036:

نمقته بتاریخ ثامن . . . عشر سنه ۱۰۳۶ وانا مؤلف هذا
الكتاب وناظم هذه الابيات محلة . . . المعاني سروری
کاشانی . . . لاهور صانها الله . . .

Add. 16,751.

Foll. 866; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 21 lines, 37 in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [WM. YULE.]

برهان قاطع

A dictionary of the Persian language, including words borrowed from the Arabic and other languages.

Author: Muḥammad Ḥusain, poetically styled Burhān, B. Khalaf ut-Tabrizī, ابن خلف

التبریزی محمد حسین المتخلص ببرهان

Beg. اي راهنما بهر زبان در افواه
يزدان و کرسطوس و تانکری و اله

The author states that he had compiled in the present dictionary the entire substance of the Farhang i Jahāngirī, Majma' ul-Furs of Surūrī, Surmah i Sulaimānī, and Şihāḥ ul-Adviyah by Ḥusain ul-Anṣārī (No. 24 and 32), and that he had, for brevity's sake, omitted poetical quotations and superfluous matter. He dedicates his work to Sultan 'Abd Ullah Ḳuṭubshāh B. Ḳuṭubshāh (who reigned in Golconda from A.H. 1035 to 1083), and fixes the date of its completion, A.H. 1062, by the following chronogram, کتاب نافع برهان قاطع

Contents: Nine Fā'idahs, or preliminary observations, on the Persian language, its letters, particles, and orthography, fol. 2 b. Twenty-eight Guftārs, comprising the dic-

tionary proper, in which the words are arranged according to the first, second, and third letters, as in European dictionaries, fol. 12 b. Guftār 29, or supplement, containing seventy-one words, mostly foreign words and proper names, fol. 862 b.

The Burhān i Kāfi' has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation has been printed in Constantinople, A.H. 1214, and in Bulak, A.H. 1251. It has been entirely incorporated by Prof. J. A. Vullers into his Lexicon Persico-Latinum. See Blochmann, l. c., pp. 18—20, Stewart's Catalogue, p. 435, and the Munich Catalogue, p. 107.

Add. 26,130.

Foll. 735; 11 $\frac{1}{2}$ in. by 7; 19 lines, 4 $\frac{1}{4}$ in. long; written in Nestalik, with ruled margins; dated Ramaẓān, A.H. 1135 (A.D. 1723). [WM. ERSKINE.]

The same work.

Add. 7000.

Foll. 843; 9 in. by 7; about 14 lines, 6 $\frac{1}{2}$ in. long; written on paper water-marked 1815, and on one side of the leaves only, by the Rev. John Haddon Hindley, and by him inscribed: "Historical vocabulary of proper names of places, countries, and eminent persons, etc. etc., from the Borhan Katea."

Add. 5555.

Foll. 303; 11 $\frac{3}{4}$ in. by 8; 21 lines, 5 $\frac{3}{4}$ in. long; written in cursive Indian Nestalik; dated Jumāda I., A.H. 1129 (A.D. 1717).

[CHARLES HAMILTON.]

فرهنگ رشیدی

A Persian dictionary.

Author: 'Abd ur-Rashīd B. 'Abd ul-Ghafūr

عبد الرشيد بن
عبد الغفور الحسيني المدني التتوي
ستایشی که ارایش سرنامه سخن و پیرایش
Beg.

Mullā 'Abd ur-Raschīd, who was born in Tattah of a family of Medinah Sayyids, is known as the author of an Arabic dictionary, entitled *Muntakhab ul-Lughāt* (p. 510 *a*), which he dedicated to Shāhjahān A.H. 1046. He is mentioned in the *Hamishah Bahār*, Oude Catalogue, p. 122, among the poets of that period. A chronogram which he composed on the second Julūs of Aurangzib shows that he was still alive in A.H. 1069. See 'Alī Shīr, Add. 21,589, fol. 488, who quotes several of his poetical pieces, and says that his two works, known as *Rashidī 'Arabī* and *Rashidī Pārsī*, bear ample testimony to his profound erudition.

The author observes in the preface that the *Farhang i Jahāngīrī* and the *Farhang i Surūrī*, although the best existing Persian lexicons, had the following four blemishes: 1. Prolixity and redundance of poetical quotations. 2. Want of accuracy in defining the meanings and pronunciation of words. 3. Insertion of Arabic and Turkish words as Persian. 4. Wrong entries of mis-spelt words; the last especially observable in *Surūrī*. The present work, he adds, had for its object to combine the matter of those two dictionaries, to eliminate superfluous quotations, and non-Persian words, and to supply a more accurate definition of the meaning and spelling of words. The date of its completion, A.H. 1064, is conveyed by the chronogram, باد فرهنگ رشیدی مقبول.

An introduction (*Muḥaddimah*), treating of Persian grammar, occupies foll. 4 *a*—13 *b*. The dictionary proper, arranged on the same plan as the *Burhān i Kāfi*, fills the rest of the volume. A *Khātimah*, announced in the preface, is wanting in the present and other known copies.

Blochmann speaks very highly of the *Far-*

hang i Rashidī, which he terms the first critical dictionary, and gives the most important portion of the preface in the original with a translation, l.c., pp. 20—24. The same scholar promoted and superintended the edition of the work in the *Bibliotheca Indica*, Calcutta, 1875, to which is appended a notice on the author. The *Muḥaddimah* of the *Farhang i Rashidī* has been edited by Dr. Splieth under the title of "*Grammaticæ Persicæ præcepta ac regulæ*," Halle, 1846. It is also the foundation of the Persian grammar of 'Abd ul-Vāsī Hānsavī. It is mentioned in Stewart's Catalogue, p. 130.

Add. 7001.

Foll. 193; 9 in. by 7½; about 20 lines; written on one side only of paper water-marked 1814, by J. Haddon Hindley.

A Persian glossary, containing rare words, proper names, and metaphorical phrases, without preface, title, or author's name.

Beg. ایلیا بکسر یکم و سوم قبيله پبیثینان

It is found to consist of extracts from the *Farhang i Rashidī*.

Or. 264.

Foll. 152; 9 in. by 5½; 17 lines, 3 in. long; written in *Shikastah-āmīz*, about the close of the 18th century.

[GEO. WM. HAMILTON.]

چراغ هدایت

A poetical glossary.

Author: Sirāj ud-Dīn 'Alī, poetically sur-named Ārzū, سراج الدین علی آرزو تخلص

Beg. اما بعد حمد و اضع جمیع لغات و صلوات بر افاض

Sirāj ud-Dīn 'Alī Khān, a well-known Persian and Hindustani poet, born in Akbarābād, A.H. 1101, traced his origin to Shaikh Kamāl ud-Dīn, a nephew of the famous saint

Naṣīr ud-Dīn Chirāgh i Dihlī. He proceeded, A.H. 1132, to Dehli, where he found a powerful patron in Mu'taman ud-Daulah Ishāk Khān, and, after him, in his son Najm ud-Daulah. He made himself conspicuous by his bold criticisms on Shaikh Ḥazīn, published in a pamphlet entitled "Tanbīh ul-Ghāfilīn, and wrote, A.H. 1164, a Tazkirah called Majma' un-Nafā'is. In A.H. 1168 he settled in Lucknow, where he received a pension from Shujā' ud-Daulah, and died shortly after, on the 23rd of Rabī' II., A.H. 1169. His life is found in the Khizānah 'Amirah, Or. 232. See also Sprenger, Oude Catalogue, p. 132, Garcin de Tassy, Littérature Hindouï, vol. i. p. 69, and Blochmann, l.c., pp. 25—28.

The author states that this work, which forms, as it were, a second part (Daftar) to his Sirāj ul-Lughah, or glossary of the ancient poets, contains those words and phrases used by modern poets, which are not found in the Farhang i Jahāngirī, Surūrī, Burhān i Kāṭi, or other dictionaries. They are of two kinds, viz.: 1. Difficult words, not generally understood in India; 2. Words or phrases, the meaning of which is known, but the correctness of which is questioned. Both are given in one series, alphabetically arranged according to the usual plan.

The Sirāj ul-Lughah was written A.H. 1147. The date is fixed by a chronogram, quoted by Blochmann, l.c., p. 26.

The Chirāgh i Hidāyat is printed in the margins of the lithographed edition of Ghiyāṣ ul-Lughāt, published by Naval Kishor Kānpūr, 1874.

Or. 259.

Foll. 704; 12 in. by 8; 17 lines, 4 $\frac{3}{4}$ in long; written in Nestalik; dated January, A.D. 1836. [GEO. WM. HAMILTON.]

بهار عجم

A dictionary of the words and idioms

used by the Persian poets, ancient and modern, with copious examples.

Author: Tekchand Bahār, تیکچند بهار

Beg. سیاست و ستایش داننده را که هر یکی از افراد انسان

Rāi Tekchand, poetically styled Bahār, was a Khatrī of Dehli. See Gulzār Ibrāhīm, fol. 29, Garcin de Tassy, Littérature Hindouï, vol. i. p. 100, and Sprenger, Oude Catalogue, p. 211. Little is known of his life beyond what he tells us in his preface, two draughts of which, partly identical, are found in the present copy, foll. 2—4, 6—7. From his childhood to his fifty-third year, which he had reached at the time of writing, he had devoted himself to the study of Persian poets and their idioms, and was indebted for much of his knowledge to two accomplished scholars, viz. Maulānā Shaikh Abulkhair Khair Ullah, whom he refers to in his work as خیر المدققین, and Sirāj ud-Dīn 'Alī Khān Ārzū (see p. 501 b), whom he quotes under the title of سراج المحققین. While engaged on the compilation of his dictionary, in which he had spent fifteen (in the second draught "twenty") years, he had written a treatise on letters جواهر الحروف (lithographed in Kānpūr, A.H. 1267), and another on verbs نواذر المصادر (lithographed in Dehli, A.H. 1272).

The date of completion of the present work is then expressed by the chronogram یادگار, فقیر حقیر بهار با ده سال, i. e. 1152 + 10 = A.H. 1162. The author explains further on his abridged references to his authorities, namely the two scholars above mentioned, Shaikh 'Alī Ḥazīn, the Sirāj ul-Lughah (p. 502 b), Mulḥakāt i Burhān i Kāṭi, and the commentary of Abul-Ḥasan Farāhānī upon the Kaṣīdahs of Anvarī. He concludes with an extensive list of the poets and glossaries from which the matter of his lexicon is derived.

Of modern works he had used, as stated in the second draught of the preface, only the

Tanbih ul-Ghāfilin, (see p. 502*a*), and a Mukhtaṣar by Mir Muḥammad Afzal Sābit (died A.H. 1150 or 1152; Oude Catalogue, p. 150). But after completing his first edition, he had had access to the Muṣṭalaḥāt ush-Shu'arā of Vārastah, a treatise of Anand Rām Mukhlis̄ (died A.H. 1164; Oude Catalogue, p. 159), and another without author's name.

This mention of Vārastah's work, which was not written before A.H. 1180 (see the next number), gives a date to the second preface. It must have been penned by the author in that very year, and therefore shortly before his death.

Between the two draughts above mentioned is found a preface written by Indarman, who calls himself a pupil of Tekchand, to an abridged edition made by him in A.H. 1180, upon the rough copy left by the author at his death.

The Bahār i 'Ajam is described by Blochmann as "one of the grandest dictionaries ever written by one man." His notice on the author and his works will be found, l. c., pp. 28—30. The work has been used by Thomas Roebuck for his additions to the Burhān, and by Professor Vullers in his Lexicon; see the preface, p. vii. It has been lithographed in Dehli, 1853, under the title of مصطلحات بهار عجم. See the Journal of the Asiatic Society of Bengal, vol. 22, p. 404, and Bibliotheca Sprenger., No. 1537.

Or. 262.

Foll. 232; 11 in. by 6 $\frac{3}{4}$; 19 lines, 4 $\frac{3}{8}$ in. long; written in Nestalik; dated Muḥarram, A.H. 1245 (A.D. 1829).

[GEO. WM. HAMILTON.]

I. Foll. 3—203.

مصطلحات الشعراء

A poetical glossary, dealing especially with words and phrases peculiar to the modern poets of Iran, with examples.

Author : Vārastah, وارسته

Beg. بسم الله مجربها ميخوانم و سفينه كاغذين

Vārastah was a native of Lahore. His original name was, according to the preface of Roebuck's edition of Burhān Kāṭi', p. 12, Siyāl Kotī Mal. His anthology entitled جنگ و ننگارت is noticed by Sprenger, Oude Catalogue, p. 146.

The author states in a short preamble that, finding in existing dictionaries no sufficient explanation of poetical phrases, he had been engaged during fifteen years in collecting the materials of this work from linguists of the land of Iran, زبان دانان ايران ديار, and had begun to write it in the year for which the above title is a chronogram, i.e. A.H. 1180. He then gives a list of the authorities to which he occasionally refers by abbreviations, among which is found, besides some known glossaries, a work entitled محاوره دانان ايران, the author of which is not named. Vārastah's work follows the usual alphabetical arrangement.

The Muṣṭalaḥāt ush-Shu'arā is mentioned by Tekchand as one of the works of which he became possessed after completing the first edition of the Bahār i 'Ajam. See Blochmann, l. c., p. 30.

II. Foll. 203—206.

تجنيس خط

A versified treatise by Jāmī (see. p. 17 *a*), containing such Arabic words, as by a slight change in their punctuation assume different meanings.

Beg. بعد توحيد وصفات خالق شام و سحر

This tract has been edited by Francis Gladwin in the Persian Moonshee, and by J. H. Hindley, London, 1811. It has been printed in Calcutta, 1818, and 1826.

III. Foll. 206—209. A treatise on Izāfat, by Muḥammad Ṣāhib Kādirī, with the heading : نسخه اضافات از تصنيف حضرت حافظ غلام محمد صاحب قادری

IV. Foll. 211—231.

نصاب الصبيان

A versified Arabic Persian vocabulary.

Author: Abu Naṣr Farāhī, ابو نصر فراهی

Beg. همی کوید ابو نصر فراهی

Badr ud-Dīn Abu Naṣr Farāhī wrote, according to Haj. Khal., vol. ii. p. 559, a poetical version of the Jāmi' uṣ-Ṣaghīr of Shaibānī, in A.H. 617. His vocabulary is a popular school-book, which has been published in Calcutta, 1819, and frequently reprinted in India and in Persia. See Blochmann, l. c., p. 7, Haj. Khal., vol. vi. p. 346, Fleischer, Leipzig Catalogue, p. 333, Flügel, Vienna Catalogue, vol. i. p. 112, etc.

Or. 260.

Foll. 724; 11¼ in. by 6½; 19 lines, 4½ in. long; written in Nestalik; dated Ṣafar, A.H. 1258 (A.D. 1842).

[GEO. WM. HAMILTON.]

غیاث اللغات

A Persian dictionary.

Author: Muḥammad Ghiyāṣ ud-Dīn B. Jalāl ud-Dīn B. Sharaf ud-Dīn, محمد غیاث

Beg. صراح لالی بیان و صحاح جواهر تبیان
الدين بن جلال الدين بن شرف الدين

The author, who describes himself as an inhabitant of Muṣṭafā-ābād, commonly called Rāmpūr, Parganah of Shāhābād, Lucknow, states that he had been engaged fourteen years, in the midst of his avocations as a teacher, and other literary labours, upon the compilation of this work, which was completed A.H. 1242. Its object, he says, is to explain all the necessary words, whether of Arabic, Persian, or Turkish origin, as well as the metaphorical phrases and scientific terms, which occur in the standard works of Persian literature commonly read in India.

This is, according to Blochmann, l. c., p. 30, eminently "the student's dictionary,"

as the most useful for the reading of classical authors. It has been printed in 1847 by one Mir Ḥasan from a MS. corrected by the author. A lithographed edition, dated Kānpūr, A.D. 1874, contains the Chirāgh i Hidāyat in the margins.

Add. 26,316.

Foll. 32; 10¼ in. by 5½; 13 lines, 3¼ in. long; written in Nestalik, in the 19th century.

[WM. ERSKINE.]

منتخب اللغات دنکینی

A Persian glossary.

Author: Muḥammad Ṣādīk Kātib Bahbahānī, محمد صادق کاتب بیہانی

Beg. سپاس بیقیاس و ستایش ابدیت اساس

The work takes its name from Jonathan Duncan, امین الملک ممتاز الدولہ جان تہین دنکین (Resident at Benares, 1790—4), for whom it was written. The author remarks in the preface that the people of Bahbahān, and the husbandmen of Isfahan, Shūshtar, and Dahdasht, had preserved much ancient Persian in their vernacular, and he professes to have drawn the contents partly from the storehouse of his memory, partly from Persian dictionaries.

There is, however, nothing original in the work; it is transcribed, with a change in the arrangement, from the Farhang i Jahāngirī. The present copy breaks off at the word چنک.

Sloane 2743.

Foll. 18; 8¼ in. by 5¾; about 15 lines, 3½ in. long; written in Nestalik, apparently in the 17th century.

A Persian vocabulary.

Beg. در احکام دانستن انشا و املائی کہ ضرورست

It was written, as stated in a short preamble, at the request of a young student called Naurūz Beg Baghdādī. It consists of

two parts, the first of which contains common Persian words in alphabetical order, without any interpretation; the second, Arabic words explained in Persian.

Arabic-Persian Dictionaries.

Or. 18.

Foll. 112; 7 in. by 5; 10 lines, 2 $\frac{3}{4}$ in. long; written in Naskhi, apparently in the 14th century. [J. L. RENOUARD.]

مصادر

A dictionary of Arabic verbs, explained in Persian.

Author: Al-Kāzī Abu 'Abd Illāh ul-Husain B. Aḥmad uz-Zūzanī, القاضى ابو عبد الله الحسين بن احمد الزوزنى

The author died A.H. 486 (see the Arabic Catalogue, p. 755).

Beg. الحمد لله على سوابغ آلائه المسابقة

The verbs are arranged in several classes, according to the vowel of the media in the past and future tenses. Each class is again subdivided into regular اجوف سالم, concave ناقص, defective مضاعف, and reduplicate verbs, the arrangement in each section being alphabetical, according to the last radical. The verbs are given under the form of the Maṣdar, or verbal noun.

See Fleischer, Leipzig Catalogue, p. 331, where the contents are specified, Dorn, St. Petersburg Catalogue, p. 203, the Vienna Catalogue, vol. i. p. 105, the Upsala Catalogue, p. 9, and the Munich Catalogue, p. 111.

Add. 26,133.

Foll. 84; 10 in. by 7 $\frac{1}{2}$; 13 lines, 4 $\frac{1}{4}$ in.

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long; written in Naskhi and Nestalik, apparently in India, early in the 19th century.

[W.M. ERSKINE.]

The same work, without the preface.

In spite of some discrepancies, the text agrees in the main with the preceding copy.

In the subscription the work is termed تاج المصادر

Or. 1174.

Foll. 190; 10 $\frac{1}{2}$ in. by 7; 5 lines, 4 $\frac{1}{2}$ in. long; written in large Naskhi, with all the vowels, dated Rajab, A.H. 864 (A.D. 1460).

[ALEXANDRE JABA.]

مقدمة الادب

Introduction to the study of Arabic.

Author: Maḥmūd B. 'Umar uz-Zamakhsharī, محمود بن عمر الزمخشري

Beg. الحمد لله الذى فضل على جميع اللسنة لسان العرب

Zamakhsharī, the well-known author of the Kashshāf, was born in Zakhmashar, a village of Khwārazm, A.H. 467, and died A.H. 538. See his life and works in Ibn Khallikān, de Slane's translation, vol. iii. p. 321.

The author states in the preface that he had received the commands of the noble Amīr, the Isfahsālār Bahā ud-Dīn 'Alā ud-Daulah Abul-Muzaffar Atsuz B. Khwārazmshāh (who afterwards reigned from A.H. 522 to 551; see pp. 475 a, 467 a) to write for the Amīr's library a copy of his work, Muḥaddimat ul-Adab, which had already been favourably received, and had circulated far and wide.

The work is divided into five parts (Kism) as follows:—1. Nouns. 2. Verbs. 3. Particles. 4. Inflexion of the nouns. 5. Inflexion of the verbs. The Preface and the first two of the above parts have been edited

with an Arabic index by J. G. Wetzstein, Leipzig, 1850. See also Haj. Khal., vol. vi. p. 76, Uri, p. 233, Pusey, p. 186, Fleischer, Leipzig Catalogue, p. 332, the Vienna Catalogue, vol. i. p. 96, and the Upsala Catalogue, p. 11.

The present copy contains only the preface and part 1, which gives the nouns (including adjectives, numerals and pronouns) classed according to subjects. The contents correspond to pp. 1—85 of the lithographed edition. The Arabic is accompanied throughout by a Persian and a Turkish version, written in two separate lines under the text, by the same hand, but in a smaller character, and marked with all the vowels. In some places Greek equivalents have been added.

Copyist : أحمد بن يوسف بن عيذل بن ابراهيم بن يعقوب النكدي

Foll. 184—190, written by the same hand, do not belong to Zamakhshari's work. They contain tables of the Arabic pronouns combined with prepositions, Persian pronouns and adverbs, and some Turkish notes on Persian grammar and on the calendar.

Or. 1175.

Foll. 206; $9\frac{3}{4}$ in. by $6\frac{3}{4}$; 11 lines, $4\frac{1}{4}$ in. long; written in large Naskhi with vowels, probably in the 16th century.

[ALEXANDRE JABA.]

كتاب التعليل

An Arabic vocabulary explained in Persian.

Author: Ismā'il B. 'Alī B. Ishāk, اسماعيل

بن علي بن اسحاق

Beg. الحمد لله الذي زين العالم بالعلماء و اظهر نور العلم

The author, who is not otherwise known, defines his work, in a short Arabic preamble, as a compendium which will be to students an indispensable introduction to a knowledge of Arabic, and divides it into three parts

(kism) as follows: القسم الاول في المصادر القسم الثاني في الاسماء القسم الثالث في الحروف

Part I., containing the verbal nouns, fol. 5 *a*, is subdivided, according to the various forms of the Maṣdar, into twenty-three chapters (Bāb), in each of which the verbs are alphabetically arranged under the first radical. Part II., fol. 97 *a*, contains the nouns arranged under the following heads: 1. parts of the body, 2. crafts and tools, 3. food and drink, 4. animals, 5. heaven and earth, and, in each class, in alphabetical order. Part III., fol. 206 *a*, contains a few particles.

Each word is followed by its Persian equivalent, written with all the vowels, and Turkish glosses are added in a smaller character between the lines. From the archaic spelling of the Persian, in such words as *آنج* for *آنچه* etc., this copy appears to have been transcribed from an early MS.

In a Turkish note on the fly-leaf the writer ascribes the work to al-Bīrūnī, evidently confounding it with the *تعليل باحالة الوهم* mentioned by Haj. Khal., vol. ii. p. 324.

Add. 26,136.

Foll. 45; 12 in. by 7; 9 lines, 3 in. long; written in fair Nestalik; apparently in the 17th century. [WM. ERSKINE.]

نصاب الصبيان

A versified Arabic Persian vocabulary (see p. 504 *a*).

Add. 26,137.

Foll. 34; 8 in. by $4\frac{1}{2}$; 14 lines, $2\frac{3}{4}$ in. long; written in Nestalik, apparently in the 18th century. [WM. ERSKINE.]

The same work, slightly imperfect at the beginning.

Add. 7435.

Foll. 438; $9\frac{3}{4}$ in. by $5\frac{1}{4}$; 23 lines, $3\frac{1}{4}$ in.

long; written in Naskhī; dated Jumādā I., A.H. 1122 (A.D. 1710). [Cl. J. Rich.]

الصرح من الصراح

An abridged recension of the *Ṣiḥāḥ*, or Arabic Lexicon, of al-Jauharī (see the Arabic Catalogue, pp. 227, 467), with the addition of the Persian equivalent to each word.

Author: Abul-Faḥl Muḥammad B. 'Umar B. Khālīd, called Jamāl ul-Ḳurashī, أبو الفضل

محمد بن عمر بن خالد المدعو بجمال القرشي

Beg. قل الفقير الى مولاه الغني عما سواه الواثق بالمتعالی

After duly praising the original work, the author states, in an Arabic preface, that he had succeeded, after a long search, in discovering at last in the Madrasah named after the Ṣāḥib Burhān ud-Dīn Mas'ūd, in Kāshghar, a corrected copy of the same in four thick volumes, from which the present abridgment was made. It was completed, as stated at the end of some copies, A.H. 681.

According to *Tārīkh i Rashīdī*, Add. 24,090, fol. 248, the author gives in his Additions to the *Ṣurāḥ* ملحقات صراح an account of the learned men of Balāsāghūn, and states that his father was one of the Ḥāfiẓ, or traditionists, of that city.

The *Ṣurāḥ* has been printed in Calcutta, 1812, and in Lucknow, A.H. 1289. See also Haj. Khal., vol. iv. p. 101, Stewart's Catalogue, p. 133, Uri, p. 237, and the Leyden Catalogue, vol. i. p. 101.

Add. 5643.

Foll. 452; 14 $\frac{3}{4}$ in. by 9; 21 lines, 5 $\frac{1}{2}$ in. long; written in fair Nestalik; dated June 1779.

The same work.

It is stated at the end that this copy had been transcribed from the MS. of Mr. (Sir Charles) Wilkins, and collated with the original.

Add. 26,138.

Foll. 40; 8 $\frac{1}{4}$ in. by 5; 13 lines, 3 $\frac{1}{4}$ in. long; written in Nestalik, apparently in the 17th century. [Wm. ERSKINE.]

عقود الجواهر

An Arabic-Persian vocabulary in verse, arranged, like the *Niṣāb us-Ṣubḡyān*, by order of subjects.

Beg. الحمد لله مبدع البدايع ومنشئ الصنايع

In a short prose preface, the author, who calls himself رشيد الدين القوي عبد الجليل بن عمر الوطواطى (a name bearing a suspicious resemblance to that of the celebrated poet Rashīd ud-Dīn Muḥammad B. 'Abd ul-Jalīl Waṭṭāṭ, who died A.H. 578), says that this work consists of fifty sections (*Ḳiṭ'ah*) and 578 Baits, and that it was intended as an offering to the library of Mirzā Ulugh Beg Chalabī, son of the Sultan Muḥammad [B.] Bāyazīd B. Murād B. Ūrkhān B. 'Uṣmān (*i.e.* Muḥammad I., who reigned from A.H. 816 to 824).

An enlarged recension of the same work, comprising fifty-one *Ḳiṭ'ahs* and 650 Baits, is mentioned by Haj. Khal., vol. iv. p. 239, as ascribed to Rashīd Waṭṭāṭ, and dedicated to Sultan Murād B. Muḥammad Khān (A.H. 825—855).

Add. 7440.

Foll. 317; 10 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$; 24 lines, 4 $\frac{3}{4}$ in. long; written in Naskhī; dated Shavvāl, A.H. 961 (A.D. 1554). [Cl. J. Rich.]

كنز اللغات

An Arabic dictionary explained in Persian.

Author: Muḥammad B. 'Abd ul-Khālīk

محمد بن عبد الخالق بن معروف

Beg. جواهر كنوز لغات حمد و ستایش نثار بارگاه حضرت متكلى

The author states in the preface that, as a knowledge of Arabic, the language of the

Coran and the tradition, was incumbent on all Muslims, and, as the best dictionary, the *Şihāh*, was written in Arabic, and therefore available only to Arab readers, he had been induced to write the present work, containing the most important words of the language and all those which occur in the Coran. It was compiled from the *Şihāh*, *Mujmil*, *Dustūr*, *Maşādir*, *Ikhtiyārāt i Badi'ī*, *Lughāt ul-Ḳur'ān*, and *Sharḥ i Nişāb* (see the Arabic Catalogue, p. 469 *b*). The preface concludes with a dedication to Sultān Muḥammad, and a eulogy upon his son and heir apparent, Mirzā 'Alī.

It is stated in the *Jahān-Ārā*, Or. 141, that the *Kanz ul-Lughāt* was written for Kār Giyā Sultān Muḥammad, who reigned in Gīlān from A.H. 851 to 883. His son, Kār Giyā Mirzā 'Alī, who succeeded him, was put to death by his brother A.H. 911. The latter is the prince to whom a history of Ṭabaristān by 'Alī Rūyānī was dedicated. See *Sehir-Eddin's Geschichte von Tabaristan*, edited by Dr. Dorn, Vorwort, pp. 9—11, Text, p. 4, and *Aly Ben Schems-Eddin's Chanisches Geschichtswerk*, Vorwort, pp. 6—13.

The words are arranged according to the initial and final letters. The *Kanz ul-Lughāt* has been lithographed in Persia, A.H. 1283. See *Haj. Khal.*, vol. v. p. 256, *Stewart's Catalogue*, p. 135, the *St. Petersburg Catalogue*, p. 202, and the *Munich Catalogue*, p. 109.

Add. 23,571.

Foll. 258; 11½ in. by 8; 23 lines, 5½ in. long; written in Nestalik; dated Muḥarram, A.H. 1059 (A.D. 1649). [ROBERT TAYLOR.]

The same work.

Add. 23,572.

Foll. 303; 7½ in. by 5; 17 lines, 3½ in.

long; written in Nestalik; dated Verāmīn, Rabi' II., A.H. 1111 (A.D. 1699).

[ROBERT TAYLOR.]

The same work.

Copyist: ابن حاجی عبد الصمد محمد قاسم الرازی

Add. 7443.

Foll. 132; 10 in. by 6¾; 15 lines, 4 in. long; written in large Naskhi, in the village of Sāvukh Balāgh, قریه ساوخ بلاغ; dated Shavvāl, A.H. 1076, and Sha'bān, A.H. 1083 (A.D. 1664 and 1672). [Cl. J. Rich.]

I. Foll. 1—119.

خلاصه اللغات و تفسیر مشکلات

A vocabulary of Arabic words used in Persian composition, but not generally understood.

Author: Ismā'il B. Luṭf-Ullah ul-Bā-kharzī, اسماعیل بن لطف الله الباخری

Beg. الحمد لله الذى انزل القرآن العربى اوضح الحجج والبيانات

The words are arranged, according to the initials, in eight-and-twenty books (*Kitāb*). Each book is subdivided into three Bābs, according to the vowel which accompanies the initial.

This is probably the work mentioned as *Khulāṣah* among the sources of the *Tuḥfat us-Sa'adat*; see p. 493 *b*. A copy is noticed in the *Mélanges Asiatiques*, vol. iii. p. 493.

II. Foll. 120—123. A short alphabetical vocabulary of difficult Persian words, without author's name.

Beg. این رساله ایست در معرفت لغت فرس که در میان مردم مشکست

III. Foll. 124—130. A short vocabulary, giving the Persian equivalents of Arabic words and phrases used in epistolary composition, without alphabetical arrangement.

Beg. اما بعد بدانکه این الفاظ اختیار کرده اند که در ترسلات بکار آید

Add. 16,752.

Foll. 263; 11 in. by $6\frac{1}{2}$; 29 lines, $4\frac{1}{4}$ in. long; written in Nestalik and Shikastah, apparently in the 18th century.

[WM. YULE.]

I. Foll. 1—220. Mu'ayyid ul-Fuṣalā (see p. 494 a).

An Appendix (Tatimmah), treating of arithmetical notations and some points of Persian grammar, foll. 216 b—220 b, is imperfect at the end.

II. Foll. 222—263. Khulāṣat ul-Lughāt, the work described in the preceding MS., art. I.

In this copy a short anonymous preamble has been substituted for the original preface.

Add. 6959.

Foll. 66; $7\frac{1}{4}$ in. by $6\frac{1}{4}$; about twelve lines a page; written by the Rev. J. Haddon Hindley on paper water-marked 1806.

Tajnis i Khatt, by Jāmī, the work described p. 503 b, with an English translation and an alphabetical index.

Add. 5554.

Foll. 358; $15\frac{1}{2}$ in. by 9; 25 lines, $5\frac{1}{4}$ in. long; written in fair Nestalik in the first half of the 17th century.

[CHARLES HAMILTON.]

چهار عنصر دانش

A large dictionary of the Arabic and Persian languages.

Author: Amān Ullah, entitled Khānah-Zād Khān Fīrūz Jang, son of Mahābat Khān, entitled Khān-Khānān, Sipahsālār, B. Mir Muḥammad Ghayūr, امان الله مخاطب بخانه زاد
خان فیروز جندک ولد مهاتخان الخطاب بخانهانان
سپهسالار بن میر محمد غیور

Beg. نازنین شاهی که از خلوتکده قدس و
آرامگاه معنی

Amān Ullah Husainī, son of the famous Mahābat Khān Zamānah Beg, served with distinction under Jahāngīr and Shāhjahān. He obtained the title of Khānahzād Khān, by which he designates himself in the present work, together with the post of Deputy-Governor of Kābul, in the seventeenth year of the former's reign (A.H. 1031—2); but he is better known under the title of Khānzamān, which was conferred upon him at the accession of Shāhjahān, A.H. 1037. He played a prominent part in the Deccan wars against Sāhū, and died as Governor of the Bālāghāt, A.H. 1046. He left a general history, a Majmū'ah called Ganj i Bādāvard (see p. 489 b), and a Divān of great merit, in which he takes the poetical surname of Amānī. See Ma'aṣir ul-Umarā, fol. 180, Tazkirat ul-Umarā, fol. 45, and the Oude Catalogue, p. 109. The above notices do not mention either the present dictionary, or Amān Ullah's medical work, Umm ul-Ilāj (Egerton 1008).

After dilating upon the merits of the reigning sovereign, Jahāngīr, the author states that, as the emperor was ever eager to promote learning, and especially the science of language, he had conformed with his desire by compiling from the most esteemed works a dictionary comprising all the important words, either Persian or Arabic, as well as metaphorical phrases and medical terms.

The preface is followed by a statement of the contents of the four parts, termed 'Unṣur, of which the work consists, with some preliminary remarks belonging to each of them, foll. 2—17. In the case of the second 'Unṣur this introduction is of considerable extent. It comprises a list of sources and an account of the Persian language and grammar, the whole of which is textually copied without any acknowledgment from the Farhang i Jahāngirī, with the only difference that the word دانش has

been substituted for آئين in the headings of the twelve sections which it comprises. The latter work having been dedicated to the same Jahāngir less than twenty years before, this is a remarkably bold plagiarism.

The contents of the four 'Unşurs are stated to be as follows: i. An Arabic dictionary, compiled from the Kāmūs, Şurāḥ, Kanz ul-Lughat (p. 507 b), Kashf ul-Lughat (p. 495 a), and some treatises not specified. ii. A Persian dictionary. iii. Metaphorical phrases, Zend and Pāzend words, with some Turkī and Hindī words. iv. Medical terms.

The first, and only extant, 'Unşur occupies the rest of the volume, foll. 17 b—358. It is a very full Arabic dictionary, in which the spelling of the words is accurately determined and their meanings explained in Persian. It is divided into Bābs and Faşls, in which the words are arranged according to their final and initial letters. The margins are filled with copious additions.

The MS. is endorsed سراج اللغت شاهجهانی. On the first page is a note stating that it had come into the possession of Zuhūr ud-Dīn Muḥammad Shīrāzī ul-Kurashī, A.H. 1068. At the end is a seal with the still earlier date A.H. 1057.

Add. 5556.

Foll. 314; 11½ in. by 8; 21 lines, 5 in. long; written in Nestalik, apparently in the 17th century. [CHARLES HAMILTON.]

منتخب اللغات شاهجهانی

A dictionary of Arabic words in common use, explained in Persian.

Author: 'Abd ur-Rashīd ul-Husainī ul-Madanī ut-Tatavī, عبد الرشید الحسيني المدني اصلا (see p. 500 b)

Beg. ستایش و سپاس مالک الملکی که تذکار
آلای بی احصای

The preface contains a long panegyric on

Shāhjahān, to whom the work is dedicated, with versified chronograms composed by the author for the emperor's birth and accession. 'Abd ur-Rashīd states further on that he had compiled the present work from the most esteemed lexicons, such as the Kāmūs, the Şihāḥ, and the Şurāḥ, and he enumerates nine blemishes noticeable in earlier dictionaries, from which it was exempt.

The date of composition is expressed, in a versified chronogram found at the end of the next copies, by the words منتخب بی بدیل i.e. 1092—46 = A.H. 1046. The words are arranged according to the initial and final letters.

The Muntakhab ul-Lughāt, also called Rashidī 'Arabī, has been frequently printed in India, Calcutta, 1808, 1816, 1836, Lucknow, 1835, and A.H. 1286, Bombay, A.H. 1279. See Stewart's Catalogue, p. 135, and Ouseley's Collection, No. 386.

Add. 6644.

Foll. 330; 9¾ in. by 6; 19 lines, 3¾ in. long; written in Nestalik, with ruled columns, probably in the 17th century.

[JAMES GRANT.]

The same work.

This copy has a lacune extending from the word وقیعة to میطان.

Egerton 1022.

Foll. 249; 14¼ in. by 8½; 19 lines, 4¾ in. long; written in Shikastah-Āmīz; dated Faizābad, Zulka'dah, A.H. 1229 (A.D. 1814).

The same work.

Add. 16,753 and 16,754.

Two uniform volumes; foll. 471 and 392; 15¼ in. by 9; 29 lines, 5½ in. long; written in Nestalik, apparently in the latter half of the 18th century. [WM. YULE.]

قابوس

A Persian translation of the *Ḳāmūs*, or Arabic Thesaurus, of al-Firūzābādī; see the Arabic Catalogue, p. 469.

Translator: Muḥammad Ḥabīb Ullah,

محمد حبیب الله

Beg. حمد و نیایش کوناگون معروض حضرت عظیم
و علامی

After dwelling on the importance of a knowledge of Arabic, and on the superiority of the *Ḳāmūs*, in point of comprehensiveness, to all other dictionaries, Muḥammad Ḥabīb Ullah states that in his translation he had followed as much as possible the renderings of the *Ṣurāḥ*, *Kanz ul-Lughat*, *Tāj ul-Maṣādir*, and *Muntakhab ul-Lughat*; that, unlike the author of the *Ṣurāḥ*, he had left no word of the original untranslated, and, lastly, that he had added in many cases words or meanings omitted by the author. This is followed by a full notice on the life of al-Firūzābādī, extracted from as-Sakhāvi's work, *الصور الالامع*, and other sources, and by a detailed explanation, in the form of questions and answers, of some difficult points in the method adopted in the *Ḳāmūs*.

The translator says that he had completed his work in A.H. 1147, در سنه یکهزار و یکصد; و چهل و هفت هجری; but in a versified chronogram, which immediately follows,

تاریخ ز بهر سال ان بپیر خرد
ماه رمضان بود بکفت ای علام

he gives a somewhat later date, viz. A.H. 1149. He adds, in conclusion, that, as the original work had been submitted to the inspection of Timūr, it was meet that its translation should be honoured by a glance of the best of his descendants, the reigning emperor, Muḥammad Shāh Pādishāh Ghāzī.

An earlier Persian translation of the *Ḳāmūs*, by 'Abd ur-Raḥmān B. Ḥusain, A.D. 1618 (A.H. 1027), is mentioned in Stewart's Catalogue, p. 134.

Add. 16,755.

Foll. 687; 10½ in. by 6; 20 lines, 4½ in. long; written in cursive Indian Nestalik, apparently in the 18th century.

[WM. YULE.]

The first volume of the preceding work, ending with the letter ط.

Turki-Persian Vocabularies.

Add. 6646.

Foll. 52; 8¾ in. by 5½; 15 lines, 3 in. long; written in Nestalik, apparently in the 18th century.

[JAMES GRANT.]

A Turkī (Oriental Turkish) vocabulary, explained in Persian.

Author: Faḡl Ullah Khān, فضل الله خان

Beg. سبحان الله هرگاه افصح عرب و عجم

The author designates himself as a cousin *عموزاده* of Saif Khān, of the lineage of Chākū, and one whose forefathers had been attached for fourteen generations to the service of the house of Timūr. He states that he had written this work by order of the reigning emperor (Aurangzīb), and for the use of the Shāhẓādah.

Saif ud-Dīn Maḥmūd, commonly called Faḡīr Ullah, was the second son of Tarbiyat Khān, who came from Tūrān to India, and became Bakhshī of Shāhjahān. He was a descendant of Amīr Chākū, one of the Amīrs of Timūr. Having deserted the imperial army under Rājah Jaswant, to pass into the ranks of the rebel Aurangzīb (A.H. 1068), he was rewarded by the latter with the title of Saif Khān, and appointed successively governor of Dehli, of Kashmīr, and Bihār. He died as governor of Ilāhābād, A.H. 1095. See *Tazkirat ul-Umarā*, fol. 50, and *Ma'aṣīr ul-Umarā*, fol. 312.

Contents: Introduction, treating of Turkī suffixes, fol. 2 a. Bāb I. Verbs, arranged

according to the first letters, fol. 5 *b*. Bāb II. Nouns, arranged according to the initial and final letters, fol. 12 *b*. Bāb III. Miscellaneous words, viz. numerals, parts of the human body, names of animals, of Turkish tribes, etc.

The work has been printed, at the request of Sir Wm. Ouseley, with an improved arrangement and some additions, by 'Abd ur-Rahīm, Calcutta, A.H. 1240.

Add. 16,759.

Foll. 94; 9¼ in. by 5½; 9 lines, 3¼ in. long; written in large Nestalik, with 'Unvān and gold-ruled margins, in the 18th century. [WM. YULE.]

الفاظ جلیه فی بیان لغات ترکیه

A Turkī vocabulary and grammar, explained in Persian.

Author: Khwājah Tayyib Bukhārī Naḡshabandī, خواجه طیب بخاری نقشبندی

Beg. حمدی که اوراق احداق بصایر اولو الابصار از ملاحظه

A preface, written partly in Persian, partly in Arabic, and partly in Turkī, the last two with interlinear Persian version, contains a panegyric, in prose and verse, on the reigning emperor, Nāsir ud-Dīn Muḥammad Shāh Pādishāh Ghāzī (A.H. 1131-1161), to whom the work is dedicated.

The treatise is divided into fifty chapters (Faṣl) and an appendix (Khātimah). The first twenty-five chapters, fol. 14 *b*, contain Turkī words classed according to subjects, with the Persian equivalent written under each. The last twenty-five, fol. 35 *b*, treat of Turkī grammar. The Khātimah, fol. 85 *b*, contains a hundred moral sentences ascribed to 'Turkish Shaikhs, with interlinear Persian version.

Egerton 1021.

Foll. 495; 10½ in. by 6¼; 16 lines, 3½ in.

long; written in Nestalik, apparently in India, in the 17th century.

A vocabulary of Turkī verbs, explained in Persian, imperfect at beginning and end.

The verbs are arranged in alphabetical order. Each verb is completely conjugated in tabular form, and constitutes a Faṣl, occupying two pages. The Persian equivalent is written under each inflexion.

The MS. begins in the middle of the verb آدورماق, the twelfth Faṣl, and breaks off in the first line of the verb یماق.

Or. 404.

Foll. 110; 11½ in. by 6; 17 lines, 4 in. long; written in Nestalik, dated Pūth (District of Mirath), Rabi' I. A.H. 1253 (A.D. 1837). [GEO. WM. HAMILTON.]

I. Foll. 9—27. A Turkī grammar explained in Persian, entitled in the subscription فواید ترکی.

Author: 'Ashūr Beg, son of Niyāz Beg B. Eāshūr Bīk ولد نیاز بیک ابن دوست بیک

Beg. الحمد لله الذى خلق الانسان واعطى له اللسان

The author says in a short preamble that he had written this short manual at the request of some students desirous of learning the colloquial Turkī.

II. Foll. 28—68. Familiar dialogues in Turkī and Persian, entitled in the subscription کتاب محاوره الاتراك.

Beg. فصل در بیان کلام مرکب ترکی یاد دهانیدن

They were written, as stated at the beginning, for the use of the author's pupil, Navvāb Mīr Muḥsin Khān, who, although acquainted with the vocabulary, was not able to speak the language.

III. Foll. 69—79. Fragment of a Turkī poem in Maṣnavī rhyme, the hero of which is Hūmān B. Kaifūr.

IV. Foll. 80—92.

زبدة الاسماء التركية

A Turkī-Persian vocabulary.

Beg. باب فی بیان اسماء الاشياء المختلفة فی لسان الاتراك

It is divided into nine Faṣls, under the following heads: 1. Heaven and earth. 2. State. 3. Arts and trades. 4. Names of relationship. 5. Parts of the body. 6. War and arms. 7. Names of animals. 8. Miscellaneous words. 9. Numerals. In each of the above sections the words are in alphabetical order.

V. Foll. 93—110.

نصاب قطبيه

A versified Turkī-Persian vocabulary.

Author: Kalimat Ullah, commonly called Khwājah Pādishāh, son of Khwājah Raḥmat Ullah B. Khwājah Ni'mat Ullah, *کلمة الله مشهور* بخواجه پادشاه ولد خواجه رحمت الله ابن خواجه نعمت الله

Beg. اوغان و تنکری و ایزی خدا ورق یافراغ

It was written, as stated in a prose preface, by desire of a prince of royal blood, Mirzā Kuṭb ud-Dīn, and consists of 274 distichs.

The Turkī words are marked with a ت written over them in red ink, their Persian renderings with ف.

Persian-Turkish Dictionaries.

Add. 7684.

Foll. 110; 9½ in. by 7; 9 lines, 4 in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

شامل اللغة

A Persian-Turkish dictionary.

Author: Al-Ḳarā-Ḥiṣārī, *القرأ حصارى*

VOL. II.

Beg. حمد بى حد و ثناء بى عد مران عالمى را که آدم صفى

The words are arranged in Bābs according to the final letters, and in sub-sections called Nau' according to the initials. The latter are again sub-divided according to the vowel of the initial. The Turkish equivalent is written in a smaller character above each word.

In a copy described by Aumer, Munich Catalogue, p. 117, the author is called Ḥasan B. Ḥusain 'Imād, of Ḳarā-Ḥiṣār, and the work dedicated to Sultan Bāyazīd B. Muḥammad B. Murād, who reigned from A.H. 887 to 918. The *Lughat i Ḳarā-Ḥiṣārī* is one of the sources of Ni'mat Ullah (p. 514 b), and of the second edition of Surūrī (p. 499 b).

The present copy wants a few lines at the end. On the first page is a note stating that the writer had purchased the MS. A.H. 1134 (A.D. 1722).

Harl. 5494.

Foll. 49; 8 in. by 5¾; 7 lines about 3½ in. long; written in Naskhi, with all vowels, A.H. 1062 (A.D. 1652).

تحفة شاهدهى

A Persian-Turkish vocabulary, in Maṣnavī verse.

Author: Shāhidī, *شاهدهى*

Beg. بنام خالق و حى و توانا
قدیم و قادر و بینا و دانا

The author, who describes himself as a Maulavī, and a native of Maghlah in the province of Mantashā, states in a poetical prologue that he had written this vocabulary in imitation of the *Tuḥfah i Ḥusāmī*, which he had read in his childhood with his father Khudā'ī, and by the help of which he had been able to understand the Maṣnavī without a master.

Shāhidī, whose proper name was Ibrāhīm,

M

son of Khudā'i Dadah, lived in Brusa, as Shaikh of the Maulavis. He is the author of several Maṣnavis and a Divān. He died A.H. 957. See Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 258.

The date of composition is fixed at the end, fol. 48 *a*, by the following chronogram:

قَلْدَى سَدْنِ شَاهِدَى نَوِيَادَكَار

which gives A.H. 920. This disposes of the attempted identification of the author with another Shāhidī, 'Abd ul-'Aziz Chalabī, who died A.H. 1021. See the St. Petersburg Catalogue, p. 428, the Gotha Catalogue, p. 39, and the Munich Catalogue, p. 39.

The Lughat i Shāhidī, as the work is commonly called, is a popular school-book, on which several commentaries have been written. See Haj. Khal., vol. vi. pp. 598—9. It has been described by Fleischer, *Dresden Catalogue*, No. 221, Krafft, No. 22, and Flügel, *Vienna Catalogue*, vol. i. p. 135.

In a portion of the present copy, foll. 6—31, English equivalents have been written under the text in a hand-writing of the 17th century. On the first page is written "Brian Braxton his Book, 1652."

Other copies will be described in the Turkish Catalogue.

Add. 7887.

Foll. 79; 7 in. by 4; 23 lines, $2\frac{7}{8}$ in. long; written in small Nestalik, apparently in the 17th century. [Cl. J. RICH.]

I. Foll. 1—71.

دقائق الحقائق

A treatise on the distinctions existing between Persian synonyms, explained in Turkish, and illustrated by numerous quotations from the standard poets.

Beg. سپاس بی قیاس خدای بی همتایه که
کنزاد بدایع

The work is dedicated in a short preamble

to Ibrāhīm Pāshā, the Vazir of Sulaimān. The author, not named in this copy, is, according to Haj. Khal., vol. iii. p. 232, Aḥmad B. Sulaimān, called Ibn Kamāl Pāshā.

This celebrated poet, philologist, and historian, son of a Pāshā of the time of Muḥammad II., accompanied Sultan Salīm, as Kāzī 'Askar, in the conquest of Egypt, and was promoted under Sulaimān to the dignity of Muftī. He died in Constantinople, A.H. 940 (not 941, as stated by Hammer). The date is fixed by contemporary chronograms, as *هذا مقام احمد ومات المحریر*. See Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. pp. 205—211.

The work has been subsequently arranged in alphabetical order, under the title of ترتیب الدقائق; see Haj. Khal. vol. iii. p. 232, and the Vienna Catalogue, vol. i. p. 133. An abstract of the contents has been given by Hammer, *Mines de l'Orient*, vol. iii. p. 47. See also the Leyden Catalogue, vol. i. p. 99, Vienna Catalogue, vol. i. p. 130, and Upsala Catalogue, p. 19.

II. Foll. 72—79.

رسالة التعريب من التعجيم

An Arabic tract on the alteration of foreign words introduced into Arabic, by the same author.

Add. 7680.

Foll. 236; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines, 4 in. long; written in Naskhi, apparently in the 18th century. [Cl. J. RICH.]

A Persian dictionary explained in Turkish.

Author: Ni'mat Ullah B. Aḥmad B. Kāzī Nemat Allah bin Ahmad bin Qasbi, مبارک الرومی

Beg. حمد بی قیاس و شکر با اساس آن مالک
بی همتای را

The work is called in the subscription

لغة نعمة الله. Haj. Khal., who mentions it under نعمة الله, vol. vi. p. 362, states that the author died A.H. 969.

It was compiled, as stated in the preface, from the following works: 1. Uḡnūm i 'Ajam (a Persian Turkish Lexicon; see Uri, p. 291, No. 108). 2. Kāsimah i Luṭf Ullah Ḥalīmī (Haj. Khal. reads قائمه; see vol. iv. p. 503. The author died A.H. 928; see the Petersburg Catalogue, p. 431). 3. Vasilah i Maḡā-ṣid (written by Maulavī Rustam about A.H. 903; see the Vienna Catalogue, vol. i. p. 197). 4. Luḡhat i Karā-Ḥiṣārī (see p. 513 a). 5. Ṣiḡāḥ i 'Ajam, in two recensions, one early and short, the other later and enlarged (by Hindū-shāh Nakhjavānī; see Haj. Khal., vol. vi. p. 91, and the Leyden Catalogue, vol. i. p. 100).

The author adds that he had explained every word, even the most usual, as he was writing for ordinary readers, برای عوام الناس.

The work is divided into the three following parts (Kism):—I. Verbs, fol. 3 a. II. Particles and flexion, fol. 17 a. III. Nouns, fol. 22 b. In the first and third of the above parts the words are alphabetically arranged in Bābs according to the initials. Each Bāb is subdivided into three sections according to the accompanying vowel.

The Luḡbat i Nī'mat Ullah has been described by Fleischer, Dresden Catalogue, No. 182, and by Dorn, Petersburg Catalogue, p. 427. See also the Vienna Catalogue, vol. i. pp. 132, 137, and the Leyden Catalogue, vol. i. p. 101.

Add. 7679.

Foll. 176; 8½ in. by 5½; 19 lines, 3½ in. long; written in neat Nestalik, apparently in the 17th century. [Cl. J. Rich.]

مجمع اللغات

Another recension of the preceding work, with a somewhat different preface, in which the enumeration of the sources is omitted.

In the body of the work, the main difference appears to consist in the absence of numerous poetical quotations, especially from Shams Fakhri, which are found in the preceding copy.

Add. 7686.

Foll. 197; 8 in. by 5¾; 7 lines, 3½ in. long; written in Naskhi, apparently in the 17th century. [Cl. J. Rich.]

The same work abridged, and written in tabular form.

This copy wants the preface, the latter part of Kism I., and the whole of Kism II., but the last lines.

Add. 7687.

Foll. 21; 8¾ in. by 5½; 23 lines, 3½ in. long; written in small Naskhi, about the beginning of the 19th century.

[Cl. J. Rich.]

تحفة هبى

A versified vocabulary containing the most usual Persian words explained in Turkish.

Author: Vahbī Sunbul-Zādah, وهبى سنبل زاده.

Beg. حمد بی حد او کرم فرمایه
که انک نعمتی در بی غایه

The author, whose proper name was Muḡammad B. Rashīd, left his native town, Mar'ash, for Constantinople, and was sent by Sultan 'Abd ul-Ḥamīd on an embassy to the Persian court. He has left a Divān which was completed A.H. 1222. See Hammer, Geschichte der Osmanischen Dichtkunst, vol. iv. pp. 554—73.

It appears, from a prologue in Turkish verse, that he wrote the present work, after a long residence in Persia, and especially in Shīrāz, for his son Luṭf Ullah, and dedicated it to the Grand Vazīr Ibrāhīm Pāshā.

The date of composition is expressed in a

versified chronogram at the end by the line,

بحمد الله بو زيبا تحفه وهى تمام اولدى

which gives A.H. 1196.

The Tuhfah i Vahbi has been printed in Constantinople, A.H. 1213, and has been often reprinted there and at Bulak. See Flügel, Vienna Catalogue, vol. i. p. 143.

Miscellaneous Dictionaries.

Add. 18,889.

Foll. 71; 9½ in. by 6; 13 lines, 4 in. long; written in fair Nestalik; dated Nāgpur, Rabi' I., A.H. 1215 (A.D. 1800).

شمس البیان فی مصطلحات هندوستان

A Hindustani glossary, alphabetically arranged, in which the words and phrases used by the Rekhtah poets of Dehli, and imperfectly understood in other parts of India, are explained in Persian, and illustrated with copious quotations.

Author: Mirzā Jān, poetically surnamed Tapish, مرزا جان مختلص بطیش

Beg. بعد تحمید حضرت سخن افزین که زبان انسان را

Muḥammad Ismā'il, familiarly called Mirzā Jān, of Dehli, was the son of a native of Bukhārā, and a descendant of Sayyid Jalāl ud-Dīn Bukhārī. He began life as a soldier, and was attached to the service of prince Jahāndār Shāh. He lived later in Murshidābād and Calcutta, and acquired some fame as a Hindustani poet. In the Divān i Jahān, written by Benī Narāyan A.D. 1814 (A.H. 1229), he is mentioned as still alive. See Garcin de Tassy, Histoire de la Littérature Hindouï, vol. i. p. 502, and Sprenger, Oude Catalogue, p. 297.

The author states in the preface that he had written the present work in Murshidābād, A.H. 1208, at the request of Navvāb Amīr ul-Mulk Shams ud-Daulah Aḥmad 'Alī Khān Bahādur Zulfakār Jang.

Royal 16, B. III.

Foll. 23; 12½ in. by 8; a volume of miscellaneous contents. [THOMAS HYDE.]

Foll. 7—9; 12 in. by 7½; about 33 lines, 4½ in. long; written by a European hand, apparently in the 17th century.

A short rhymed vocabulary, containing familiar Arabic and Persian words and short sentences, explained in Hindustani.

Beg. خالق باری سرجنهار واحد ایک برا کرتار

It is commonly called, from its beginning, Khālīk Bārī, and is ascribed by popular tradition to Amīr Khusrau. It has been lithographed in Lucknow. See Sprenger, Journal of the Asiatic Society of Bengal, vol. xxi. p. 519, and Biblioth. Sprenger., No. 1003.

Royal 16, B. XIII.

Foll. 41; 10½ in. by 6½; 18 lines, 3¾ in. long; written in Nestalik, on English paper, in the 17th century. [THOMAS HYDE.]

I. Foll. 2—32. An alphabetical vocabulary containing Persian verbs conjugated through their main forms, with the Hindustani equivalent written under each.

Beg. آمدن آمده بیايد می آید خواهد آمد

آونا آیا آوی آوتاهی آویکا

It is called in the subscription کتاب آمدن

II. Foll. 33—41. A list of common Persian words arranged by order of subjects, with interlinear Hindustani translation.

Add. 5661, A.

Foll. 50; 9¼ in. by 6; 13—15 lines; written in two columns, in the 18th century. [N. B. HALHED.]

A Bengali-Persian vocabulary, arranged according to the Sanscrit alphabet.

Or. 399.

Foll. 274; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik; dated Rajab, A.H. 1234 (A.D. 1819).

[GEO. WM. HAMILTON.]

عجائب اللغات

A Hindustani Pushtu dictionary, explained in Persian.

Author: Ilahyār, son of Hāfiz ul-Mulk Hāfiz Raḥmat Khān Bahādur, الهيار ولد حافظ الملك حافظ رحمت خان بهادر

Beg. الحمد لله . . . بعد ستایش جناب کبریای
جل و علی

The author, a son of the celebrated Rohilla chief, Hāfiz Raḥmat (see p. 212 *b*), states in the preface, that, by constant intercourse with the Afghans who flocked to India during his father's rule, he had acquired a familiar acquaintance with the language. At the death of Hāfiz Raḥmat in A.H. 1188, the Afghans were scattered far and wide. After being confined with his brother, during eight months, in Ilāhābād, he was released, upon the death of Shujā' ud-Daulah, and repaired to Lucknow. Three years later he settled with his younger brothers, who knew the language but imperfectly, in Bareli; and, although he frequently visited his elder brother, Navvāb Maḥabbat Khān, in Lucknow, he had lost, from want of practice, much of his native tongue. When, however, Maḥabbat Khān, who was the head of the family, died in A.H. 1223, the author, seeking some occupation to divert his mind in his bereavement, began collecting all he could remember of the language, and compiled the present work, in order to preserve to his children and other Afghans growing up in India the precious heirloom of the national speech. He adds that the work represents mainly the dialect of the Sarahban tribe, to which he belonged.

Several versified chronograms, by the author's son Muḥammad Ibrāhīm Khān and others, give A.H. 1228 as the date of completion.

The work is divided into an introduction treating of Pushtū grammar, fol. 4 *b*, and twenty-eight Bābs, which form the dictionary proper, and begin at fol. 11 *b*.

The Hindustānī and Pushtū words, distinguished by the letters *ز* and *پ* written over each, are combined into one alphabet, and arranged according to the first and second letters. The Persian and Arabic equivalent is added to each, and all the Pushtū words are spelt at full length.

The present work has been mentioned by Major Raverty in his "Remarks on the Origin of the Afghans," Journal of the Asiatic Society of Bengal, vol. 23, p. 571. Another Afghan grammar and dictionary, entitled Riyāz ul-Maḥabbat, was written A.H. 1221, for Sir Ch. Barlow, by the author's brother, Maḥabbat Khān. See Sprenger, Zeitschrift der D. M. G., vol. xvi. p. 785, and Dr. Dorn's Afghan Grammar. The contents of both works have been incorporated by Major Raverty in his "Dictionary of the Pukhto," London, 1860; see the preface, p. 21.

Add. 12,266.

Foll. 488; 15 in. by 9 $\frac{1}{2}$; 15 lines in a page; written in Nestalik, on English paper, about the close of the 18th century.

A Persian-Maghī dictionary.

Maghī, *مگهی*, is the language of the Maghs, or inhabitants of Arracan. The Persian words are taken, with their explanations, from the Farhang i Jahāngīrī, the arrangement of which is generally preserved. The Maghī words are written opposite, both in the original (Burmese), and in the Persian character.

An "Ex-Libris" on the cover shows that the MS. belonged to John Murray, after-

wards Sir John M'Gregor Murray, Bart., who attained the rank of Lieutenant-Colonel in the East-India Company's service in 1787. See above, p. 409, note.

Harleian 342.

Foll. 90; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; about 20 lines; written by a European hand, in the 16th century.

I. Foll. 3—72. An alphabetical English-Persian vocabulary, giving, in three columns, the English words, and the Persian equivalents in both the English and original characters, with some remarks on the Persian verb.

At the end is written: "John Banggam his Booke."

II. Foll. 73—78. Some Persian verbs fully conjugated, with the English equivalents.

III. Foll. 79—86. An English-Persian vocabulary, arranged by order of matters, in three columns. Most of the spaces reserved for Persian equivalents have been left blank.

IV. Foll. 87—89. The Lord's prayer in Persian, in the English and original characters. The same in Hindustani, in the English character.

Sloane 2924.

Foll. 123. Miscellaneous papers by Engelbert Kämpfer. The following is Persian:—

Foll. 1—41; $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 18 lines. A Persian vocabulary, written by Kämpfer (probably A.D. 1684—8), containing familiar words and short sentences, arranged by order of subjects, in the original character and Latin transcription, with the German or Latin equivalents.

Sloane 2919.

Foll. 87; $8\frac{3}{4}$ in. by 5; from 21 to 23 lines; written by Engelbert Kämpfer, about the close of the 17th century.

"Het ontwerp van de Persianse Nomenclatur."

A Dutch-Persian vocabulary, arranged by subjects. It is written in three columns, containing the Dutch, the Persian, and the Dutch transcription of the latter. Some classes have been left unfinished. At the end are some notes on Persian grammar, foll. 79—87.

Or. 443.

Foll. 597; 13 in. by $8\frac{1}{4}$; from 20 to 23 lines; written in fair Nestalik, by a European hand, about A.D. 1785.

[Bequeathed by MRS. L. ROBERTS.]

"Specimen of a Vocabulary, Persian and English, compiled by [Major] R. E. R[oberts], comprising at least six thousand words, which do not appear in any printed dictionaries, and numerous additional senses," etc.

The character of the work may be judged from the following specimen, taken from the beginning:—

آبا Abhorrence, aversion, ancestors, fathers, broth, refusal, denial, with.

ابدان Bodies; fit, proper.

Prefixed is an autograph letter written by Sir Wm. Jones to Major Roberts, Khānpūr, and dated, Hugli, 26 Oct., 1785, informing him that his supplement to the Persian dictionaries had been communicated by the writer to the Asiatic Society at Calcutta, and encouraging him to continue his labours.

Roger E. Roberts, who had entered the East India Company's service in 1767, attained the rank of Lieutenant-Colonel in 1794, and retired in 1797. He held for some time the office of Persian interpreter to the governor of Bengal. See the Journal of the Royal Asiatic Society, vol. xiii. p. 115.

Add. 6999.

Foll. 518; 9 in. by $7\frac{1}{4}$; loosely written by

the Rev. John Haddon Hindley, on paper water-marked 1815.

"Historical Vocabulary, from Richardson's Dictionary" (also from Castellus and Meninski), containing proper names of men and places in Persian, with English explanations; to which are added some extracts from Abulfaraj, Pecocke, etc. in Latin and Arabic.

GRAMMAR.

Persian Grammar.

Add. 7691.

Foll. 111; 8½ in. by 5½; 12 lines, 3½ in. long; written in fair Nestalik, with 'Unvān, ornamental headings, and gold-ruled margins, probably about the close of the 17th century. [Cl. J. Rich.]

A treatise on orthoepy and penmanship, without title.

Author: Abul-Kāsim B. Muḥammad Rizā, ابو القاسم بن محمد رضا
مجلس نویس نصیری

Beg. الحمد لله الذي استنعم لالواح قلوبنا نسخة
عرفان وحدانيته

The author, who calls himself a born servant of the Shāh, states that his grandfather, his paternal uncle, and his father, having severally written books on surnames, on the rules of letter-writing, and on poetry, و در باب القاب و ادب انشا و شعر, he had chosen for his subject in the present treatise orthography, the rules of correct diction, and penmanship.

It is divided into a Muḥaddimah and four Maḳālahs, as follows:—Muḥaddimah. Letters proper to Arabic, Persian, and Turkish, fol. 2 b. Maḳālah i., in two Bābs, viz. orthography املا, and rules of correct speech قواعد سخنوری in Persian, fol. 4 b. Maḳālah ii. Orthography and rules of correct speech in Turkish, fol. 38 b. Although this section

deals principally with Oriental Turkish, or, as it is called here, Jaghatāi, the forms of the Kizilbāshī and Rūmī dialects are frequently noticed. Maḳālah iii., in three Bābs: 1. Meanings of the single letters, according to the teaching of the Imāms, fol. 49 b. 2. Arabic orthography, fol. 62 a. 3. Rules of correct speech in Arabic, fol. 76 a. Maḳālah iv. On penmanship, in eight Bābs, viz.: 1. Creation of the ḳalam, fol. 86 b. 2. Invention of the art of writing, fol. 87 b. 3. Writing implements, fol. 90 a. 4. Various writings and characters, fol. 95 a. (The latest of the celebrated penmen here mentioned is Mir 'Imād).^a 5. How to cut the ḳalam, fol. 99 a. 6. How to teach and practice penmanship, fol. 102 b. 7. Ligature and proportion of the letters ترکیب و کرسی, fol. 106 a. 8. How to correct writing, fol. 109 b.

In a Persian note written on the first page, and dated A.H. 1117, the writer calls this work رساله دوران, and appears to take "Davarān" as meaning scribes (Davar = Dabir?), for he adds a wish that the work may prove useful to the eminent scribes of the period, دوران نمایان عرصه روزگار.

Egerton 1023.

Foll. 94; 10¾ in. by 6¾; 19 lines, 4½ in. long; written in Nestalik, in the latter half of the 18th century.

جامع القواعد

A treatise on Persian grammar and prosody.

Author: Muḥammad Kūlī, poetically surnamed Muḥibb, محمد قلی المتخلص بحسب

Beg. بهار پیرای گلستان تصانیف و نزہت افزای

^a Mir 'Imād of Kāzvin, a Nestalik writer of great repute, lived in Ispahan under Shāh Abbās I. (A.H. 996—1038). He was assassinated at the instigation of the Shāh, to whom he was hateful as a Sunni, and had given personal offence. See Riyāz ush-Shu'arā, fol. 312, and Oude Catalogue, p. 89.

The author states that he had compiled this treatise, at the request of some friends, from the standard works of the masters, adding the results of his own observation, so that it might facilitate the study to beginners, and be also useful to proficient scholars. He completed it, as stated in a rhymed epilogue, at the beginning of the reign of Shāh 'Ālam, and in the year expressed by the words *قانون سخنوران*, i.e. A.H. 1174.

It is divided into six books (*Maḳālah*), as follows: i. Letters and parts of speech, fol. 4 *b*. ii. Various forms of the infinitive, and formation of the past and future, fol. 6 *b*. iii. Conjugation, fol. 13 *b*. iv. Meanings of the detached letters, and their permutation, fol. 19 *b*. v. Syntax and derivation, fol. 36 *a*. vi. Containing two *Bābs*, viz., 1. Prosody, *عروض*, fol. 45 *a*. 2. Rhyme, fol. 84 *a*.

On the first page is a note written by a former owner, Aḥmad 'Alī Khān, who states that he had been long searching for that rare and excellent work. He calls the author Muḥammad Ḳulī Khān.

Add. 25,863.

Foll. 134; 8 $\frac{3}{4}$ in. by 6; 13 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik; dated Rabi' I., A.H. 1229 (A.D. 1814). [WM. CURETON.]

The same work.

Add. 10,462.

Foll. 77; 9 in. by 7 $\frac{1}{4}$; 10 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, on English paper; dated Sha'bān, A.H. 1243 (A.D. 1828).

قانون نصیری

A treatise on Persian grammar, illustrated with numerous quotations from the poets.

Author: Ṣafdar 'Alī, صفدر علی

Beg. حمد بیحد و شکر بیحد حکیمی را سزاست که
برای عرایس

The author wrote it, as stated in the preface, for the use of his pupil, Mirzā Muḥammad Naṣir, son of 'Alī Beg Khān Ṣāhib, in whose honour he gave it the above title.

It is divided into five *Bābs*, as follows: i. Construction of Persian nouns, *Izāfat*, and composition, fol. 2 *b*. ii. Pronouns, detached and attached, fol. 9 *b*. iii. Prefixed particles, fol. 25 *a*. iv. Affixed particles, fol. 44 *b*. v. Figures of speech, fol. 55 *b*.

Add. 8914.

Foll. 77; 7 in. by 4 $\frac{1}{4}$; 12 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik; dated Zulḳa'dah, A.H. 1217 (A.D. 1803).

نهر الفصاحت

A treatise on correct and elegant diction in Persian.

Author: Ḳatīl, قتیل

Beg. ترانه سنجی عندلیب قلم در بهارستان

Mirzā Ḳatīl, who has been already mentioned, p. 64 *b*, wrote this work, as stated in the preface, at the request of Mir Muḥammad Ḥusain, the eldest son of his friend, Mir Amān 'Alī, as a complement to his previous work *Shajarat ul-Amānī*.

In the preface of a later composition, *Chār Sharbat*, Mirzā Ḳatīl states that the present work was written A.H. 1214, eight years after the *Shajarat ul-Amānī*.

The *Nahr ul-Faṣāḥat* is divided into ten chapters termed *Mauj*, or Waves. Its object is chiefly to correct ungrammatical or unidiomatic phrases current in the Persian of India. The last chapter contains some models of epistolary composition.

The work has been printed in Calcutta, 1822, and in Lucknow, 1843. See *Bibl. Sprenger*, No. 1569, and *Blochmann, Journal of the Asiatic Society of Bengal*, vol. 37, p. 32.

Egerton 1029.

Foll. 62; 9 in. by 4 $\frac{1}{2}$; 14 lines, 3 $\frac{1}{4}$ in.

long; written in Shikastah-āmīz; dated Ramazān, A.H. 1220 (A.D. 1805).

The same work.

Add. 16,756.

Foll. 68; 8½ in. by 5; 17 lines, about 3 in. long; written in a cursive Indian character, late in the 18th century. [WM. YULE.]

I. Foll. 2—21.

آمد نامه بدیع

A treatise on Persian grammar.

Author: Sukhrāmdās, son of Nilkanth B. Bhagwatidās Kāyath, سکرآمداس ولد نیلکنته ابن بهکوتیداس کایته

Beg. منت بی پایان مر خالق را که بنی نوع انسان را

The author, who describes himself as a Kānūngo of the Parganah Silak, Lakhnau, compiled this work, as he states in the preface, in order to help children of his caste to acquire the necessary knowledge of Persian. The rules are illustrated by copious quotations from the poets.

This copy breaks off in the 11th Faṣl, which contains paradigms of the conjugation.

II. Foll. 22—68. A treatise on Persian grammar.

Author: Nizām ud-Dīn Aḥmad, نظام الدین احمد

Beg. اما بعد فیقول العبد الضعیف النحیف ... بدان اسعدک الله تعالى فی الدارین که کلمه لفظی است برای معنی مفرد

This work, which follows the method of Arabic grammarians, is divided into three parts (Bahṣ), treating severally of the verbs, fol. 22, the nouns, fol. 31, and the particles, fol. 49. Some references to the Hindustāni language and to Indian works, as the Farhang i Jahāngīrī, Farhang i Rashīdī, etc., show

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that it was written in India. It was completed, as stated at the end, in A.H. 1188.

It is endorsed الجز الاول من نسخه مجمع البحرين a title which is not found in the text.

Add. 17,965.

Foll. 59; 5½ in. by 3½; about 13 lines in a page; written about A.D. 1700.

[EDWARD GALLEY.]

A sketch of Persian grammar, written on opposite pages in French and Persian, with the double title عنصراهی زبان فارسی, and "Rudiments, ou Grammaire Française Persienne."

On the fly-leaf is the name of "P. Jaque Villotte," probably the author, and at the top of the second page "Mission Julf. Soc. Jes."

Jacques Villotte, a Jesuit missionary, the author of a Dictionarium Latino-Armenium, resided in Persia, principally at the Jesuit establishment of Julfah, Ispahan, from 1689 to 1708. He died in 1743.

Add. 7002.

Foll. 218; 10 in. by 8; written by John Haddon Hindley, on paper water-marked 1802.

Short passages from various poets, illustrating points of Persian grammar or idiom, with English translations and occasional remarks. They are apparently extracted, for the most part, from Lumsden and Gladwin. The volume is inscribed by the compiler: "Selections from Persian Poetry, etc., illustrative of inflexion, syntax and prosody."

Arabic Grammar.

Add. 16,758.

Foll. 78; 8½ in. by 6; 9 lines, 3½ in. long; written in Naskhi, in Sikri, apparently in the 16th century. [WM. YULE.]

N

I. Foll. 1—54. A treatise on Arabic inflexion, commonly called, from the author's title, *Şarf i Mîr*, صرف مير.

Beg. بدان اسعدك الله تعالى فى الدارين كه كلمات
لغة عرب بر سه قسم است

Mîr Sayyid Sharîf Jurjānî, born A.H. 740 in Tāghū, a village belonging to Astrābād, obtained access in A.H. 779 to Shāh Shujā', then encamped in Kaşr i Zard, who took him to Shīrāz, and appointed him as teacher in the Dār ush-Shifā. When Timūr took Shīrāz, A.H. 789, Sayyid Sharîf was transferred by him to Samarkand, and stayed there to the end of the conqueror's life, engaged in teaching and in frequent academical disputes with his great rival in learning, Sa'd ud-Dīn Taftāzānī. He then returned to Shīrāz, where he died A.H. 816, at the age of seventy-six. His numerous works, mostly written in Arabic, have become favourite text-books in Muḥammadan schools. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 89, Majālis ul-Mūminīn, fol. 375, and S. de Sacy, Notices et Extraits, vol. x. pp. 4—12.

The present work, mentioned by Hāj. Khal., vol. ii. p. 304, under the title of تصريف السيد الشريف, is a popular school-book in India. It has been printed in a collection of grammatical tracts published in Calcutta, about 1805, pp. 122—164, and lithographed in Lucknow, A.D. 1844, and A.H. 1288.

The first leaves of the present copy are disfigured by holes. The latter portion, foll. 48—54, written by another hand, is dated A.H. 1089 (A.D. 1678).

II. Foll. 55—78. An Arabic treatise on grammar, known as العزى. See the Arabic Catalogue, p. 473.

Add. 25,862.

Foll. 56; $8\frac{1}{2}$ in. by 5; 9 lines, $2\frac{3}{4}$ in. long; written in Nestalik, apparently about the close of the 17th century. [WM. CURETON.]

A tract on Arabic inflexion, without title.

Beg. الحمد لله... بدان علمك الله تعالى كه كلمات
عرب سه قسم بود فعل اسم حرف

The author's name, Sayyid 'Alī Akbar, and the date of his death, A.H. 1091, are recorded in the following verses, written at the end by the same hand as the text, and ascribed to Navvāb Bākīr Khān:

کچ علم و شرع و دین چون کچ زبر خاک شد
قدسیان را بر فلک زین غم کریبان چاک شد
خامه تقدیر زد بر سال تاریخش رقم
سید والا علی اکبر شهید پاک شد

The margins and the intervals between the lines are crowded with notes written in a minute character.

This tract has been lithographed in the press of Naval Kishor, with the title فصول اکبری. See Bibliotheca Sprenger., No. 1069, where the author is called Akbar 'Alī.

Add. 25,861.

Foll. 72; 8 in. by $4\frac{1}{2}$; 23 lines, $2\frac{1}{2}$ in. long; written in small Naskhi; dated Rabi' I, A.H. 1120 (A.D. 1708). [WM. CURETON.]

A treatise on Arabic syntax نحو, without title.

Author: Bahā ud-Dīn Muḥammad ul-Husainī ul-Mukhtārī un-Nā'inī, بهاء الدین محمد الحسینى المختارى النابینى

Beg. الحمد لله ذى العز والجود والكرم مالک الملک
خالق العالم

The author describes his work as a compendious manual written for some beginners who came to him for instruction. It is divided as follows: Muḥaddimah, on the meaning of نحو, fol. 2 a. Maḳālah i., ib., subdivided into fourteen Faṣls. Maḳālah ii., fol. 25 a, treating of grammatical agents, and similarly subdivided. Lastly a Khātimah, which, although mentioned in the preface, is not found in the body of the work.

Copyist: محمد صالح ابن وليخان محمد ابادى

Add. 23,576.

Foll. 129; 6¼ in. by 4; 19 lines, 3¼ in. long; written in small Nestalik, apparently in the 16th-century. [ROBERT TAYLOR.]

An extensive Persian commentary on the Kāfiyah, or Arabic grammar of Ibn Ḥājib; see the Arabic Catalogue, p. 230.

The MS. is imperfect at the beginning and at the end. It contains neither title, nor author's name; but it is endorsed شرح شافیه بر کافیہ

The first page begins thus: زیرا که جزء لفظ مرکب دلالت کند بر جزء معنی پس لفظ و معنی وی مرکب باشد

Add. 26,134.

Foll. 67; 7½ in. by 4¾; 5 lines, 2½ in. long; written in Naskhi; dated Jumāda I., A.H. 1068 (A.D. 1658). [WM. ERSKINE.]

پنج گنج

"The five treasures," a treatise on Arabic accident تصريف, without author's name.

Beg. الحمد لله على ما خلق الانسان وانطق له اللسان

The work consists, according to the preface, of five Bābs, each of which contains five Faṣls. Bab I., treating of the conjugation of the regular verb, is here omitted, the reader being referred for its contents to the author's فائمه مصادر (i.e., according to a marginal note, the opening chapter of his treatise entitled مصادر), which deals with the same subject.

Bab II., which alone is extant in this copy and in two others, Add. 5566, IV., and Add. 16,757, III., comprises the following five Faṣls: 1. Classes of verbs, fol. 4 b. 2. Verbs with a Hamzah, fol. 8 a. 3. Verbs with a weak letter, fol. 11 b. 4. Reduplicate verbs, fol. 55 b. 5. Ta'lilāt, or rules relating to the permutation of letters, fol. 61 b.

The margins contain copious notes extracted from various commentaries.

The Panj Ganj occupies pp. 38—112 of a collection of grammatical tracts printed in Calcutta, about 1805, and beginning with the Mizān i Šarf. It is called in the subscription تصريف. It has been lithographed in Lucknow, 1844; see Bibliotheca Sprenger., No. 1070.

Add. 26,135.

Foll. 33; 10 in. by 7; 9 lines, 4½ in. long; written in Nestalik, in Sūrat, early in the 19th century. [WM. ERSKINE.]

قوانین صرف

An elementary treatise on Arabic flexion, by questions and answers.

Beg. الحمد لله رب العالمين... بدان اسعدك الله في الدارين که چند قوانین علم تصريف که صبیانرا ضبط آن لابد و ناچار است

The author, whose name does not appear, states in a short preamble that he had written this manual for his brother's son, 'Aṭā Ullah B. Muḥammad Zarif, برای برادر زاده عطاء الله بن محمد ظریف

This is probably the work described as "a grammar in questions and answers by 'Aṭā Allah, printed in Calcutta, 1244." See Bibliotheca Sprenger., No. 1060.

Add. 5566.

Foll. 81; 9 in. by 6; 15 lines, 3¾ in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1187 (A.D. 1773).

I. Foll. 1—7. A treatise on the conjugation of the regular verb in Arabic, without author's name.

Beg. الحمد لله... بدان اسعدك الله تعالى في الدارين که جمله افعال متصرفه و اسماء متمکنه بر سه گونه است ماضی و مستقبل و حال

In the subscription the work is called میزان. It has been printed with the title میزان صرف

in a collection of grammatical treatises printed in Calcutta about A.D. 1805, and has been lithographed in the Muḥammadi press, A.H. 1258.

II. Foll. 8—15. A treatise on the various classes of Arabic verbs and on their secondary forms.

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين که جمله افعال متصرفه از روی ترکیب حروف اصلي بردو گونه است ثلاثی و رباعی

This treatise, called in the subscription منشعبه, follows the preceding, with the same title, in the above editions.

III. Foll. 16—17. A short tract on the secondary forms of the Arabic verb, in Maṣnavī verse.

Beg. ما که میکوییم توحید رحیم
داد مقبول صمد واحد علیم

The author's name is stated to be found in the initial letters of the first five hemistichs, which give Mubārak.

IV. Foll. 18—41. Panj Ganj; see above, p. 523 a.

V. Foll. 42—49. A treatise on the laws of permutation which apply to the Arabic irregular verbs.

Author: Zāhīr B. Maḥmūd B. Mas'ūd ul-ẓahīr بن محمود بن مسعود العلوی 'Alavī,

Beg. الحمد لله الموصوف بالتصريف المنعوت بالتخفيف

This tract occupies pp. 113—122 in the above mentioned Calcutta collection, where it is called, in the subscription, زبدة.

VI. Foll. 50—81. دستور المبتدی, a treatise on the same subject, by questions and answers.

Author: Ṣafī B. Naṣīr, صفی بن نصیر

Beg. الحمد لله الذى يصرف الاحوال ويخفف الاثقال

The author wrote it, as he states in the

preface, for his son, Abul-Maḥārim Ismā'īl, as a sequel to the Panj Ganj (p. 523 a), which the latter had read through.

Add. 16,757.

Foll. 70; 7½ in. by 4¾; 9 lines, 3¼ in. long; written in Nestalik, early in the 19th century. [WM. YULE.]

I. Foll. 2—11. The Mizān; see above, Add. 5566, i.

II. Foll. 12—31. The Munsha'ib; see *ib.* ii.

III. Foll. 32—61. The Panj Ganj; see p. 523 a.

IV. Foll. 62—70. On the laws of permutation in irregular verbs; see Add. 5566, v.

On the first page is written: "In the handwriting of my most excellent friend Aiz ud Deen Khan. Wm. Yule, Farrukhabad."

Add. 26,132.

Foll. 77; 8¾ in. by 6¾; from 6 to 13 lines, 4½ in. long; written in Nestalik and Naskhi, apparently in India, in the 19th century.

[WM. ERSKINE.]

I. Foll. 2—24. A treatise on the conjugation of the regular Arabic verb, with tabular paradigms.

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين که جمله افعال بنی آدم بر چهار نوع است ماضی و مستقبل وامر و نهی

II. Foll. 25—48. A treatise on the conjugation of the regular Arabic verbs in their several classes, and of their secondary forms, with the heading: هذا الاوزان فى علم الصرف

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين که جمله افعال بنی آدم از روی تعدد حروف بر دو نوع است ثلاثی و رباعی

In an English title, written by Erskine on the fly-leaf, the first of the above tracts is

called "Destur al Aml," the second "Amal al Serf."

III. Foll. 49—77. Sarf i Mir; see above, p. 522 *a*.

Add. 26,131.

Foll. 68; 8½ in. by 6; 11 and 19 lines, about 4 in. long; dated A.H. 1196 and 1204 (A.D. 1782 and 1790). [WM. ERSKINE.]

I. Foll. 2—30. Sarf i Mir; see above, p. 522 *a*.

II. Foll. 31—68. A treatise on the conjugation of the regular and irregular Arabic verbs.

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين كه اين كتابيست در بيان صرف افعال و علل آن

It is divided into two Bābs treating severally of the trilateral and quadrilateral verbs. Each is subdivided into two Faṣls, on the simple and secondary forms. The paradigms are given in tabular form.

The title "Dustoor Moobteda" has been written by Erskine on the first page.

PROSODY.

Add. 16,760.

Foll. 89; 7½ in. by 5; 15 lines, 2½ in. long; written in fair Nestalik; dated A.H. 1206 (A.D. 1791—2). [WM. YULE.]

معیار الاشعار

An extensive treatise on prosody and rhyme in Arabic and Persian poetry, without author's name.

Beg. الحمد لله حمد الشاکرین والصلوة . . . این مختصریست در علم عروض و قوافی شعر تازی و پارسی

It is divided into a Muḳaddimah and two Fanns, as follows:—Muḳaddimah, in three Faṣls. Definition of poetry, fol. 2 *b*. Variety of metres and rhymes in different languages, fol. 5 *a*. Arts connected with poetry, fol. 5 *b*.

Fann I. Component parts of the feet and their modifications, fol. 6 *b*. The metres, fol. 34 *a*. Fann II. Rhyme, in ten Faṣls, fol. 69 *a*.

Mufti Muḥammad Sa'd Ullah, who edited the above work, with his own commentary entitled میزان الافکار, A.H. 1264, and again, in a revised edition, in the press of Naval Kishor, A.H. 1282, ascribes it to the celebrated Naṣir ud-Dīn Ṭūsī (born A.H. 597, died A.H. 672; see p. 441 *b*, where A.H. 692 is an error of the press), and states in a biographical notice of the presumed author, that the Mi'yar ul-Ash'ūr had not received the final revision of Naṣir ud-Dīn, and had not, therefore, become a popular school-book like his other works.

We are not told, however, on what authority that attribution rests, and it may be noticed that no such work is mentioned in the extensive list of the writings of Naṣir ud-Dīn given by the author of the Majālis ul-Mūminin.

The last two pages of the present copy do not belong to the original work; they are taken from the corresponding part of the treatise of Jāmī; Blochmann's edition, pp. 6 and 7.

Add. 16,808.

Foll. 68; 8½ in. by 4¾; 13 lines, 2¾ in. long; written in neat Nestalik, apparently in the 17th century.

I. Foll. 1—48. A treatise on Persian prosody.

Author: Saifī, سیفی

Beg. الحمد لله الذى جعل علم العروض میزان الاشعار

Maulānā Saifī, of Bukhārā, also called 'Arūzī, on account of his mastery in prosody, was a poet of note. He left in early life his native place for Herat, where he stayed some years, in the reign of Sultān Ḥusain, under the patronage of Mīr 'Alī Shir. Having subsequently returned to his country, he was appointed preceptor to Bāisunghar Mirzā,

with whom he remained three years. After that prince's violent death, he retired to Bukhārā, where he spent the rest of his life. See *Habib us-Siyar*, vol. iii., Juz 3, p. 593, and *Haft Iklim*, fol. 593. Mir 'Alī Shīr states in his *Majālis*, Add. 7669, fol. 32, that Saifi was addicted to intemperate habits, which he had however lately renounced.

Bāisunghar Mirzā, second son of Sulṭān Maḥmūd Mirzā, and grandson of Sulṭān Abū Sa'īd, was placed on the throne of Samarkand after his father's death, in A.H. 900, at the age of eighteen years. Driven from thence by Bābar, A.H. 903, he was put in possession of Ḥiṣār by an Amīr of his father, Khusrau Shāh, by whom he was shortly after treacherously murdered, A.H. 905. See Erskine, *History of India under Baber*, pp. 92, 142, and *Memoirs of Baber*, pp. 33 and 72. Saifi died, therefore, some time after A.H. 905. The date 99, which is assigned to his death in the *Ātashkadah*, is probably to be read A.H. 909.

The date of composition, A.H. 896, is expressed in a *Rubā'i* at the end by the following line: بنویس که هست فیضها تاریخش

The treatise of Saifi, commonly called *عروض سیفی*, has been edited with an English translation by H. Blochmann, under the title of "Prosody of the Persians," Calcutta, 1872. It is mentioned by Haj. Khal., vol. iii. p. 419, under *رسالة فی العروض*. See *Bibliotheca Sprenger*, No. 1572, and *King's College*, Cambridge, No. 207.

II. Foll. 49—52. Mnemonic verses, containing examples of the Persian metres, followed by their scansion.

Beg. هزج را کر تمام ارکان همی خواهی ازو مکذر

III. Foll. 52 *b*—55. A short tract on the feet used in Arabic metres and their modifications.

Beg. بدانکه ارباب صناعت عروض بنائی اصول
اوزان شعر را بر سه گونه نهاده اند

IV. Foll. 55 *b*—57. On various kinds of composition, in prose and verse.

Beg. کلام منشور سه قسم است مرجز و مسجع و عاری

V. Foll. 58—62. On the feet, and their various modifications.

Beg. فصل در بیان آنکه ارکانی که بحور ازان مرکب
است مختصر در هشت ارکانند

This tract contains frequent references to the work of Saifi.

VI. Foll. 63—68. A treatise on rhyme in Persian poetry, by Jāmī (see p. 17 *a*).

Beg. بعد از تبیین بموزون ترین کلامی که قافیه سنجان

The work, which has no title, is designated in the preface by the words مختصر بیست وانی. It has been edited by Blochmann, with an English translation, in the *Prosody of the Persians*, pp. 75—86. Haj. Khal. mentions the work, without author's name, under the title *الرسالة الیوانیه فی علم القافیه*, vol. iii. p. 425.

Add. 7433.

Foll. 123; 7 in. by 4½; 12 lines, 3 in. long; written in Nestalik Shikastah-āmīz; dated Sha'bān, A.H. 1129 (A.D. 1717).

[Cl. J. Rich.]

I. Foll. 113—116. A short tract on the component parts of the feet, and on the sixteen metres used in Persian, without author's name.

Beg. بدانکه بنای شعر بر اسباب و اوتاد و فواصل است

Each metre is illustrated by a distich containing its name, and followed by its scansion.

II. Foll. 117—123. A treatise on rhyme, illustrated by Persian verses.

Beg. این رساله ایست در بیان حدود قافیه و
حروف و حرکات آن

For the rest of the contents, see the *Arabic Catalogue*, p. 242.

INSHA,
OR, THE ART OF COMPOSITION.

Add. 16,841.

Foll. 493; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 3 $\frac{1}{8}$ in. long; written in fair Nestalik, apparently in the 17th century. [WM. YULE.]

رسائل الاعجاز

A treatise on elegant prose-writing, with copious examples, consisting of official documents of the period, and of the author's own letters.

Author: Amīr Khusrau, of Dehli, امير خسرو دهلوی (see p. 240 *b*).

Beg. هذا الكتاب بفضل الله ذى الكرم
انشأت سحرا لصيد الجن والنسم

After verbose panegyrics on Sultan 'Alā ud-Dīn Muḥammad (A.H. 696—716), and his son and successor, Kutb ud-Dīn Muḥbarak Shāh (A.H. 717—721), the author describes at great length nine different styles of Persian prose, to which he adds a tenth, his own, as far superior to all. He states, at the end, that the work was completed A.H. 719. It contains, however, some of the author's earliest compositions, especially in the last section, which includes letters dated A.H. 680 and 682.

The treatise consists of five books (Risālah), divided into chapters termed Khaṭ, which are again subdivided into sections called Ḥarf. The Risālahs are as follows: i. فى المفردات والمركبات, containing ten Khaṭs, fol. 22 *b*. ii. فى المرتبات من المكتوبات, containing nine Khaṭs, fol. 85 *b*. iii. فى اللطائف, containing two Khaṭs, fol. 263 *b*. iv. فى البدائع من المعنويات, containing five Khaṭs, fol. 317 *a*. v. فى السوابق من المنشآت, containing six Khaṭs, fol. 410 *b*. Epilogue, fol. 484 *a*.

The latter part of Risālah vi. (Add. 16,842, foll. 471 *b*—506 *a*) is wanting. In the first part of the volume are found some marginal notes and corrections.

A note on the first page states that the MS. had been purchased, in A.H. 1184, by Rāi (afterwards Mahārājah) Tiket Rāi, the Oude Minister.

The work is commonly known as I'jāz i Khusravī. A short account of it will be found in Elliot's History of India, vol. iii. p. 566. Some extracts of historial interest are given in Persian by Nayyir Rakhshān (see p. 446 *b*) in Or. 1940, foll. 15—36. Others, translated for Sir H. Elliot by a Munshi, will be found in Add. 30,772, foll. 217—254. The first Risālah has been lithographed in Lucknow, 1865, and the entire work in the same place, 1876.

Add. 16,842.

Foll. 544; 10 in. by 5 $\frac{3}{4}$; 17 lines, 3 $\frac{1}{4}$ in. long, in a page; written in cursive Nestalik; dated Burhānpūr, from Ramaḡān, A.H. 1081, to Jumāda I., 1082 (A.D. 1670—1).

[WILLIAM YULE.]

The same work. The several sections begin as follows:—Preface, fol. 1 *b*. Risālah i., fol. 17 *b*. ii., fol. 84 *b*. iii., fol. 272 *b*. iv., fol. 327 *b*. v., fol. 507 *b*. In the last there is a lacune extending from the first Ḥarf of Khaṭ 4 to the end of the book. The epilogue is also wanting. Foll. 1—24 have been supplied by a later hand.

Add. 22,706.

Foll. 86; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 20 lines, 3 $\frac{1}{2}$ in. long; written in neat Nestalik, apparently in the 16th century. [Sir JOHN CAMPBELL.]

مناظر الانشا

A treatise on the art of literary composition.

Author: Maḥmūd B. Shaikh Muḥammad
 Gīlānī, محمود بن شیخ محمد کیلانی

A life of 'Imād ud-Dīn Maḥmūd, commonly called Khwājah Maḥmūd Gāvān, written by 'Abd ul-Karīm Hamadānī, is given in substance by Firishtah, Bombay edition, vol. i. p. 694, Briggs' translation, vol. ii. p. 511. Born in Gīlān, where his forefathers had held the post of Vazīr, he spent his early life in travelling as a merchant through various countries, and having reached the Deccan at the age of forty-three years, was taken into the service of 'Alā ud-Dīn Bahmanī, who sent him, A.H. 860, at the head of an army to Tilinga. Humāyūn Shāh conferred upon him, after his accession, A.H. 862, the office of Vakīl, with the title of Malik ut-Tujjār. He discharged the functions of Vazīr under the reign of Nizām Shāh (A.H. 865—867), and of his successor Muḥammad Shāh, who gave him the title of Khwājah i Jahān. Maḥmūd was put to death, on an unjust accusation, by the last king, A.H. 886. His surname is said to be derived from Kāvān قاون, his native town in Gīlān; but an anecdote, quoted by Firishtah, proves that in India it was pronounced Gāvān گاون.

Maḥmūd Gāvān was celebrated no less for his literary talent than for his boundless liberalities. He left a collection of letters entitled Riyāz ul-Inshā (Or. 1739; called Rauzat ul-Inshā by Firishtah) and a Dīvān. See Firishtah, Bombay edition, vol. i. pp. 653, 655, 663, 672 and 692, Briggs' translation, vol. ii. pp. 448—511.

The author is mentioned as one of the celebrated men of Gīlān by his contemporary, 'Abd ur-Razzāk, Maṭla' us-Sa'dain, fol. 380, who calls him Maḥmūd Kāvān قاون, of Rasht, son of Khwājah Jalāl ud-Dīn, and who, writing A.H. 875, says that he was known throughout the world as Malik ut-Tujjār, and was then wielding supreme sway in the kingdom of Kulbargah.

The work is divided into an Introduction (Muḥaddimah), two books (Maḳāmah), and a Khātimah, as follows:—Muḥaddimah. On the nature and object of the science of Inshā, i.e. the art of literary composition, and on the figures of speech, in eight chapters, (Faṣl), fol. 5 *a*. Maḳāmah i. On the different kinds of composition, in verse and prose, and on the rules to be observed in the selection of words in writing, fol. 27 *b*. Maḳāmah ii. On the various styles of epistolary composition, and on its rules, fol. 60 *b*. Khātimah. On orthography, fol. 82 *a*.

The contents are more fully described by Hammer, in the Wiener Jahrbücher, vol. 62, Anz. Blatt, p. 16, and by Flügel, in the Vienna Catalogue, vol. i. p. 237. See also Haj. Khal., vol. v. p. 138, and Hammer, Redekünste Persiens, p. 412.

This copy wants the first page. A table of contents by a later hand is found on the fly-leaf, on which is also written, "John N. N. Campbell, Tabreez, 1831."

Add. 25,865.

Foll. 244; 12½ in. by 8½; 30 lines, 5¾ in. long; written in Nestalik, in the town of Banūr, district of Sührind, قصبة بنور من اعمال سهرند; dated Muḥarram, A.H. 1020 (A.D. 1611).

[WM. CURETON.]

مخزن الانشا

A treatise on the art of epistolary composition.

Author: Husain B. 'Alī ul-Kāshifī, حسین بن علی الکاشفی (died A.H. 910; see p. 9 *b*).

Beg. حمد خداوند سرايم نخست

The preface, which begins with considerations on the value of the art of writing in general, and especially in its application to correspondence, contains eulogies on the reigning sovereign, Abul-Ghāzī (Sultān Husain), and on the author's noble patron, Muḳarrab ul-Ḥazrat Mir 'Alī Shīr, for whom

the work was written. It is stated at the end to have been completed on the fourth of Jumāda II., A.H. 907. The date is ingeniously expressed in a rhymed chronogram by the following line :

سال و روز و مه اتمام نوشت
بچهارم زجمید الثانی

The work is divided as follows: 'Unvān. What a secretary (Kātib) must know, fol. 4 *a*. Ṣaḥīfah I. Forms of address, خطابیات, fol. 4 *b*. Ṣaḥīfah II. Forms of answer, جوابیات, fol. 107 *b*. Ṣaḥīfah III. On the various matters which have to be stated, fol. 127 *b*. Khātinah. Forms of prayer used in letters, fol. 233 *b*. Each part contains a great variety of forms of expression tabularly arranged.

See Haj. Khal. vol. v. p. 466, and Krafft's Catalogue, p. 23. An Arabic and Persian Inshā entitled Ṣaḥīfah i Shāhī, also by Husain Kūshifī, has been lithographed in Lucknow. See Bibliotheca Sprenger., No. 1580.

Add. 6608.

Foll. 140; 9½ in. by 5; 15 lines, 3¼ in. long; written in Nestalik; dated Jumāda II., A.H. 1087 (A.D. 1676). [J. F. HULL.]

بدائع الانشا

Forms of letters.

Author: Yūsufī, یوسفی

Beg. زینت عنوان هر نامه نامی و زیور دیباچه

In the Khulāṣat ul-Inshā, Or. 1750, fol. 158, a work written A.H. 1102, the author of this manual is called Maulānā Ḥakīm Yūsufī, Munshī of Humāyūn. This would make it probable that he was identical with the physician Yūsuf B. Muḥammad, of Herat, who used also the poetical surname Yūsufī, and lived under Bābar and Humāyūn; see p. 475 *b*.

The author states in a short preamble

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that he had compiled this manual for his son Rafī' ud-Dīn Husain and other students.

The date of its completion is obtained by doubling the numerical value of its title, $470 \times 2 = \text{A.H. } 940$, as expressed in the following chronogram :

تکرار کنی جو نام اورا یکبار
شک نیست که ره بری بسال اتمام

The letters are arranged according to the rank and class of the persons addressed, and, in the latter part, according to subjects. This popular work, commonly known as Inshāi Yūsufī, has been lithographed in the Hindu Press, Dehli, without date. It is described in Bibliotheca Sprenger., No. 1603, as compiled in 1086.

Add. 18,884.

Foll. 134; 9½ in. by 5½; 13 lines, 3½ in. long; written in Nestalik; dated Zulḥa'dah, A.H. 1235 (A.D. 1820).

The same work.

Add. 16,846.

Foll. 94; 8½ in. by 5; 11 lines, 2¾ in. long; written in Nestalik; dated Lucknow, Ṣafar, A.H. 1206 (A.D. 1791). [WM. YULE.]

The same work, somewhat abridged.

The first page bears the stamp of General Claud Martin (see p. 2 *a*).

Add. 7692.

Foll. 43; 7 in. by 4; 8 lines, 2½ in. long; written in Shafī'ā'i; dated Shavvāl, A.H. 1087 (A.D. 1676). [Cl. J. Rich.]

A collection of royal letters, headed کتاب

ترسل منصورى

Author: Manṣūr B. Muḥammad B. 'Alī,

منصور بن محمد بن علی

Beg. حمد ستایش بیقیاس مالک الملکی را که

انشاء موجودات

The author says that he had collected here for the use of students some letters composed by the ministers of the present period, *مکتوبی چند از انشاء امضاء این زمان*. The letters, written in an extremely involved character, and wholly destitute of diacritical points, appear to have been written in the name of Shāh Tahmāsp and 'Abbās I. A few of them bear dates, viz. A.H. 954, 961, 971, 972, and 1032. This copy appears to contain a portion only of the work described as *انشای فارسی* in Krafft's Catalogue, p. 28, where the author is called Manṣūr B. Muḥammad 'Alī, of Shīrāz.

Royal 16, B. xxiii.

Foll. 17; $8\frac{1}{2}$ in. by $4\frac{3}{4}$; 15 lines, 3 in. long; written in Nestalik; dated Rabi' II., A.H. 1077 (A.D. 1666). [THOMAS HYDE.]

Models of familiar letters addressed to relations, friends, and officials of inferior rank.

Author: Hadikī, حدیقی

Beg. *بعد از انشای حمد و ثنای حضرت آفریدگار*
که جمله موجودات را

The work was written in India. The date A.H. 1077, which is found at the end of one of the letters, fol. 16 *a*, as well as in the subscription, probably denotes the time of compilation.

Add. 26,140.

Foll. 53; $8\frac{1}{2}$ in. by 7; 9 lines, 4 in. long; written in Indian Shikastah-Āmiz, apparently about the beginning of the 19th century.

[WM. ERSKINE.]

نشاء هرکرن

Forms of letters.

Author: Harkarn, son of Mathurādās Kanbū Multānī, *هرکرن ولد متهرا داس کنبو ملتانی*

Beg. *بعد از حمد و ثنای حضرت ایزد متعال*

The author states, in a short preamble, that he had compiled this work at the urgent request of some friends with whom he held converse in Mathurā, and whose plea was that he had been some time Munshī to Navvāb I'tibār Khān, and that he had spent a life in the exercise of that profession.

I'tibār Khān, a eunuch, who had been early attached to the service of Jahāngīr, was appointed Ṣūbahdār of Akbarābād in the 17th year of the reign (A.H. 1031—32), and died about two years later; see Ma'ā-ṣir ul-Umarā, fol. 32, and Tazkirat ul-Umarā, fol. 4.

The work is divided into seven Bābs, and comprises models of letters and of various kinds of official documents. It has been edited, in text and translation, by Francis Balfour, Calcutta, 1781, and reprinted in 1831. It has been also lithographed in Lahore, 1869. See Mackenzie Collection, vol. ii. p. 136, the Leyden Catalogue, vol. i. p. 175, the Copenhagen Catalogue, p. 28, and the Munich Catalogue, p. 124.

Add. 8913.

Foll. 46; $8\frac{1}{2}$ in. by 5; 6 lines, 3 in. long; written in large Nestalik, apparently in the 18th century.

ضوابط الانشا

A short manual on letter-writing.

Author: Sayyid 'Alī Naḳī Khān B. Sayyid Hishmat 'Alī, *سید علی نقی خان بن سید حشمت علی*

Beg. *الحمد لله... اما بعد جنین کوید احقر العباد*
سید علی نقی خان

The author, who describes himself as an inhabitant of Sāndī (a town near Shāhābād, Oude), gives, in seven sections, called Zābi-ṭah, various forms of epistolary phraseology,

graduated according to the rank of the person addressed. A summary, in tabulated form, occupies foll. 43—45.

Add. 16,857.

Foll. 34; 7½ in. by 4¾; 7 lines, 2½ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Rajab, A.H. 1213 (A.D. 1799). [Wm. YULE.]

The same work.

CALLIGRAPHY.

Add. 26,139.

Foll. 40; 6 in. by 4¼; 15 lines, 2¼ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [Wm. ENSKINE.]

I. Foll. 2—18.

رسم الخط

A treatise in verse on the rules of Persian penmanship, in six characters, viz. *Ṣulṣ*, *Tauḳī*, *Muḥaḳḳaḳ*, *Naskh*, *Raiḥān*, and *Riḳā*.

Author: Majnūn, مجنون

Beg. بیا ای خامه انشای رقم کن
بنام کاتب لوح و قلم کن

The author, who here designates himself by his poetical surname Majnūn, is better known under his proper name, Maulānā Mir 'Alī ul-Kātib, as one of the most accomplished Nestalik writers. Mir 'Alī, son of Maḥmūd, poetically surnamed Rafiḳī, and born of a family of Herat Sayyids, grew up in Mashhad, but spent part of his life in Bukhārā. He lived at the court of 'Abd Ullah Khān Uzbek (a son of Kūchkunji; he was raised to the Khanship A.H. 946, and died six months later; see p. 103 b), and taught that prince's son, Mūmin Khān. See the *Tazkirah i Khaṭ* by Rāḳim, Or. 471, fol. 61, and Or. 235, fol. 11—13, where the present work is called *قواعد خطوط سبعة*,

and is stated to have been written for Shah-zādah Sultān Muẓaffar.

Mir 'Alī Kātib died, according to the *Mir'āt ul-'Ālam*, fol. 460, A.H. 924. That date, however, which is also given by Blochmann (*Ain i Akbari*, p. 102, notes) is evidently too early. A contemporary writer, Sām Mirzā states, fol. 45, that Mir 'Alī repaired from Khorasan to Māvarā un-Nahr in A.H. 945, when his eye-sight had already been impaired by age; and a chronogram composed by Mir 'Alī on the erection of a *Maḍrasah* in Bukhārā A.H. 942, and quoted by Rāḳim, Or. 471, fol. 62, shows that he was then residing in that city. Other authors refer his death to A.H. 951 and 957. See Dorn, *Mélanges Asiatiques*, vol. ii. p. 43.

It must be noticed, however, that Khwānd Amīr, who mentions Maulānā Majnūn, son of Kamāl ud-Dīn Maḥmūd Rafiḳī, as a calligrapher and poet who lived in the reign of Abul-Ghāzī Sultān Ḥusain, does not identify him with Mir 'Alī Kātib, the first of Nestalik writers, to whom he devotes a separate notice under the reign of Shāh Ismā'il. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 350, and Juz 4, p. 118.

The author says in the preamble that he had put here in verse the teachings of his father Maḥmūd ur-Rafiḳī, who had been his instructor both in penmanship and poetry. The title and the date of composition, A.H. 909, are given in the following distich:

چو از رسم خطش تاریخ دادم
ازانش نام رسم الخط نهادم

The work is dedicated to Sultan Muẓaffar (probably an Uzbek prince), who is described as a "rose on the rose-bush of Chingiz Khān,"

کلی از کلبین چنکیز خانی

II. Foll. 18 b—36.

خط و سواد

A treatise on the rules of the character called *Naskh u Ta'liq*, by the same author.

Beg. حمد و سپاس استادی را که کاتب لوح و قلم بیچون

The author refers in the preface to the preceding work.

III. Foll. 36—40. A treatise in verse on the same subject, رساله وضع نسخ و تعلیق, and apparently by the same author.

Beg. از وضع خط نسخ و تعلیق
بشنو سخنی ز روی تحقیق

The relative proportions of the letters, expressed by various numbers of dots, are shown by figures in the margin.

This is probably the work ascribed to Mir Ali in Krafft's Catalogue, p. 5, No. xii.

Or. 235.

Foll. 52; 8¼ in. by 6; 11 lines, 4 in. long; written in Nestalik; dated A.D. 1863.

[GEO. WM. HAMILTON.]

A treatise on calligraphy, with notices on the penmen who have attained eminence in the divers varieties of the Persian character.

Author: Rākīm Ghulām Muḥammad, writer of seven Ḳalams, or characters, راقم غلام محمد هفت قلمی

Beg. ای قطعه لطف زیر مشق کرم

The author's name occurs incidentally in his notice on Muḥammad Ḥafiz Khān, fol. 41 b. He mentions himself as one of the disciples of that calligrapher, who had served under Muḥammad Shāh as Dāroghah i Yasāvalān, and who died in Dehli, A.H. 1194. That date is fixed by a chronogram of the author's composition in which he uses Rākīm as his Takhalluṣ.

Khalifah Ghulām Muḥammad Rākīm, of Dehli, is mentioned in the Tazkirah of Ḳāsim, written A.H. 1221. He had proceeded to Lucknow about A.H. 1209, but had subsequently returned to Dehli, where he was then studying medicine. See the Oude Catalogue, p. 280. Several passages of the present work show that the author lived in Luck-

now in the time of Aṣaf ud-Daulah. Of the various dates given in the biographical notices the latest is A.H. 1228.

This treatise, which is called in the subscription رساله خوشنویسی, contains an account of various characters, and instructions, in prose and verse, as to the choice of a reed, the preparation of ink, etc. But it is chiefly taken up by notices on eminent calligraphers, which are brought down to the author's time, and include several of his pupils. The arrangement, which was originally chronological, has been much disturbed in the present copy, which appears to have been transcribed from a MS. in which some leaves were missing and others transposed.

Or. 471.

Foll. 92; 10¼ in. by 6½; 11 lines, 4 in. long; written in Nestalik, in the 19th century.

[GEO. WM. HAMILTON.]

I. Foll. 2—21. Syllabaries showing all possible combinations of letters, with some writing models.

II. Foll. 22—27. Rules for the correct writing of every letter of the alphabet, in Maṣnavī rhyme.

Beg. بالای الف سه نقطه باید

They are due, according to the following subscription, to the pen of Rākīm (see the preceding number):

تمام شد رساله خوشنویسی فقیر راقم بعجالة بطریق مسوده قلمی نمود

III. Foll. 28—54. Calligraphic specimens in various characters, including figures of animals made up of letters. On fol. 39 a is found the signature of Rākīm under his proper name, Maulavī Ghulām Muḥammad.

IV. Foll. 56—92. Notices on celebrated penmen, from the earliest period to A.H. 1239, with the heading: مسوده تذکره خط و

خوشنویسان از ابتدای تا زمان آخر سنه ۱۲۳۹

Author: Rākīm, راقم

Beg. حمدی که قلم از تحریر ان قاصر است

The contents are to some extent identical with those of the preceding MS. The present copy is also incomplete and out of order.

King's MS. 445.

Foll. 70; 9 in. by 6½; 7 lines, 4 in. long; fairly written, with gold-ruled margins; dated

Ramāzān, A.H. 1209, March, A.D. 1795.

"Seven alphabets with the combinations of all the letters in each. Written at Calcutta, on the 68th year of his age, by Sha Azeez Ullah of Bochara, Moonshy to Sir John Murray, Bart." (See p. 409, note.)

Contents: Nestalik, fol. 3. Shikastah-Amīz, fol. 13. Shikastah Pur, fol. 22. Sha-fi'ā'i, fol. 29. Şulş, fol. 38. Tughra'i, fol. 49. Naskh, fol. 60.

POETRY.

Add. 21,103.

Foll. 297; 13½ in. by 10½; 29 lines, 8½ in. long; written in Naskhi, in six columns, ruled with red ink, probably in the 13th century. [H. STEINSCHUSS.]

شاهنامه

Author: Firdūsi, فردوسی

Beg. بنام خداوند جان و خرد
کزین برتر اندیشه بر نکذرد

Firdūsi's great epic has been edited by Turner Macan, Calcutta, 1829, and, with a French translation, by Jules Mohl, Paris, 1829-1878. A third edition, based on the preceding, was commenced by Professor J. A. Vullers, Leyden, 1876. Eastern editions, lithographed in Bombay, 1849, Cawnpore, 1874, Teheran, A.H. 1267, etc., are reprints of the text edited by Macan.

Firdūsi's original name was Abul-Kāsim Ḥasan, or, according to the preface of Bāi-sunghar, and later writers, Manşūr. He was born in Shādāb, near Tūs, some time after

A.H. 320, and spent thirty-five years on the composition of the Shāhnāmāh, which he wrote partly in Tūs, partly at the court of Sultan Maḥmūd in Ghaznīn, and completed, as stated at the end, in A.H. 400, when he was nearly eighty years of age. Firdūsi died in his native town, A.H. 411, or, according to others, A.H. 416.

The earliest extant account of Firdūsi is probably that of Aḥmad B. 'Umar un-Nizāmī ul-'Arūzī us-Samarkandī, who states that he visited the poet's tomb A.H. 510. It is quoted at length in Ibn Isfandiyyār's History of Ṭabaristān (see p. 202 a), Add. 7633, foll. 185—188. Other notices will be found in the two Persian prefaces contained in some MSS. of the Shāhnāmāh, and in the following works:

Tārīkh Guzīdah, fol. 242; Jāmī's Bahārīstān, fol. 59; Tazkirah i Daulatshāh, fol. 25 (translated by S. de Sacy, Notices et Extraits, vol. iv. p. 130, and by Vullers, Fragmente über die Religion des Zoroaster); Ḥabīb us-Siyar, vol. ii., Juz 4, p. 22; Haft Ikḫlām, fol.

290; *Majālis ul-Mūminīn*, fol. 522; *Riyāz ush-Shu'arā*, fol. 332, and *Ātashkadah*, p. 77. See also the English and Persian prefaces of Macan's edition; the introduction of Mohl's edition; Hammer, *Schöne Redekünste Persiens*, p. 50; Ouseley, *Notices of Persian poets*, p. 54; Wallenbourg, *Notice sur le Schahnamé*, Vienna, 1810; Görres, *Heldenbuch von Iran*, Berlin, 1820; J. Atkinson, *Soohrab*, a poem, Calcutta, 1814, and "the Shah Nāmāh of Firdausi," London, 1832; Starkenfels, *Kej-Kawus in Masenderan*, Vienna, 1841; A. F. von Schaack, *Heldensagen*, 1851; Sprenger, *Oude Catalogue*, p. 405, and Ethé, *Firdusi als Lyriker*, *Sitzungsberichte der Bayerischen Akademie*, 1872, p. 275, and 1873, p. 623.

The archaic spelling of the present copy, as *ذ* for *د* and *کی* for *که*, as well as the antique form of the writing, assigns to it a very early date. The last leaf has been supplied by a hand of the 16th century; but the subscription, which professes to have been copied from the original MS., and states that it had been written A.H. 675 (A.D. 1276—7), is probably correct. The first six leaves, and four in the body of the volume, foll. 49—52, are due to the same later hand.

Foll. 1—3 contain a list of the early kings of Persia and a preface to the *Shāhnāmāh*, which begins thus:

سپاس و آفرین خدایا که این جهان و آن جهان آفرید

This preface is found in copies anterior to the recension of the *Shāhnāmāh* completed for Mirzā Bāisunghar (see p. 77 *b*), A.H. 829, and may therefore, in contradistinction to the preface of the latter, be called the older preface. It is designated by Mohl, p. xv., note, as preface No. 2, and it has been translated by M. de Wallenbourg in his "Notice sur le Schahnamé."

The number of distichs, in the present copy, amounts to little more than 50,000.

On the fly-leaf is the following note, written by the Rev. H. Sternschuss: "Ob-

tained it about 1848 at Shiraz from a Parsee who brought it from Yezd at my request."

Or. 1403.

Foll. 513; 10½ in. by 6½; 27 lines, 5 in. long; written in four gold-ruled columns, in small Nestalik, with two 'Unvāns and gold headings; dated Ramazān, A.H. 841 (A.D. 1438).

[JULES MOHL.]

The same poem.

The learned translator of the *Shāhnāmāh*, who frequently refers to this copy as his MS. No. 5, describes it as follows: "Un autre, fort ancien, est remarquable en ce qu'il offre un excellent exemple de l'état où était le texte avant la révision faite par ordre de Bāisangher Khan." See Mohl's Preface, pp. xvi., xxix., xxxvi., notes, and lxxxv.

Contents: The older preface, foll. 2 *b*. (It has lost two leaves after fol. 3. The text, although agreeing in the main with other copies, shows an addition probably made in India: towards the end of Firdūsī's life, fol. 5 *a*, it is stated that, when fleeing from the wrath of Maḥmūd, he had taken refuge in India, and that the king of Dehli, after keeping him some time as an honoured guest, sent him back with rich presents to Tūs).

An account of the early kings of Persia, with tables of the dynasties, fol. 5 *a*, (wanting a leaf after fol. 5).

An alphabetical glossary of the obsolete words occurring in the *Shāhnāmāh*, fol. 7 *a*.

The *Shāhnāmāh*, consisting of about 51,200 distichs, foll. 10 *b*—513 *a*.

The last section differs considerably from the printed texts. It omits the verses in which Firdūsī states that he was nearly eighty years of age, and had spent thirty-five years on the composition of the poem; and it gives a much earlier date for its completion, namely A.H. 384, instead of A.H. 400, as follows:

سر آمد کنون قصده یزدکرد
 بماء سفندارمه روز ارد
 زهجرت شده سبب از روزگار
 جو هشتاد و جار از برش بر شمار

A later date is found in an epilogue, consisting of thirty-three Baits, which follows the ordinary conclusion without any break, and is not found in other copies. It begins thus:

جو شد اسپری دامستان بزرک
 سخنه‌ای آن خسروان سترک
 بروز سیم شنبدی جاشگاه
 شده بغم ره بغم روزان زماه
 که تازیش خواند محرم بزم
 که از ارجمندیش ماه حرام
 اگر سال نیز از روت آمدست
 نهم سال و هشتاد با سیصدست

The writer relates how, after completing this great history, on the 25th of Muḥarram, A.H. 389, he had been invited by a governor, Aḥmad B. Muḥammad Abu Bakr Ispāhānī by name, who received him in his residence, in Khān Lanjān, خان لنگان, liberally supplied all his wants, and refused to listen to his slanderers. He concludes by expressing his unbounded gratitude to the governor's youthful son, who had saved his life by dragging him by the hair out of the raging waters of the Zarrīn Rūd رود زرین, into which he had accidentally fallen.

Khānlanjān is mentioned by Sam'ānī and Yāqūt as a town of the province of Ispahan. It is, according to the Kāmil, vol. viii. p. 367, nine Farsakhs distant from that city. Ouseley states in his Travels, vol. iii. p. 17, that Linjān is the name of a district watered by the Zindah-rūd, some distance above Ispahan.

The above epilogue is followed by a rhymed colophon in the same metre, transcribed from an earlier MS., which is stated to have been written for a noble personage called Khwājah

'Alī Shāh, and to have been completed on the tenth of Muḥarram, A.H. 779.

This volume contains ninety-five miniatures in Persian style, each of which occupies about a third of the page.

Add. 18,188.

Foll. 500; 13 $\frac{3}{4}$ in. by 9 $\frac{1}{2}$; 25 lines, 5 $\frac{3}{4}$ in. long; written in fair Nestalik, in four gold-ruled columns, with gold headings, and a rich 'Unvān; dated Jumāda II., A.H. 891 (A.D. 1486).

. The same poem, without preface.

The number of distichs may be roughly estimated at about 45,500.

The volume contains seventy-two miniatures, in fair Persian style, occupying about half a page each.

Copyist: غیاث الدین بن با یزد صراف

Add. 15,531.

Foll. 543; 13 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$; 25 lines, 5 $\frac{1}{4}$ in. long; written in neat Nestalik, in four gold-ruled columns, with rich 'Unvāns and gold headings; dated Zulhijjah, A.H. 942 (A.D. 1536).

The Shāhnāmah, to which is prefixed the following:—

1. An introduction, written in a flowery style, treating of the relative merits of prose and poetry, and concluding with a wordy encomium of the Shāhnāmah, fol. 3 *b*.

Beg. سپاس بی قیاس و حمد بحد و شکر بی فکر

2. The older preface, in a recension, which differs materially from the text of other copies, foll. 4 *b*—9 *b*.

The text, which comprises about 52,000 Baits, is divided into two parts. The second, which has an 'Unvān of its own, fol. 265 *b*, begins with the reign of Luhrāsp (Macan, p. 1030).

This volume contains three whole-page miniatures, enclosed in rich borders, at the beginning, foll. 2 *b*, 3 *a*, 10 *a*, and forty-five

smaller, all in good Persian style. On the fly-leaf is written: "To Maria Graham, from her affectionate friends James and Catherine Mackintosh, Tarala Library, Bombay, 27th Jan., 1810. This MS. belonged to Chiragh Ali Khan, said to have been one of the ablest ministers that Persia ever had, who died a few months ago at Tcheraun."

Add. 27,257.

Foll. 540; $18\frac{3}{4}$ in. by $11\frac{1}{2}$; 25 lines, $6\frac{7}{8}$ in. long; written in fair Nestalik, in four columns, profusely ornamented with rich 'Unvāns, ornamental borders, and illuminated headings, probably in the 16th century; bound in embossed and gilt leather.

[Sir JOHN MALCOLM.]

The Shāhnāmāh, with the preface of Bāisunghar, foll. 2 *b*—14 *a*, which begins thus:

افتتاح سخن آن به که کند اهل کمال

This preface, which was written for Mirzā Bāisunghar in A.H. 829, has been printed almost entirely in Macan's Persian introduction to the Shāhnāmāh, pp. 11--61.

The number of Baits in the present copy is not much in excess of 48,000.

This fine volume, which contains fifty-five whole-page miniatures, in good Persian style, was probably executed for some princely personage; but it bears now only private seals of modern date, such as those of Muḥammad Mahdi, A.H. 1110, and Sayyid Murtaẓā ul-Ḥusainī, A.H. 1153. It passed into the hands of Edward Galley, A.D. 1783, and was purchased by Sir John Malcolm in 1805.

Add. 27,302.

Foll. 622; 19 in. by 12; 25 lines, $5\frac{3}{8}$ in. long; written in fair Nestalik, in four columns, ornamented and bound precisely in the same manner as the preceding; dated A.H. 994 (A.D. 1586).

The Shāhnāmāh, with a preface.

The doxology of Bāisunghar's preface

occupies two illuminated pages, foll. 2 *b* and 3 *a*. But the preface itself, foll. 3 *b*—7 *a*, which begins thus:

سیاس و ستایش مر خدایا عزوجل که خدای هر دو جهانست

is quite distinct from either of those which have been already mentioned. Beginning with an account of Maḥmūd's first attempts to obtain a poetical version of the Book of Kings, it is chiefly taken up with a short and legendary life of Firdūsī, who is called Abul-Kāsim Ḥasan B. 'Alī, and is said to have had a younger brother, Ḥusain B. 'Alī. It contains the celebrated satire on Maḥmūd (Macan, vol. i. p. 63, Mohl's preface, p. 88), and ends with an account of the deposition of Ḥasan Mīmandī, and of the present which the penitent Maḥmūd sent too late to the slighted poet. A list of the ancient kings of Persia is appended.

The poem consists, in the present copy, of upwards of 56,000 Baits.

Copyist: زین العابدین الکاتب

The volume contains fifty-two whole-page miniatures, in fair Persian style.

On the first page is a Persian note, dated Rabi' II., 1248 (September, 1832), in which the writer states that he was sending this book as a souvenir to the English Prime Minister (Earl Grey). The writer's seal bears the name of Muḥammad Ḥusain, *i.e.* Ḥājī Muḥammad Ḥusain, Amin ud-Daulah, the second minister of the Persian court (see p. 392 *b*, notes).

Add. 5600.

Foll. 585; $12\frac{1}{4}$ in. by 8; 25 lines, $4\frac{1}{8}$ in. long; written in a small and neat Nestalik, in four gold-ruled columns, with rich 'Unvāns and ornamental headings, apparently in the 16th century; bound in glazed and painted covers. [N. BRASSEY HALHED.]

The Shāhnāmāh, with a version of the

older preface, foll. 2 *b*—7 *b*, which differs in some parts from the text of Add. 21,103.

The total number of distichs amounts to about 51,000.

The volume contains ninety miniatures, each of which occupies the larger part of a page. They are executed in the best Indian style, and are signed by different artists. The names of Kāsim, Kamāl, Shimāl, Banwārī, and Bhagwatī, recur frequently.

On the first page is a Persian note stating that this Shāhnāmāh had been bestowed by His late Majesty Jahāngīr on the least of his servants, Ilāhvirdī Chelah, in the 8th year of the reign (A.H. 1022), and had been presented by the latter to his brother Khwājah Muḥammad Rashīd. On the opposite page are found the seal and signature of Muḥammad 'Arif, son of the last named Muḥammad Rashīd, and those of some later owners.

Ilāhvirdī, a Turk, who traced his origin to the Saljūks, entered in early life the service of Sulṭān Parviz, and afterwards that of Jahāngīr, with whom his skill in hunting soon made him a great favourite. He rose in the reign of Shāhjahān to high military commands; but was put to death by Prince Shujā' in the 32nd year of the reign. See his life in Maāshir ul-Umarā, Add. 6567, fol. 50 *b*, and Tazkirat ul-Umarā, Add. 16,703, fol. 14 *b*.

Add. 7724.

Foll. 471; 13½ in. by 8½; 27 lines, 5½ in. long, in a page; written in Nestalik, in four gold-ruled columns, with 'Unvān; dated Rabi' I., A.H. 1021 (A.D. 1612).

[Cl. J. Rich.]

The Shāhnāmāh, with the preface of Bāi-sunghar, foll. 1 *b*—11 *a*, the first two pages of which have been restored by a later hand, as well as foll. 135—6, 192—3, 236—7, 319—342.

VOL. II.

The number of distichs in this copy is not much over 48,000.

The volume contains ten whole-page miniatures in Persian style, most of which are somewhat rubbed and discoloured.

Copyist : محمد مومن بن کمال الدین

Add. 16,761.

Foll. 525; 11½ in. by 7½; 25 lines, 4½ in. long; written in small Nestalik, in four gold-ruled columns, with rich 'Unvāns and illuminated headings; dated Zulḡa'dah, A.H. 1023 (A.D. 1614). [WM. YULE.]

The Shāhnāmāh with the older preface, foll. 1 *b*—7 *a*.

To the ordinary conclusion of the poem are added some verses, partly taken from the satire on Sultan Maḥmūd.

The total number of distichs does not exceed 48,000.

This volume contains forty miniatures, in good Persian style, each of which occupies the greater part of a page.

Copyist : ابن حسین محمد زمان خاتون ابادی

Add. 27,258.

Foll. 660; 14½ in. by 9½; 25 lines, 4½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvāns; dated Ramaẓān, A.H. 1037 (A.D. 1628.)

[Sir JOHN MALCOLM.]

The Shāhnāmāh, with the preface of Bāi-sunghar, foll. 1 *b*—11 *a*.

The poem is divided into four parts, each with a separate 'Unvān. The first ends with the fight of Rustam and the Div Akvān (Macan's edition, p. 753), fol. 243 *a*; the second with the reign of Kaikhusrau (ibid. p. 1030), fol. 366 *b*; the third with the reign of Kubād (ib. p. 1617), fol. 529 *b*; and the fourth completes the poem.

The text is perhaps the longest, or most interpolated, in existence. The total number

P

of distichs is, according to a calculation entered on the first page, 61,266.

This copy is mentioned by M. Mohl in his preface, p. 82, as the main source of the text published by Lumsden, Calcutta, 1811.

The MS. contains sixty-three miniatures, in fair Persian style, each occupying half a page or more.

Copyist: نظام بن میر علی

Add. 4943.

Foll. 283; 12½ in. by 7½; 25 lines, 4½ in. long; written in Nestalik, in four columns, with a 'Unvān; dated Rabī' I., A.H. 1054 (A.D. 1644).

The latter half of the Shāhnāmāh, corresponding to pp. 1155—2096 of Macan's edition.

On the first page is written: "Presented by Claud Russell, Esq., Oct. 5, 1781."

Add. 6609.

Foll. 611; 11 in. by 7½; 25 lines, 4¾ in. long, in a page; written in Nestalik, in four gold-ruled columns, with several rich 'Unvāns, apparently in the 17th century. It is partially injured by damp and torn.

[J. F. HULL.]

The Shāhnāmāh, in about 48,000 distichs.

Prefixed to the poem are:—1. The older preface, in a fuller recension than in Add. 5600, fol. 1 *b*. 2. An extract from a work on general history, with tabulated lists of the early kings of Persia, fol. 8 *a*. 3. A short alphabetical glossary of obsolete words, beginning باب الف في لغة البهلوى, fol. 10 *b*.

The poem, which begins on fol. 13 *b*, is divided into two parts, the first of which closes with Dakīkī's apparition to Firdūsī in a dream (Macan's edition, p. 1065), fol. 338 *a*.

Single leaves are missing after fol. 30

(Macan, pp. 46—48) and after fol. 583 (ib. pp. 1679—1681).

Five miniatures, in Indian style, more or less defaced, which have been inserted, foll. 61, 81, 219, 398, 446, once belonged to other MSS. The same leaves contain portions of older texts.

This copy was written by Haidar Muḥammad Tabrizī for an officer called Mīrzā 'Ivaz Beg Salmānī. Of the date of transcription the last figure only, 8, is legible. An 'Ivaz Beg, afterwards 'Ivaz Khān, held a military command at Kābul in the first year of Shāhjāhan (A.H. 1037—8), and died A.H. 1050; see Tazkirat ul-Umarā, fol. 70 *b*, and Maāṣir ul-Umarā, fol. 377 *b*.

At beginning and end is impressed the seal of Sayyid Jalāl 'Ālamgīrshāhī (*i.e.* an Amīr of Aurangzīb's reign), with the date A.H. 1088.

Add. 6610.

Foll. 311; 13 in. by 8½; 25 lines, 4¾ in. long; written in Nestalik, in four gold-ruled columns, with a 'Unvān, probably in the 17th century.

[J. F. HULL.]

The first half of the poem (Macan's edition, pp. 1—1065), with forty-seven half-page miniatures, in a second-rate Indian style.

Add. 18,804.

Foll. 358; 14 in. by 9¾; 20 lines, 5½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvāns; dated Parganah of Rājūr, Rabī' I., and Rajab, A.H. 1131 (A.D. 1719).

The latter half of the Shāhnāmāh, divided into two volumes, corresponding to pp. 1028—1587. and 1588—2096 of Macan's edition.

The concluding section contains some verses of the satire on Maḥmūd.

The MS. was written, as stated in the subscriptions, for a man of rank called Ajagat Singh مہتہ احکت سنکھ جیو, by Khalīl Ullah, surnamed Haft-Kalamī. It contains ninety-seven miniatures, in fair Indian style, a few of which only are whole-page.

Add 25,797.

Foll. 131; 11½ in. by 8½; 25 lines, 6½ in. long; written in Nestalik, in four columns, apparently early in the 18th century.

[WM. CURETON.]

The first quarter of the Shāhnāmāh (Macan's edition, pp. 1—552).

The MS. is dated in the fourth year of the reign, probably that of Bahādur Shāh, A.H. 1121—2.

Copyist : میان شیخ خلیل اللہ

Egerton 682—685.

Four uniform volumes, containing respectively foll. 198, 185, 157, and 142; 16½ in. by 9¾; 23 lines, 6¼ in. long; written in Nestalik, in four columns; dated Kundapili (Condapilly, district of Masulipatan), Rabī' I., A.H. 1202 (A.D. 1788); bound in embossed leather covers.

[ADAM CLARKE.]

The Shāhnāmāh, in about 58,500 distichs.

The first two volumes contain the first half of the poem, corresponding to pp. 1—1030 of Macan's edition, the third corresponds to pp. 1030—1595, the fourth to pp. 1595—2096, and has the satire on Sultan Maḥmūd, in a recension which differs considerably from the printed texts.

Prefixed to the first volume is an English notice on Firdūsī, extracted from Jos. Champion's "Poems of Ferdosi," Calcutta, 1785.

Copyist : علی اکبر ولد محمد محسن ذکی الحسینی

Add. 26,143.

Foll. 272; 12 in. by 9; 25 lines, 5 in.

long; written in Nestalik, in four columns, apparently in the 18th century.

[WM. ERSKINE.]

The first half of the Shāhnāmāh (Macan's edition, pp. 1—982).

Add. 25,798.

Foll. 201; 11½ in. by 7½; 17 lines, 4½ in. long; written in Nestalik, apparently in the 17th century.

[WM. CURETON.]

منتخب شاهنامه

An abridgment of Firdūsī's Shāhnāmāh, consisting of copious extracts from the poem, connected by a prose narrative.

Author: Tavakkul Beg, son of Tūlak Beg,

توکُل بیک ولد تولک بیگ

Beg. حمد بیغایت و ثنای بی نهایت مر حضرت

کبریای واجب الوجود را

It appears from the preface that in the 26th year of Shāhjahān's reign, or A.H. 1063, the author was sent by Prince Dārā Shikūh, then Šūbahdār of Kābul, to Ghaznīn, as a confidential agent and news-writer, أمين, and that he wrote the present compilation at the request of the governor of that place, Shamshīr Khān.

Shamshīr Khān Tarīn, whose original name was Muḥammad Ḥayāt, had entered the imperial service in the first year of the reign of Shāhjahān. He was appointed Thānahdār of Ghaznīn in A.H. 1060, and retained that post till A.H. 1069, when he was transferred by Aurangzīb to the command of Kābul. See Maāshir ul-Umarā, fol. 357, and Tazkirat ul-Umarā, fol. 59.

The author is called in another copy, Add. 5619, Tavakkul Muḥammad, son of Tūlak Muḥammad ul-Ḥusainī. The work is designated by the above title in three copies; in others it is called Khulāṣah i Shāhnāmāh (Add. 6611, 27,269), Tarīkh i Dilkushāi

Shamshīrkhānī (Or. 371, Add. 5619), and *Tārīkh i Shamshīrkhānī*. The history is brought down to the reign of Ardashīr Bābagān. The work concludes with a dry enumeration of that king's successors, and a notice on the *Shāhnāmāh* and Firdūsī's life, extracted from the older preface.

The Shamshīrkhānī is the original of the work published by J. Atkinson, "*The Shāhnāmāh of Firdausi*," London, 1832. It is mentioned in Stewart's Catalogue, p. 20, Mohl's preface, p. 79, Ouseley's *Travels*, vol. ii. p. 540, and the Copenhagen Catalogue, p. 540.

Or. 371.

Foll. 232; $13\frac{3}{4}$ in. by $8\frac{1}{4}$; 17 lines, $5\frac{1}{4}$ in. long; written in large Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1155 (A.D. 1742).

[GEO. WM. HAMILTON.]

The same work.

By some mistake of the transcriber the first three pages of the notice on Firdūsī, which are found in their proper place, fol. 227 *b*, have been also written at the beginning of the volume, where they are followed, without any apparent break, by the preface Tavakkul Beg.

This volume contains seventy-six miniatures, in Indian style, each occupying about one third of a page.

It was transcribed by محمد الصافیل, for Mī-yān Sukhan-Fahm Jiv.

Egerton 1105.

Foll. 263; $9\frac{1}{4}$ in. by 5; 15 lines, $2\frac{7}{8}$ in. long; written in Nestalik, at Murshidābād, about the beginning of the 18th century.

[ADAM CLARKE.]

The same work.

Copyist: محمد رضا بیک ولد محمد عارف بیک
ابن عادل بیک بدخشی

Add. 6939.

Foll. 722; 13 in. by 8; written by the Rev. J. Haddon Hindley, on paper water-marked 1811.

A transcript of the preceding MS., with an English translation.

Add. 7725.

Foll. 157; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 20 lines, $3\frac{3}{4}$ in. long; written in a cursive Indian character; dated Rabi' I., A.H. 1198 (A.D. 1784).

[Cl. J. RICH.]

The same work.

Copyist: باسو لعل منشی ولد بارهمل

Add. 6611.

Foll. 270; $9\frac{1}{2}$ in. by $7\frac{1}{4}$; 13 lines, 5 in. long; written in a cursive Indian character, with ruled margins; dated Zulka'dah, A.H. 1212 (A.D. 1798).

[J. F. HULL.]

The same work.

This copy does not contain the life of Firdūsī, but ends with an extract from the satire on Maḥmūd, foll. 268 *b*—270 *a*.

Add. 27,269.

Foll. 270; $11\frac{1}{4}$ in. by 7; 15 lines, 4 in. long; written in Indian Nestalik, in the 18th century.

The same work, ending also with an extract from the satire on Maḥmūd.

On the fly-leaf is written: "From His Highness the Nabob of the Carnatic, to John Macdonald Kinneir."

Add. 5619.

Foll. 214; 10 in. by $6\frac{1}{2}$; 17 lines, 4 in. long; written in Nestalik, in the 18th century.

[N. BRASSEY HALHED.]

The same work, without the life of Firdūsī.

Add. 6949.

Foll. 19; 9 in. by $7\frac{1}{4}$; written by the Rev. John Haddon Hindley.

A transcript of the first six folios of the preceding MS.

Add. 24,415.

Foll. 160; $10\frac{1}{2}$ in. by 7; 17 lines, $4\frac{1}{2}$ in. long, in a page; written in Indian Nestalik, at Vellore, A.D. 1804. [Sir JOHN MALCOLM.]

The same work. At the end, and by another hand, is added a second and different recension of the satire on Maḥmūd.

Copyist: محمد تپیو ولد احمد حسین خان مرحوم

The above shows that the MS. was written after the death of the transcriber's father, Aḥmad Husain Khān, which, according to a versified chronogram written on the fly-leaf, took place in Zulhijjah, A.H. 1218 (April, 1804). A note, in the hand of Dr. John Leyden, states that he perused it in November, 1804.

Royal 16 B. xiv.

Foll. 118; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik; dated in the month of Shahrivar of the year 1040 of Yazdagird (A.D. 1671). [THO. HYDE.]

شاهنامه نثر

An abridgment of the Shāhnāmāh in prose.

Beg. سپاس بیقیاس مرایزد بیچون بی مثل بی نمون

It appears from the preface that the author, a Parsee, wrote this abstract by desire of Captain Aungier,* کپیتان مسترانجی, who had no mind to read the bulky poem.

It may be noticed that the episode of Barzū, which does not belong to Firdūsī's

work, is treated here at some length, foll. 70 a—79 a.

At the end are some verses in the epic metre, in which the author records the presentation of his book to Mr. Aungier, and the reward he obtained from him.

On the fly-leaf is found the following note: "This is a most excellent booke and not to be gotten here amongst them. I got it from our worthy President, Mr. Aungier. The learned Herbud was very loath I should part with it before he had taken a copy of it, but it could not be done, our ships being soe near their departure."

From this it would appear that the MS. contains the original draft, and that the scribe, who in the subscription calls himself Khwushīd, son of Isfandiyār, an inhabitant of the town of Nausārī, was the author himself.

This MS. is described by Sir Wm. Ouseley in his Travels, vol. ii. p. 540. See the same scholar's Oriental Collection, vol. i. pp. 218, 359, and vol. ii. p. 45, Hyde, Historia Religionis Persarum, p. 319, and Mohl, Preface to the Shāhnāmāh, p. 79.

Add. 6938.

Foll. 171; 13 in. by 8; written by the Rev. J. Haddon Hindley, on paper water-marked 1812.

A transcript of the first portion of the preceding MS., foll. 1 b—95 b, with an English translation extending to the first three quarters of the text.

Add. 7664.

Foll. 72; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 11 lines, $3\frac{3}{4}$ in. long; written in large Nestalik; dated A.H. 1222 (A.D. 1807). [CL. J. RICH.]

دره چهار پاره

An abridgment, in prose, of Firdūsī's account of the Pishdādis.

* Mr. Aungier was President in Surat, where he died in 1677. See Bruce's Annals of the East India Company.

Author: Farīdūn B. Muḥammad Kāsim
 Halālkhwūr Māzandarānī, فریدون بن محمد قاسم
 حلالخور مازندرانی

Beg. چون در سنه هزار دویست شانزده هجری

For this composition we are indebted to the curious taste of Fath 'Alī Shāh, who, as is quaintly stated in the preface, being extremely fond of the Shāhnāmāh, gave, in A.H. 1216, the order to turn it into prose. The task was divided, the Kayānis devolving on Mirzā Muḥammad Rīzā Tabrizī, the Ashkānis on Mirzā 'Isā Farāhānī, the Sāsānis on Mirzā 'Abd ul-Vahhāb Isfahānī, and the Pishdādis on the present writer.

The above title, written at the top of the first page, apparently applies to the aggregate of the four versions.

The present copy breaks off in the account of Kāvah's rising against Zakhāk (Macan's edition, p. 36).

Add. 24,095.

Foll. 16; 16 in. by 11½; 29 lines, 5¾ in. long; written in fair Nestalik, in four gold-ruled columns, apparently in the 17th century.

شهریار نامه

Fragments of the Shahriyār-Nāmāh.

Author: Mukhtārī, مختاری

This is one of several poems written in imitation of Firdūsī, and engrafted as episodes on the Shāhnāmāh. Its hero is Shahriyār, son of Barzū, the son of Suhrāb, and consequently great-grandson of Rustam. The scene of his adventures is laid in India.

The title and the author's name are found in the concluding lines, which are as follows:

بسر شد کنون نامه شهریار
 بتوفیق یزدان پروردگار
 شها شهریارا سرا سرورا
 نکهدار تخت و جهان دارا

چو فرمودیم داستانی بکوی
 بکفتم باقبال فرهنگ جوی
 سه سال اندرین رنج برداشتم
 سخن آنچه بد هیچ نکذاشتم
 بنظم اوریدم باقبال شاه
 شهی شهریاران وظل اله
 که تاجت فروزنده چون هور باد
 ز تیغت جهان جمله پر نور باد
 کل باغ و بستان محمود شاه
 جهانجوی بخشنده مسعود شاه
 چو مختاری ان باور داستان
 بنام تو گفت ای شه راستان
 گرم هدیه بخشی در این بارگاه
 به پیش بزرگان با عز و جاه
 شوم شاد و افزون شود جاه تو
 همان مدح کویم بدرگاه تو
 و کر هدیه ندهی ایا شهریار
 نرنجم که هستی خداوندگار
 زبان من از هجو کوتاه باد
 همیشه ثنا کوی این شاه براد
 ز فردوسی اکنون سخن یاد دار
 که شد بر سر رزم اسفندیار

It will be seen from the above that Mukhtārī wrote the Shahriyār Nāmāh, in the space of three years, by order of Mas'ūd Shāh, not from his own invention, but from a narrative which he had to put into verse. The poet concludes by claiming the reward to which he was entitled, but adds, in evident allusion to Firdūsī's diatribe against Maḥmūd, that, even should none be vouchsafed, he will never think of resorting to satire. The last couplet is a transition which leads back to a passage of the Shāhnāmāh, in which Isfandiyār is described as going forth to battle.

The king, who is called in the above verses "the rose of the garden of Maḥmūd," is

apparently Mas'ūd, the son and successor of the great Maḥmūd Ghaznavī. Mas'ūd wrested the throne from his brother Muḥammad in A.H. 422, and was himself expelled from his realm by the Saljūqs, A.H. 432.

There is, however, no record of a poet called Mukhtārī at that period. The earliest poet known by that surname is Sirāj ud-Dīn 'Uṣmān B. Muḥammad, of Ghaznīn, who first used 'Uṣmān as his Takhalluṣ, and adopted towards the end of his life that of Mukhtārī. He was in great favour with Sultan Ibrāhīm B. Mas'ūd, who reigned from A.H. 451 to 481 (see the *Kāmil*, vol. x. pp. 3, 110), lived afterwards in Kirmān, at the court of Arslān Shāh B. Kirmān Shāh (A.H. 494—536; *Jahānārā*, fol. 97), and died in Ghaznīn, according to Taḳī, *Oude Catalogue*, p. 16, A.H. 554, or, as stated in the *Ātashkadah*, Add. 7671, fol. 59, A.H. 544. Mukhtārī is said to have excelled in every kind of poetry. He is mentioned with high praise by Sanā'ī, who calls him his master. Notices of Mukhtārī will be found in *Daulatshāh's Tazkirah*, fol. 48, and *Hammer's Redekünste*, p. 104, *Haft Iqlim*, fol. 137, and *Riyāz ush-Shu'arā*, fol. 405.

If the *Shahriyār-Nāmah* is to be ascribed to this poet, the Mas'ūd Shāh for whom it was written can be no other than Mas'ūd B. Ibrāhīm, who was, not the son, but the great-grandson, of Maḥmūd, and reigned from A.H. 481 to 508 (see the *Kāmil*, vol. x. pp. 111, 353).

It must be remarked, however, that no mention of a similar poem is to be found in the notices on Mukhtārī above quoted.

The first and longest of the three fragments included in this volume, foll. 1 a—11 a, begins with the single combats in which Farāmurz (Rustam's son) engages, first with Raiḥān, a black giant, and then with the chief of the Indian army, who turns out to be his grand-nephew Shahriyār. After mutual recognition they part, Farāmurz returning to Irān, and Shahriyār proceeding

to the palace of Farānak, Queen of Sarandib, whom he enjoins to release her captive Arzang. She feigns submission, but treacherously causes Shahriyār to fall into a well, in which she keeps him in durance.

In the meanwhile Arjāsp, the king of Turān, who was besieging Luhrāsp in the city of Balkh, dispatches the Div Arhang, son of Pūlādvand, with an army to Sistān. Zāl, in the absence of Rustam, then far away in Khāvar land, sends his second son Zavārah to oppose the Div, and, after a first encounter in which the latter is worsted, marches forth himself, and puts him to flight.

The next fragment, foll. 12, 13, which probably belongs to an earlier part of the poem, relates the arrival of Zāl at the court of King Salomon. The latter tests the wit of Zāl by means of a riddle relating to the twelve sons of Jacob, and his strength by a fight with a Demon called Ahriman.

Fol. 14 contains the end of the poem, and concludes with the lines quoted above.

The last two leaves of the volume, foll. 15 and 16, contain two detached fragments of the *Shāhnāmah*, both relating to Isfandiyār. In the first he enters the brazen fortress, and slays Arjāsp (see Macan's edition, pp. 150—1); in the second he claims the crown from his father Gushtāsp (ib. pp. 1163—5).

Twelve out of the above sixteen folios have on one side whole-page miniatures, in a good Indian style of the 17th century.

Add. 6941.

Foll. 197; 9 in. by 7½; 22 lines, about 3 in. long; written by the Rev. J. Haddon Hindley on paper water-marked 1811.

سام نامه

A poem written in imitation of the *Shāhnāmah*, and treating of the exploits of Sām,

son of Narīmān, and his love adventures with the Chinese princess Parīdukht.

Author: Khwājū, خواجو

Beg. سپاس ان خدای ایزد رهنمای
که از کاف و نون کرد کیتی بپای

The author gives his name towards the end, in the following distich, fol. 197 *a*:

سراجام خاجو شدش نامه ختم
که فردوسیش هست شهنامه ختم

and describes his poem, in the next-following lines, as a rivulet from the sea of Firdūsī, to whom he is like an atom to the sun, and a drop to the ocean.

The poem begins with a short doxology and an extensive passage of the Shāhnāmāh, relating to the court held by Minūchihr after his accession, and his allocution to Sām, the Pahlavān (Macan's edition, pp. 95, 96). The original composition begins, fol. 6 *a*, with Sām's setting out on a hunting expedition. The concluding sections relate how Sām, after slaying the emperor of China, and seating the Vazīr's son, Kāmartāsh, on his throne, proceeds with Parīdukht to the land of Khāvar, and returns from thence to the court of Minūchihr. The narrative is not drawn from national tradition, but from individual fancy, and has all the features of a Persian fairy tale of the modern type.

Professor Spiegel has given in the *Zeitschrift der Morgenländischen Gesellschaft*, vol. iii. pp. 245—261, an analysis of the Sām Nāmāh, from a MS. belonging to the East India Library, in the subscription of which the author is called Khwājū Kirmānī. This is the name of a well-known poet, who died about A.H. 745, and whose works will be mentioned further on. This identification is confirmed by the substance of the Sām Nāmāh, which, as remarked by Spiegel, agrees to some extent with that of the Humāi Humāyūn, a poem undoubtedly due to Khwājū Kirmānī. It must be observed,

however, that the biographical notices of the latter poet make no mention of the Sām Nāmāh.

Jules Mohl gives a short account of the Sām Nāmāh, without naming the author, from a complete copy in his possession, which contained 11,000 distichs. See the preface to the Shāhnāmāh, p. 59. Another copy, containing 30,000 distichs, is mentioned by Sprenger, *Oude Catalogue*, p. 594. See also Aumer, *Munich Catalogue*, p. 7.

The present copy contains no more than 4200 distichs. It has been transcribed from a MS. dated the tenth of Rajab, A.H. 1084.

In an English notice, prefixed to the volume by J. H. Hindley, the work is described as "the first historical poem of the Shah Namu by the celebrated Abool Kausim Firdoosee of Toos."

Or. 346.

Foll. 275; 8 in. by 5; about 15 lines, 3¼ in. long; written in a cursive Indian character, probably in the 18th century.

[Geo. WM. HAMILTON.]

Another copy of the same poem, wanting both beginning and end.

It begins in the midst of the account of the first meeting of Sām with the princess Parīdukht (Add. 6941, fol. 8 *b*.)

The text differs considerably from that of the preceding copy. It is more copious, and contains much additional matter. The latter part deals with Sām's warlike deeds in the Maghrib, and comes abruptly to an end after his victory over 'Auj the 'Ādite, king of Tanjah, when the latter sends a message to his mother Khātūrah, imploring the aid of her witchcraft against his foe.

The poet's name occurs in the following verse, fol. 85 *a*:—

سراینده خواجوی موبد نواد
چنین کرد از ماه بیمهر یاد

The corresponding verse in the preceding copy, fol. 99 *b*, is,

سخن کوی دهقان فرخ نواد

The present MS., in its imperfect state, contains upwards of 8000 distichs.

It bears the stamps of the kings of Oude.

Add. 24,093.

Foll. 222; 10½ in. by 6; 15 lines, 2¾ in. long; written in neat Nestalik, in two gold-ruled columns, with 'Unvān; dated Muḥarram, A.H. 1055 (A.D. 1645); bound in neatly painted covers. [WM. H. MORLEY.]

یوسف و زلیخا

Yūsuf and Zulaikhā, a poem.

Author: Firdūsī, فردوسی

Beg. بنام خداوند هر دو سرای
که جاوید باشد بهر دو سرای

It is stated in Bāisunghar's preface to the *Shāhnāmāh* (Macan's Persian preface, p. 55, and Add. 7724, fol. 10), that Firdūsī composed this poem in Baghdād in order to ingratiate himself with the Khalif, who saw with displeasure the praises bestowed in the *Shāhnāmāh* upon heathenish kings. Macan asserts, however, in the English preface, p. 52, and on the authority of a copy of the Yūsuf u Zulaikhā in his possession, that Firdūsī "wrote it at the instigation of the governor of Irak."

The prologue of the present copy makes no mention of the latter personage; but it contains a short panegyric on a prince, designated in the heading as "Sovereign of Islamism," پادشاه اسلام, by which is meant, no doubt, the reigning Khalif, al-Ḳādir Billah (A.H. 381—442). In the next-following section Firdūsī says, in evident allusion to the *Shāhnāmāh*, that he had hitherto sung the fabulous deeds of ancient kings, but that

now, that old age held him tight in its claw, مرا سخت بکرفت پیری بچنگ he turned to a truer and more holy theme.

The Yūsuf u Zulaikhā is mentioned by 'Alī Ḳulī Khān in the *Riyāz ush-Shu'arā*, fol. 332, and by Luṭf 'Alī Khān in the *Ātash-kadah*, p. 82. Both allow that it is worthy by its style of the great master; but the former takes objection to its metre, as one unsuited to any but heroic subjects, while the latter remarks that it shows a genius enfeebled by age and grief. See also Muhl, preface to the *Shāhnāmāh*, pp. 42, 46, Ouseley's *Biographical Notices*, p. 91, Stewart's *Catalogue*, p. 55, Haj. Khal., vol. vi. p. 519, and Sprenger, *Oude Catalogue*, p. 407. Two lithographed editions of the poem are mentioned in the *Fihrist i Kutub*, or list of books issued from the press of Naval Kishor, p. 61.

Copyist: نصر الله کاتب ابن مرحومی مغفوری ملا
طاهر بکری

Further down, and in the same handwriting, is a note dated the ninth of Rabī' I., A.H. 1055, stating that the MS. had been collated and corrected in the town of Patnah by Mullā Ḳāsim and Ḳāzī 'Abd ul-Majīd Sivistānī.

The number of Baits in the present copy scarcely exceeds 6500, while the MSS. of T. Macan and Sir Gore Ouseley are said to contain 9000. Pencilled notes in the margins show that the late owner, W. H. Morley, had compared it with the former of those MSS., and had found important differences.

The following notice on the fly-leaf is signed by the last-named scholar, and dated 1840: "This poem was for a long time supposed to be lost. There are but four MSS. of it now known to exist—one in the library of the College of Fort William in Bengal; a second in the collection of N. Bland, Esq., which is probably copied from the last, and was purchased at Major Macan's sale; a third in the library of the Royal Asiatic

Society, which is correct, but imperfect at the beginning and the end; and the present MS., which is more correct than Mr. Bland's MS., and more copious than either that or the MS. of the Royal Asiatic Society."

Prefixed to the volume is a short note signed Kazimirski, from which it appears that the MS. owes its elegant binding to Hasan 'Alī Khān, the Persian ambassador at the French court, to whom it had been lent.

Or. 330.

Foll. 109; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 8 lines, 2 $\frac{1}{4}$ in. long, in a page; written in large Nestalik, with gold-ruled margins, apparently in the 18th century. [GEO. WM. HAMILTON.]

رباعیات عمر خیام

Quatrains of 'Umar Khayyām, arranged in alphabetical order.

Beg. آمد سحرى ندا ز میخانه ما
کای رند خراباتی دیوانه ما

The author, who calls himself in his Arabic works Abul-Fath 'Umar Ibn Ibrāhīm al-Khayyāmī, is no less celebrated as mathematician and astronomer, than as the writer of the witty, often cynical, epigrams called Rubā'iyāt.

Nizām ul-Mulk, who was born A.H. 408, states in a passage of his Vaṣāyā (see p. 446 a), which has been quoted at length in the Rauzat uṣ-Ṣafā, vol. iv. p. 61, abridged in Ḥabīb us-Siyar, vol. ii., Juz 2, p. 69, and translated by S. de Sacy, Notices et Extraits, vol. ix. p. 143, that Ḥakīm 'Umar Khayyām of Nishāpūr, was of the same age as himself, and had attended with him the lessons of the Imām Muwaffak in that city. When Nizām ul-Mulk was raised by Alp Arslān to the office of Vazīr, he bestowed upon his former schoolmate a pension of 1200 tūmāns. In the reign of Malak, Shāh 'Umar Khayyām

came to Marv, and soon reached the highest station to which a man of science can attain.

'Umar Ibn Ibrāhīm al-Khayyāmī is mentioned in the Kāmil, vol. x. p. 67, as the first of the astronomers who were summoned by Malak Shāh in A.H. 467 to institute astronomical observations, and he was the editor of the Zij in which they were recorded; see Haj. Khal., vol. iii. p. 570. According to Daulat Shāh he also enjoyed the favour of Sultan Sanjar, who used to give him a seat by his side on the throne. 'Umar Khayyām is stated to have died in Nishāpūr, A.H. 517. See Hyde, De Religione Veterum Persarum, Oxon., 1700, p. 498, Oude Catalogue, p. 464, and Vienna Catalogue, vol. i. p. 496.

His treatise on algebra has been published, with a French translation, by F. Woepeke, Paris, 1851. The quatrains have been edited in Teheran by Sanjar Mirzā, A.H. 1278. The same text has been reproduced with a few additions, and accompanied with a French version, by J. B. Nicolas, Paris, 1867. Some select Rubā'is, 101 in number, have been rendered in English verse by Edward Fitzgerald, London, 1859, 1872 and 1879, others in German, by A. F. von Schack, Stuttgart, 1878.

Notices on 'Umar Khayyām are to be found in Daulatshāh, Or. 469, fol. 110, Haft Iklim, fol. 312, Riyāz ush-Shu'arā, fol. 155, and Ātashkadah, p. 124. See also the Calcutta Review, No. 59, Reinaud, Géographie d'Aboulféda, préface, p. 101, Hammer, Redekünste, p. 80, and Jahrbücher, vol. 66, Anzeigeblatt, p. 29, Garcin de Tassy, Journal Asiatique, 5^e Série, vol. ix. p. 548, and Sédillot, ib., vol. ii. p. 323.

The present copy contains 423 quatrains, and ends with No. 400 of M. Nicolas' edition.

The last three pages contain some verses composed by Shāh 'Ālam Pādishāh during his captivity. On the fly-leaf is a seal bearing the name of 'Abd ul-Majid Khān, with

the date 1143; also a note stating that the MS. is in the handwriting of Mir Abul-Hasan.

Or. 331.

Foll. 92; $4\frac{1}{2}$ in. by $2\frac{1}{2}$; 12 lines, $1\frac{3}{8}$ in. long; written in small Nestalik, with gold-ruled margins, dated Kūl تصيه كول, Ramazān, A.H. 1033 (A.D. 1624).

[GEO. WM. HAMILTON.]

Another copy of the Rubā'iyāt, slightly imperfect in the beginning, and containing 540 quatrains. The first is No. 11 of M. Nicolas' edition, the last, No. 426.

A modern title on the fly-leaf, رباعیات سرمد مجذوب دہلی, wrongly ascribes the work to Sarmad, a later poet, also renowned for his Rubā'is. This Sarmad was a Jew, born at Kāshān, and whose original name was Sa'id. He embraced Islamism and went to India, where he led the life of a Fakir. He incurred the displeasure of Aurangzib, who put him to death shortly after his accession (A.H. 1068), on the charge of infidelity. See Riyāz ush-Shu'arā, fol. 220 b., Mirāt ul-'Ālam, fol. 483 b., Atashkadāh, p. 204, and the Oude Catalogue, pp. 96, 112.

Add. 27,318.

Foll. 57; $9\frac{1}{2}$ in. by 5; 17 lines, $2\frac{1}{2}$ in. long; written in small Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [DUNCAN FORBES.]

دیوان ابو الفرج رونی

The Divān of Abu'l-Faraj Rūnī.

Beg. سپہر دولت و دین آفتاب هفت اقلیم
ابو المظفر شاه مظفر ابراہیم

Abul-Faraj B. Mas'ūd Rūnī was, according, to 'Aufī (Oude Catalogue, pp. 5 and 308), born and educated in Lahore. He is also mentioned among the natives of that city in the Haft Iklim, fol. 14, and his Nisbah is

derived, according to Badāonī, Muntakhab ut-Tavārikh, vol. i. p. 37, from Rūn, an ancient village, now ruined, of the district of Lahore, a statement confirmed by the Farhang i Jahāngirī and the Burhān i Kāfi', which call Rūn a town of Hindustan. The Atashkadāh, however, p. 122, derives it from Rūnah, in Dasht i Khāvarān, while the Riyāz ush-Shu'arā, fol. 5, and the Khulāṣat ul-Afkār, fol. 5, place the poet's native town Rūn in Sistān, owing apparently to a confusion with an earlier poet of the same name, Abul-Faraj Sijzī, or Sijistānī, who lived under the Amīr Abu 'Alī Sinjūr in the fourth century of the Hijrah; see Daulatshāh, Or. 469, fol. 28, and Hammer, Redekünste, p. 45.

Abul-Faraj Rūnī lived in the latter part of the fifth century, under Sultan Ibrāhīm Ghaznavī, and his son and successor Mas'ūd B. Ibrāhīm, to both of whom several pieces of his Divān are addressed. Sultan Ibrāhīm succeeded to his brother Farrukhzād A.H. 450 or 451, and died, according to the Kāmil, vol. x. p. 110, and the Rauzat uṣ-Ṣafā, vol. iv. p. 43, A.H. 481, or, as stated in the Tabakāt i Naṣirī, Nizām ut-Tavārikh, and Guzidāh, A.H. 492. Mas'ūd, who succeeded immediately to his father, reigned till A.H. 508.

If the latter, and more probable, date for the accession of Mas'ūd be adopted, the statement of the Mir'āt ul-'Ālam that Abul-Faraj Rūnī died A.H. 482 is necessarily incorrect, for he addresses Mas'ūd B. Ibrāhīm in several poems as the reigning sovereign.

Abul-Faraj has been highly praised and imitated by Anvarī, and other poets of a subsequent period. A contemporary poet, Mas'ūd i Sa'd i Salmān, prides himself, in a verse quoted in the Haft Iklim, on being his pupil.

The Divān is not alphabetically arranged. It consists almost entirely of Kāṣidāhs, which are in praise of the two sovereigns above-mentioned, of the Vazīr 'Abd ul-Ḥamīd

(who held that office, as stated in *Ḥabīb us-Siyar*, vol. ii. Juz 4, p. 32, during the latter part of *Ibrāhīm's* reign), of the *Ṣadr ul-Islām*, *Maṣṣūr B. Sa'd*, and other dignitaries of the court of *Ghaznīn*. At the end, foll. 51—57, are found some *Ḳiṭ'ahs* and *Rubā'is*; among the former, a piece on a palace قصر belonging to the above-named poet, *Mas'ūd i Sa'd*, and the latter's answer in praise of *Abul-Faraj*.

Egerton 701.

Foll. 201; $8\frac{1}{2}$ in. by $4\frac{3}{4}$; 16 lines, $2\frac{1}{8}$ long; written in a small and neat Nestalik, in two gold-ruled columns, with two 'Unvāns; dated *Ramāzān*, A.H. 1008 (A.D. 1600).

[ADAM CLARKE.]

دیوان مسعود سعد سلمان

The *Divān* of *Mas'ūd B. Sa'd B. Salmān*.

شاد باش ای سپهر آینه دار که کشادی جو آینه اسرار

'Aufī says that *Mas'ūd* was born in *Hama-dān*, while in the *Tazkirah* of *Daulatshāh* and the *Ātashkadah* he is called a native of *Jur-jān*. Both statements are contradicted by the poet himself, who says in the following lines, fol. 162, that the envious can only reproach him with being a youth and a native of "this city":

بچوچه کنه‌های دگر نمیدانند
جز آنکه مارا [در] این شهر مولد و منشاست
اکر بر ایشان سحر حلال بر خوانم
جز این نکوبند آخر نه کودک و برناست

The poem contains a eulogy on *Maḥmūd Saif ud-Dīn*, the son of *Sultan Ibrāhīm*, and was apparently composed in the royal residence, *Ghaznīn*. After rising to a position of high rank at the *Ghaznavi* court, *Mas'ūd* incurred the displeasure of *Ibrāhīm*, who suspected him of plotting with his son, prince *Saif ud-Dīn Maḥmūd*, and sent him a

prisoner, A.H. 472, to the hill-fort of *Nāi*. There *Mas'ūd* underwent a long period of captivity in the life-time of *Ibrāhīm*, and again during the reign of his successor, *Mas'ūd B. Ibrāhīm*. After his final release he adopted a religious life, and died, according to *Nizāmī 'Arūzī*, quoted in *Riyāz ush-Shu'arā*, A.H. 515, or, as stated by *Taqī Kāshī*, A.H. 525.

Daulatshāh gives under the name of *Mas'ūd B. Sa'd B. Salmān* (Or. 469, fol. 39, and *Redekünste*, p. 42) the life of a poet who lived at the court of *Minuchihr B. Ḳābūs* (A.H. 409—424). He has evidently confounded, with his usual inaccuracy, *Mas'ūd* with his father, *Sa'd B. Salmān*. The two lives are curiously blended into one in a notice prefixed to the present copy of the *Divān*, foll. 1—6.

Notices on *Mas'ūd i Sa'd* will be found in the *Haft Iklim*, fol. 416, *Riyāz ush-Shu'arā*, fol. 407, *Badaonī's Muntakhab*, vol. i. p. 36, *Ātashkadah*, p. 147, *Subḥat ul-Murjān*, Or. 1761, fol. 98, *Haft Āsmān*, p. 19, and *Khulāṣat ul-Afkār*, fol. 282. The story of his chequered life has been told at some length by *Dr. Sprenger*, *Journal of the Asiatic Society of Bengal*, vol. xxii. pp. 442—4, and by *N. Bland*, *Journal Asiatique*, 5^e Série, vol. ii. pp. 356—369.

'Aufī's statement regarding three *Divāns* left by *Mas'ūd*, namely in Arabic, Persian, and Hindī, is confirmed by *Amīr Khusrau* in his preface to the *Ghurrah ul-Kamāl*, Add. 21,104, fol. 175 a.

The present *Divān*, which is not alphabetically arranged, consists chiefly of *Ḳaṣīdahs* in praise of three sovereigns of the *Ghaznavi* dynasty, viz. *Ibrāhīm*, *Mas'ūd B. Ibrāhīm*, and *Bahrām Shāh*, who reigned, according to the *Kāmil*, vol. x. p. 356, vol. xi. p. 124, from A.H. 512 to 548. Others are addressed to prince *Maḥmūd*, son of *Ibrāhīm*, to the poet's master *Abul-Faraj Rūnī*, and to some dignitaries of the court

of Ghaznīn. Several pieces contain the author's laments on his protracted captivity.

The latter part of the volume contains a *Maṣnavī*, fol. 149 *b*, some *Marṣiyahs*, fol. 174 *a*, *Muḥaṭṭa'āt*, fol. 182 *b*, and *Rubā'iyāt*, fol. 193 *a*.

An extract from this *Divān* is mentioned in the Munich Catalogue, p. 8.

Add. 7793.

Foll. 244; 7½ in. by 4¾. [Cl. J. Rich.]

I. Foll. 1—164; 14 lines, 2¾ in. long; written in Nestalik; dated Ramazān, A.H. 1005 (A.D. 1597).

Another copy of the preceding *Divān*, containing about two thirds of the poems found in the last, but in a different order.

The first *Qaṣīdah*, which begins thus:

جداكانه سوزم زهر اختری

is found at fol. 67 of the preceding MS.

II. Foll. 165—244; 12 lines, 2¾ in. long; written in Nestalik; dated Haidarābād, Ramazān, A.H. 1021 (A.D. 1612).

Another copy of the *Divān* of Abu 'l-Faraj Rūnī (see p. 547 *a*).

The contents are nearly the same as in the first copy, but the arrangement is somewhat different.

Copyist: محمد مقیم بن امیری الاسترآبادی

Add. 16,777.

Foll. 386; 10¾ in. by 6¼; 15 lines, 3½ in. long; written in fair Nestalik, with gold-ruled margins; dated A.H. 1076 (A.D. 1665).

[Wm. Yule.]

حديقة الحقيقة

The "Garden of Truth," a poem on ethics and religious life.

Author: Sanā'ī, سنائی

Beg. ای درون پروری برون آری
وی خرد بخش بیخرد بخشای

Abul-Majd Majdūd B. Ādam Sanā'ī was, as he states in the present poem, fol. 372, در چه مولد مرا زغزنین است, a native of Ghaznīn, and lived in the reign of Bahrām Shāh (A.H. 512—548). A great part of the fourth book is devoted to a panegyric on that prince and a description of his court. The *Ḥadiqah* was completed; as stated in the concluding lines, A.H. 525:

شد تمام این کتاب در مه دی
که در آذر فکند اورا پی
پانصد و بیست و چار رفته زءام
پانصد و بیست و پنج کشته تمام

Some copies however have A.H. 535. The former date is adopted by Jāmī, *Nafahāt*, p. 693, who adds that Sanā'ī died in the same year. See also *Ḥabib us-Siyar*, vol. ii., Juz 4, p. 33, *Haft Iklim*, fol. 132, *Majālis ul-'Ushshāk*, fol. 53, *Majālis ul-Mūminīn*, fol. 300, *Haj. Khal.*, vol. iii. p. 40, *Haft Āsmān*, p. 20, and *Riyāz ush-Shu'arā*, fol. 201. Jāmī's statement is fully confirmed by a preface preserved in Or. 358, and noticed further on. Taḳī Kāshī, in spite of his usual accuracy, places Sanā'ī's death in A.H. 545 (see the *Oude Catalogue*, p. 558), and *Daulatshāh*, a very unsafe guide, in A.H. 576. The former is followed by the *Ātashkadah*, fol. 53, and the latter by Hammer, *Redekünste*, p. 102, and by Ouseley, *Biographical Notices*, p. 184.

Khwānd Amīr points out, i.e., the glaring anachronism committed by Jāmī, who represents Sanā'ī as composing in his youth poems in praise of Sultan Maḥmūd, who died A.H. 421. The author of the *Khulāṣat ul-Afkār* states, fol. 105, without quoting his authority, that Sanā'ī was born A.H. 437.

Hakīm Sanā'ī, as the author is generally called, is the earliest of the great Sufi poets. The greatest of all, Jalāl ud-Dīn Rūmī, refers to him as his master in spiritual

knowledge, and his *Ḥadiqah* is one of the favourite text books of the sect. It is divided into ten books (*Bāb*), the contents of which are stated in the *Jahrbücher*, vol. 65, *Anzeigebblatt*, pp. 1—5. See also Stewart's Catalogue, p. 57, the *Oude Catalogue*, p. 557, the *St. Petersburg Catalogue*, p. 326, the *Munich Catalogue*, p. 7, and the *Vienna Catalogue*, vol. i. p. 498.

At the end of the poem, fol. 384 *b*, is found an epilogue written in the same metre. It is addressed to the *Imām Burhān ud-Dīn Abul-Ḥasan 'Alī B. Nāṣir*, surnamed *Biryāngar*, الملقب ببريانگر, a doctor of *Ghaznīn*, who was then staying in *Baghdād*. The author beseeches him, for old friendship's sake, to state fairly his opinion on the preceding poem, and to shield him from the malignant aspersions of some ignorant pretenders in *Ghaznīn*.

On the first page of the present copy is found the seal of *Sultān-Muḥammad*, a servant of *Pādīshāh 'Ālamgīr*, with the date 1080.

Add. 25,329.

Foll. 298; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{8}$ in. long; written in small *Nestalik*, with gold headings; dated *Ṣafar*, A.H. 890 (A.D. 1485). [ADAM CLARKE.]

The same work, wanting the latter part of the epilogue.

On the first page is the Persian seal of *Archibald Swinton*, dated A.H. 1174.

Or. 358.

Foll. 317; $6\frac{3}{4}$ in. by $3\frac{3}{4}$; 17 lines, 2 in. long; written in small *Nestalik*, in two gold-ruled columns, with two '*Unvāns*, apparently in the 16th century. [GEO. WM. HAMILTON.]

The same poem.

This copy contains two prefaces in prose. The first, foll. 2 *b*—12 *a*, which begins thus: الحمد لله الخبير بخفيات الضمائر البصير بخبيات السراير

is due to *Muḥammad B. 'Alī Raḳḳām*, who calls himself the humblest of *Sanā'ī's* disciples. He states that the present sovereign, *Yamīn ud-Daulah Bahrāmshāh B. Mas'ūd*, informed of the holy life of *Sanā'ī*, had offered him a post at his court, but that the latter, who had led for forty years a life of retirement and poverty, had begged leave to retain his independence. As a token of his gratitude for the Sultan's acquiescence, *Sanā'ī* began to write for him the present work, to which he gave the title of *حديقة الحقيقة والشرعة والطريقة*. While he was yet engaged upon its composition, some portions were abstracted and divulged by certain ill-disposed persons, and the author determined to complete it without further delay. The writer of the preface had made, by order of *Bahrāmshah*, a fair transcript of the few thousand lines of which it consisted, when the poet's soul took its flight to a better world. The preface concludes with a rhymed table of the ten books of the *Ḥadiqah*.

This preface is mentioned by *Haj. Khal.*, vol. iii. p. 40, who calls the writer *Muḥammad B. 'Alī ur-Raffā*. See also the *Vienna Catalogue*, vol. i. p. 498.

The second preface, foll. 12 *b*—15 *a*, which is by *Sanā'ī* himself, and begins: سپاس ستایش مبدعیست که بسخن پاک سخن دان و سخن کوی را, is imperfect in the end.

Sanā'ī says that, while he was immersed in sadness at the thought that he should depart from this world without leaving any good work behind, he had been accosted by a loving friend, *Aḥmad B. Mas'ūd Mustaufī*, who endeavoured to comfort him, and, probably, suggested to him the composition of the *Ḥadiqah*. But here the preface breaks off after the sixth page.

The last four leaves of the MS. have been supplied by a later hand.

The first page bears the seal of *Shāh 'Ināyat Ullah*, with the date A.H. 1178.

Add. 16,778.

Foll. 301; 10 in. by $5\frac{1}{4}$; 17 lines, $2\frac{1}{2}$ in. long; written in Nestalik; dated A.H. 1040 (A.D. 1631). [WM. YULE.]

The same work, with marginal notes and additions. The date of composition in this copy is A.H. 535, which has been corrected in the margin to 525. [WM. YULE.]

Add. 26,150.

Foll. 246; 10 in. by $5\frac{1}{2}$; 19 lines, $2\frac{3}{4}$ in. long; written in Nestalik, with ruled margins and a 'Unvān, apparently in the 17th century. [WM. ERSKINE.]

The same poem, with a few marginal notes and additions in the first pages. The date of composition at the end is A.H. 535.

Add. 27,311.

Foll. 302; $8\frac{1}{2}$ in. by $4\frac{3}{4}$; 20 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century. [DUNCAN FORBES.]

دیوان سنائی

The Divān of Sanā'ī.

Beg. بس که شنیدی صفت روم و چین
خیز و بیا ملک سنائی به بین

It contains *Ḳasīdahs*, *Ghazals*, and *Rubā'īs*, without alphabetical arrangement, or any apparent system, except that the *Rubā'īs* are placed at the end, foll. 277—302. It includes some pieces in praise of *Bahrāmshūh*.

The Divān of Sanā'ī comprises, according to *Daulatshāh*, thirty thousand couplets. The present copy does not exceed eleven thousand.

Or. 269.

Foll. 75; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in Nestalik, apparently in India, in the 18th century. [GEO. WM. HAMILTON.]

دیوان احمد جام

The Divān of Aḥmad of Jām.

Beg. ای یاد تو بردل و زبانها افتاده جوروح در روانها

Abu Naṣr Aḥmad B. Abul-Ḥasan, surnamed *Zhandahpīl* زنده‌پیل, was called *Nāmaḳī* from his birth-place, *Nāmaḳ*, a village of the district of Jām, but his usual designation is *Shaikh ul-Islām Aḥmad i Jām*. His countryman *Jāmī* devotes to him a long notice in the *Nafahāt ul-Uns*, pp. 405—417, an abstract of which has been given by *Sprenger* in the *Oude Catalogue*, p. 323. He was born A.H. 441, adopted a religious life in his twenty-second year, brought thousands to repentance, and died in great renown of sanctity A.H. 536, a date fixed, as stated in the *Javāhir ul-Asrār*, fol. 148, by the chronogram احمد جامی قدس سره. Although illiterate, he composed several Sufi tracts, the best known of which is entitled *سراج السائرین*. Other notices will be found in the *Majālis ul-'Ushshāḳ*, fol. 57, *Haft Iklim*, fol. 282, *Ḥabīb us-Siyar*, II., Juz 3, p. 71, *Riyāz ush-Shu'arā*, fol. 9, *Khulāṣat ul-Afkār*, fol. 4, and *Ātashkadah*, p. 73.

The Divān comprises *Ghazals* alphabetically arranged, a few *Maṣnavis*, fol. 43 *a*, and some *Rubā'īs*, foll. 54 *a*—60 *a*. The poet calls himself mostly *Jāmī*, and, in a few places, *Aḥmad i Jām*.

The latter part of the volume contains—
1. A letter written by *Jahāngir* to his son *Sultan Khūram* (*Shāhjahān*), when he suspected him of treasonable plots, and *Khūram's* answer, the latter in *Maṣnavi* rhyme, fol. 60 *b*. 2. A love-poem, entitled محبت نامه

سوز و کداز

Beg. الهی خنده ام را نالکی ده

The poem appears to have been written in the reign of *Akbar*, at the request of *Prince Dāniyāl*. The author designates

himself by the name of برهن زاد محبت; see fol. 71 *a*. On the first page of the volume are the stamps of the kings of Oude.

Or. 327.

Foll. 70; $7\frac{1}{2}$ in. by 4; 17 lines, $2\frac{5}{8}$ in. long; written in small Nestalik, apparently in the 16th century. [GEO. WM. HAMILTON.]

دیوان ادیب صابر

The Divān of Adīb Šābir.

Beg. ای زمین را درخت جون آسمان فرو بها

Adīb Šābir, a native of Tirmiz, was one of the favourite poets of Sanjar, and his great contemporary, Anvarī, ranked him, in a verse quoted in Jāmi's Bahāristān, above himself. Historians state that Adīb Šābir was sent by Sanjar with a friendly message to Atsiz, and retained by the latter in Khwārazm. Having frustrated by a timely warning an attempt of that crafty vassal on the life of his sovereign, he thus incurred his anger, and was drowned by his order in the waters of the Jihūn. This event is placed in the Guzidah, fol. 137, and the Rauzat uş-Şafā, vol. iv. p. 107, before A.H. 542, and by Ṭaḳī Kāshī, Oude Catalogue, p. 16, in A.H. 540. Later dates are given in some Tazkirahs, viz. A.H. 546, in Daulatshāh, fol. 47, and the Ātashkadah, fol. 152, and A.H. 547 in the Haft Iqlīm, fol. 248. See also Ḥabīb us-Siyar, vol. ii., Juz 4, p. 104, Riyāz ush-Shu'arā, fol. 10, Khulāṣat ul-Afkār, fol. 6, Hammer, Redekünste, p. 121, and Sprenger, Oude Catalogue, p. 313.

The Divān consists chiefly of Ḳaṣidahs; it includes also a Tarjī'-band, fol. 55 *a*, Muḳaṭṭa'āt, fol. 59 *b*, and Rubā'iyāt, fol. 68 *b*.

Some of the laudatory poems are addressed to the Sultans Sanjar and Atsiz (see foll. 23 *a*, 34 *a*, 15 *a*); but most of them are devoted to the praises of the poet's earliest patron,

Sayyid Majd ud-Din Abu 'l-Ḳāsim 'Alī B. Ja'far, Ra'īs of Khorāsān, whom, as is stated, fol. 55 *a*, Sultan Sanjar used to call his brother. The same personage is called in some of the above notices Abu Ja'far 'Alī B. ul-Ḥusain ul-Mūsavī, Ra'īs i Khorāsān.

This copy bears the stamps of the kings of Oude.

Add. 10,588.

Foll. 227; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century.

دیوان معزی

The Divān of Mu'izzī.

Beg. آغاز بتوحید کن ای مرد سخن دان

کاسوده بتوحید شود مرد مسلمان

Amīr Mu'izzī's original name was Muḥammad B. 'Abd ul-Malik. His birth-place is not ascertained. Daulatshāh names Nasā, the Haft Iqlīm, fol. 309, Nishāpūr, Ṭaḳī Kāshī (Oude Catalogue, p. 16), and the Ātashkadah, fol. 157, Samarḳand. Nizāmī 'Arūzī, who knew him personally, relates, as quoted in the Haft Iqlīm, and the Riyāz ush-Shu'arā, fol. 409, the following particulars of his life:—After the death of his father, Burhānī Samarḳandī, a poet of the court of Alp Arslān, he lived some time in obscurity, until he was introduced to the notice of Malak Shāh by the Amīr 'Alī B. Farāmurz (a vassal of the Saljūkis, who ruled Yazd from A.H. 443 to 488, and to whom Alp Arslān had given his sister in marriage; see Jahānārā, fol. 66). The king, charmed with some impromptu verses of the poet, bestowed upon him a princely reward and the surname of Mu'izzī, derived from his own title, Mu'izz ud-Dīn. Mu'izzī rose still higher under Sanjar, who conferred upon him the title and office of Malik ush-Shu'arā. He was accidentally

killed by a stray arrow from the bow of Sanjar, A.H. 542. See also *Guzidah*, fol. 242, *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 103, *Khulāṣat ul-Afkār*, fol. 260, Hammer, *Redekünste*, p. 77, and Sprenger, *Oude Catalogue*, p. 501.

The *Divān* of Mu'izzī contains, according to the *Haft Iqlīm*, 15,000 couplets. The present copy does not exceed 8000. It consists chiefly of *Qaṣīdahs*, not alphabetically arranged, a few *Ghazals* and *Kiṭāhs*, fol. 216 *a*, and *Rubā'is*, fol. 224 *a*.

The first and last pages have been supplied by a later hand.

Add. 16,791.

Foll. 176; 9¼ in. by 4¾; 19 lines, 2½ in. long; written in Nestalik, with gold ruled margins and a 'Urvān; dated Ramazān, A.H. 1063 (A.D. 1653). [WM. YULE.]

دیوان رشید وطواط

The *Divān* of Rashīd Vaṭvāṭ.

Beg. ای جاء تو فراخته اعلام کبریا
صافست اعتقاد تو از کبر و از ریا

Rashīd ud-Dīn Muḥammad B. 'Abd ul-Jalīl ul-'Umārī (i.e. a descendant of the Khalīf 'Umar), a native of Balkh, surnamed Vaṭvāṭ or "swallow," on account of his dwarfish size, held the post of chief secretary صاحب انشاء under two sovereigns of the Khwārazm Shāhī dynasty, viz. Atsiz (A.H. 535—551), and his son Il-Arslān (A.H. 551—568). The author of the *Guzidah*, fol. 137, quotes verses composed by him on the accession of Atsiz, on his death, and on the accession of Tukush, which took place in A.H. 568. He died in his 97th year, A.H. 578, and left, besides the present *Divān*, a treatise on poetry حدائق السحر, a work entitled فوائد القلائد, and a metrical translation of the sentences of 'Alī ترجمه صد کلمه. Notices on his life will be found in the *Guzidah*, fol.

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243, Jāmi's *Bahāristān*, fol. 63, Daulatshāh, fol. 45, *Ḥabīb us-Siyar*, vol. ii., Juz 4, pp. 169, 174, *Haft Iqlīm*, fol. 243, *Riyāz ush-Shu'arā*, fol. 178, *Ātashkadah*, fol. 138, and *Khulāṣat ul-Afkār*, fol. 100. See also Hammer, *Redekünste*, p. 119, and Sprenger, *Oude Catalogue*, p. 541.

This *Divān* consists of *Qaṣīdahs* in alphabetical order. At the end are found some *Tarjī'*- and *Tarkīb*-bands, fol. 136 *a*, and further on, *Muḥaṭṭa'at* and *Rubā'is*, fol. 158 *b*. Most of the pieces are in praise of Sultan Atsiz, hero called Abu l-Muẓaffar 'Alā ud-Dīn Muḥammad; a few are addressed to Il-Arslān, to the Vazīr 'Alā ud-Dīn Muḥammad, and some other personages of the court of Khwārazm.

Or. 283.

Foll. 130; 10 in. by 5¼; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

The poems of Rashīd Vaṭvāṭ, not alphabetically arranged. The first *Qaṣīdah*, which is the second of the preceding copy, begins thus:

بهار جانفزا آمد جهان شد تازه و زیبا
بباغ و راغ کستردند فرش حله و دیبا

This volume bears the stamps of the kings of Oude.

Add. 16,826.

Foll. 29; 7¾ in. by 4¾; 6 lines, 2¾ in. long; written in fair Naskhi, with gold and with blue ink, and in neat Nestalik, with a rich 'Urvān and illuminated borders, probably in the 16th century. [WM. YULE.]

A hundred maxims of 'Alī B. Abu Ṭālib مائة کلمه علیه علیه مرتضویه, with a paraphrase in Persian quatrains by Rashīd ud-Dīn Vaṭvāṭ. See the *Arabic Catalogue*, p. 511.

This is the work above mentioned as ترجمه صد کلمه, and edited by Fleisher in 1837. It forms the fourth part of a collection including

the sayings of the first four Khalifs, which was dedicated A.H. 559 to Sultān Shāh Abul-Ḳāsim Maḥmūd, son of ʿIl Arslān Khwārazm Shāh. See Flügel, Vienna Catalogue, vol. i. p. 125, and the Leyden Catalogue, vol. i. p. 192.

Four leaves are wanting after fol. 12.

Copyist: عبد القادر بن عبد الوهاب الحسيني

Add. 25,019.

Foll. 360; 9 in. by 5; 17 lines, 3 in. long; written in Nestalik; dated Aḥmadābād, Gujrāt, Shavvāl, A.H. 1083 (A.D. 1672).

ديوان انورى

The Divān of Anvarī.

Beg. مقدرى نه به آلت بقدرت مطلق
کند ز شکل بخارى چو کنبذ ازرق

Auḥad ud-Dīn Anvarī, the first of Ḳaṣīdah writers, was born in Mahanah (Yākūt's Maihanah), in the district called Dasht i Khāvarān, near Abivard, and took from his native province the poetical surname of Khāvarī, which he afterwards exchanged for Anvarī. In early life he applied himself to the pursuit of science in the Madrasah Maṣūriyyah of Ṭūs, but subsequently embraced the more lucrative profession of court-poet, and became a great favourite of Sultan Sanjar, to whom most of his Ḳaṣīdahs are addressed.

An incident related in the Tārīkh i Guzīdah, and repeated in the Rauzat uṣ-Safā and Ḥabīb us-Siyar, shows that he lived on to the reign of Sultan Ṭughrul B. Arslān. A conjunction of the seven planets in the third degree of Libra was expected in the month of Rajab, A.H. 581,^a and some astronomers, first and foremost of whom was Anvarī, predicted a

terrific convulsion of nature, so that people fled in alarm to mountains and caves. When the dreaded day came, there was not enough wind to winnow corn or blow out a lamp. The historian remarks that the prophecy was fulfilled in another sense, for in that year Chingīzkhan became the chief of his people, while the prop of the empire, Atābak Muḥammad, was laid low. However, the discomfited astronomer, finding himself the butt of satirists, retired to Nishāpūr, and afterwards to Balkh, where he spent the rest of his life. Various dates are assigned to Anvarī's death. Taḳī Kāshī, Oude Catalogue, p. 16, gives A.H. 587, Mir'āt ul-'Ālam, fol. 474, A.H. 592, and Daulatshah, A.H. 547. This last date is refuted by the fact recorded in the Guzīdah, and by the evidence afforded by several passages of the Divān, that the poet had survived Sanjar (see fol. 108 *a*).

Notices on Anvarī will be found in Jāmi's Bahāristān, fol. 62, Guzīdah, fol. 238, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 103, Haft Iklim, fol. 228, Majālis ul-Mūminin, fol. 536, Riyāz ush-Shu'arā, fol. 16, and Khulāṣat ul-Afkār, fol. 11. See also Hammer, Redekünste, p. 88, and Sprenger, Oude Catalogue, p. 331.

The Divān is divided as follows: Ḳaṣīdahs, without systematic arrangement, fol. 1 *a*. Shorter Ḳaṣīdahs, fol. 202 *b*. Muḳaṭṭa'āt, in alphabetical order, fol. 205 *a*. Muḳaṭṭa'āt, without alphabetical arrangement, fol. 287 *a*. Ghazals, not in alphabetical order, fol. 295 *a*. Maṣnavis, fol. 333 *a*. Rubā'is, fol. 338 *a*.

The names which recur most frequently in the laudatory poems are those of Sultan Sanjar, and the Vazīr of the latter part of his reign, Nāṣir ud-Dīn Abul-Faṭḥ B. Fakhr ul-Mulk, who was a grandson of the great Nizām ul-Mulk, and died A.H. 548 (see Kāmil, vol. xi. p. 121, and Ḥabīb us-Siyar, vol. ii. Juz 4, p. 103); of Ṭughrultigin and 'Imād ud-Dīn Firūz Shāh, who both held sway in Balkh, of the Vazīr of Balkh, Ziyā ud-Dīn Maudūd B. Aḥmad 'Uṣmī, the Khwājah i Jahān Majd ud-

^a A conjunction of five planets in Libra took place, according to the Kāmil, vol. xi. p. 348, on the 29th of Jumāda II., A.H. 582.

Dīn Abul Ḥasan 'Imrānī, and Kāzī Ḥamīd ud-Dīn Balkhī, the author of the *Maḳāmāt*.

The same *Divān*, alphabetically arranged, has been lithographed in Tabriz, A.H. 1266. Copies are mentioned in Stewart's Catalogue, p. 56, Mackenzie Collection, vol. ii. p. 139, the St. Petersburg Catalogue, p. 319, the Vienna Catalogue, vol. i. p. 502, the Munich Catalogue, p. 10, and the Gotha Catalogue, p. 83.

Add. 7732.

Foll. 329; $9\frac{1}{2}$ in. by 6; 19 lines, 3 in. long; written in Nestalik, about the beginning of the 17th century. [Cl. J. RICH.]

The same *Divān*, in alphabetical order; containing—*Ḳaṣīdahs*, fol. 1 *b*. *Muḳaṭṭa'āt*, fol. 174. *Maṣnavis*, fol. 235 *b*. *Ghazals* (not alphabetically arranged), fol. 240 *a*. *Ghazals*, in alphabetical order, fol. 273. *Rubā'is*, fol. 309 *a*.

Beg. باز این چه جوانی و جمالت جهانرا

This beginning is by a later hand, and only imperfectly supplies the deficiency of the original MS., which has lost all the *Ḳaṣīdahs* in *Alif* but the last two. Foll. 11—31, 64—76, and 329 have been written by the same modern hand, A.H. 1200.

The margins contain some additional pieces of *Anvarī*, and, on foll. 126—217, the *Tuḥfat ul-'Irāqain* and some other poems by *Khāḳānī*, written in the same handwriting as the text, and dated *Ispahan*, *Zulḳa'dah*, A.H. 1011 (A.D. 1603).

Add. 22,381.

Foll. 259; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 15 lines, $2\frac{1}{4}$ in. long; written in small Nestalik, apparently in the 17th century.

Another copy of the *Divān* of *Anvarī*, containing *Ḳaṣīdahs*, fol. 1 *a*, and *Muḳaṭṭa'āt*, fol. 163 *a*, without alphabetical arrangement.

It wants sixteen leaves at the beginning, a few in the body of the volume, and some at the end.

Add. 5617.

Foll. 280; $10\frac{1}{2}$ in. by 6: 19 lines, 3 in. long; written in Nestalik, with gold-ruled margins and two '*Unvāns*, dated *Zulḳa'dah*, A.H. 1087 (A.D. 1677).

[NATH. BRASSEY HALHEED.]

The *Divān* of *Anvarī*, containing *Ḳaṣīdahs*, fol. 1 *b*, and *Muḳaṭṭa'āt*, fol. 195 *b*, both in alphabetical order, with the exception of the first *Ḳaṣīdah*, which begins:

مقدری نه بآلت بقدرت مطلق

This copy was written, as stated in the subscription, for *Shams ud-Dīn Muḥammad*, *Vazīr* of the *Ṣūbah* of *Tatah*, by 'Abd ul-Majid *Kātib Tata'i*.

Add. 16,763.

Foll. 202; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{8}$ in. long; written in Nestalik; dated the 6th year of *Farrukhsiyar*, A.H. 1129 (A.D. 1717).

[WM. YULE.]

قصائد انوري

The *Ḳaṣīdahs* of *Anvarī*, in alphabetical order, beginning like the preceding MS.

A curious feature of this collection is that, while consisting for the most part of authentic poems of *Anvarī*, it includes some *Ḳaṣīdahs* which are not found in the preceding copies, and which, according to what is known of the poet's life, cannot be attributed to him; for they bear internal evidence of having been composed in India, and many years after the latest date assigned to *Anvarī's* death. Thus we find a *Ḳaṣīdah* addressed to *Shams ud-Dīn Iltatmish*, who reigned in India from A.H. 607 to 633, fol. 60 *b*; four

poems in praise of his son Rukn ud-Dīn Firūz Shāh, who succeeded to his father, and was deposed after a reign of six months, A.H. 634, foll. 40 *b*, 42 *a*, 62 *a*, 135 *b*; one containing the name of another son of Īltatmish, Ghiyāṣ ud-Dīn Muḥammad, who at the time of his father's death was in possession of Oude, fol. 43 *a*; lastly, three Ḳaṣīdahs addressed to the Vazīr of Īltatmish and his successor, Nizām ul-Mulk Muḥammad Junaidī (see Ṭabaḳāt i Nāṣirī, Raverty's translation, pp. 613, 639), foll. 44 *a*, 46 *b*, 62 *b*.

To the first of the above poems a precise date can be assigned; for it records the reception by Shams ud-Dīn Īltatmish of a robe of honour sent to him by the Abbaside Khalif Mustanṣir, an event which is stated by a contemporary historian to have taken place A.H. 626; see Ṭabaḳāt i Nāṣirī, translation, p. 616.

The poet, whose name does not appear, says in the following lines, fol. 45 *a*, that he had come to India from Khorasan:

مولد و منشا مبین در خاک هندستان مرا
نظم و نثرم بین که بر آب خراسان آمدست

Badāunī mentions in his Muntakhab, vol. i. p. 65, two poets who repaired from Iran to the court of Īltatmish, namely Nāṣirī and Amīr Rūḥānī.

Or. 362.

Foll. 153; 9 in. by 5; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

شرح قصائد انوری

A commentary on the Ḳaṣīdahs of Anvarī.
Author: Muhammad B. Dā'ūd 'Alavī
محمد بن داود علوی شادی آبادی

Beg. ستایش یحیی و نیایش بیعد مرصع قدیمی را.

The author states in the preface that, having once recited a poem of Anvarī before the exalted throne of Sultan Nāṣir ud-Dīn,

who deigned to admit him to his assemblies, he received His Majesty's command to write a commentary upon the difficult verses of that poet. Hence the present work.

The author was apparently a native of Shādī-ābād, commonly called Mandū, the capital of Mālvah, and the above-named sovereign is, no doubt, Nāṣir ud-Dīn Khiljī, who reigned in Mālvah from A.H. 906 to 916. See Firishtah, vol. ii. p. 509.

The commentary does not follow the alphabetical order. The first three Ḳaṣīdahs commented upon are those which begin as follows: مقدری نه به آلت بقدرت مطلق, Tabriz edition, p. 124, اگر محمول حال جهانیان نه قضاست, ib., p. 26, and خرد را دوش می‌گفتم که ای اکسیر, ib., p. 197. The last is a Ḳiṭ'ah beginning ای رای ملک شه معظم, ib., p. 222.

Add. 25,820.

Foll. 129; 8¼ in. by 6; 15 lines, 3½ in. long; written in cursive Nestalik; dated Sha'bān, A.H. 1232 (A.D. 1817).

[WM. CURETON.]

The same commentary, with some marginal additions.

Or. 361.

Foll. 92; 9½ in. by 5½; 15 lines, 3½ in. long; written in Nestalik, probably in the 17th century. [GEO. WM. HAMILTON.]

شرح قصائد انوری

A commentary on some Ḳaṣīdahs of Anvarī.

Author: Abul-Ḥasan, ابو الحسن

Beg. سپاسی که از روی کواهی خرد بر ذمه جملہ افراد

Tāhir Naṣirābādī, who in his Tazkirah, composed A.H. 1089, mentions Mir Abul-

Hasan, a Husaini Sayyid of Farāhān, as a contemporary poet and the author of a commentary upon Anvarī, states that after staying some time in Naṣirābād, a suburb of Ispahan, Abul-Hasan settled in Shirāz, where he entered the service of the governor Imām Kuli Khān, but was eventually put to death. See Add. 7087, fol. 208, Sprenger, Oude Catalogue, p. 332, and *Mélanges Asiatiques*, vol. iv. p. 54.

The author states in a short preamble that he had confined himself to the explanation of the difficult verses and of some rare words. In conclusion he claims the readers' indulgence for what he calls the first literary attempt of his youth, and adds that the work had been circulated before he had intended to make it public.

The commentary follows the alphabetical arrangement, beginning with the first *Qaṣīdah* of the Tabriz edition, and ending with the poem beginning *اختیار سکندر ثانی*, ib. p. 205.

Or. 298.

Foll. 56; 6 $\frac{3}{4}$ in. by 3; 14 lines, 1 $\frac{3}{4}$ in. long; written in small Nestalik, probably in the 16th century. [GEO. WM. HAMILTON.]

دیوان عمادی

The *Divān* of 'Imādī.

Beg. *سبحان خالقى که بياراست از در حرف*
این هفت قبه را که بشش روز برکشید

The best account of 'Imādī is to be found in the *Haft Iklim*, foll. 436—439, where he is called 'Imādī Shahriyārī, and placed among the natives of Rai, Shahriyār being the name of one of the richest *Bulūks* of that city. Some of the best authorities, we are told, identify him with 'Imādī Ghaznavī, while others hold that there are two distinct poets of that name. 'Aufī knows only one 'Imādī, whom he classes with the poets of

Ghaznīn, although the verses he quotes under his name are, in some good copies, ascribed to 'Imādī Shahriyārī. The original *Divān* of 'Imādī is lost; but about two thousand Baits have been preserved. Among the numerous pieces inserted in the *Haft Iklim*, several of which are found also in the present copy, are two in praise of Sultan Tughrul, the second of which contains, according to Aḥmad Rāzī, an allusion to Kizil Arslān. It was evidently written after Tughrul had thrown off the yoke of the Atābaks, as he did after the death of Jahān Pahlavān, A.H. 582; see the *Kāmil*, vol. ix. p. 437. The date assigned by Taḳī Kāshī, Oude Catalogue, p. 16, to the death of 'Imādī, namely A.H. 573, is accordingly too early.

Other notices on 'Imādī will be found in the *Riyāz ush-Shu'arā*, fol. 294, the *Khulāṣat ul-Afkār*, fol. 173, and the *Ātashkadah*, p. 102. See also Sprenger, Oude Catalogue, p. 439. In the first of the above works the poet is called Ḥakīm 'Imādī Ghaznavī, and described as the panegyrist of 'Imād ud-Daulah Dailamī. It is added that he was also called Sultānī and Shahriyārī, and that he was, according to some authors, a son of Mukhtārī Ghaznavī (see p. 543 *a*),—a very doubtful statement, repeated in the *Ātashkadah*.

The present collection, which contains little more than 1400 Baits, consists principally of *Qaṣīdahs*, arranged without any apparent system, with some Ghazals, *Qit'ahs* and *Rubā'is*. It affords no evidence of the poet's connexion with Ghaznīn, but much of his residence in Māzandarān and the adjoining countries. Two *Qaṣīdahs* are in praise of Sultan Tughrul, who was the nominal sovereign of Irak from A.H. 573 to 582, and an independent ruler from the latter date to his death in A.H. 590 (*Kāmil*, vol. xi. pp. 265, 347, vol. xii. p. 70). One is addressed to Jahān Pahlavān (the Atābak Muḥammad B. Ilduguz), who reigned

A.H. 568—582 (ib. vol. xi. pp. 255, 582), and another to Ṭughān (*i. e.* Ṭughān Shāh B. Muayyad, who ruled in Nishāpūr A.H. 568—581 or 582; see *Journal Asiatique*, 4^e Série, vol. vii. p. 446).

But by far the greater number of the laudatory poems are in praise of a prince of Māzandarān called Saif ud-Dīn 'Imād ud-Daulah B. Farāmurz, who appears to have been the poet's special patron, and from whose title he took, no doubt, his Takhalluṣ 'Imādī. He is thus designated, fol. 19 *a*.

شاه فرامرز زاد دولت و دین را عماد
خسرو مازندران سایه نیک اخترى

and fol. 19 *b*.

شاه سیف الدین عماد الدوله

In a Rubā'i composed after his benefactor's death, fol. 54 *b*, the poet wonders at his beholding laid low in the dust him who had raised him from it:

اکنون که عماد دوله در خاک آسود
از دیده من خاک شود خون آلود
در خاک نهاده چون توانم دیدن
آنرا که مرا ز خاک بر داشته بود

In a poem in praise of Farāmurz, apparently the father of 'Imād ud-Daulah, the poet describes himself as a humble follower in the prince's army, fol. 10 *a*:

سرمایه داد دین فرامرز
در لشکر او کمینه مانیم

Of 'Imād ud-Daulah no record has been found. His father was perhaps the same Farāmurz, who is mentioned by Zāhīr ud-Dīn, *Geschichte von Tabaristān*, p. 223, about A.H. 512, as the nephew of the reigning Ispahbad, 'Alā ud-Daulah 'Alī.

Another prince called 'Abd ur-Rahmān, described as a powerful sovereign in no less than three pieces, foll. 17, 36, 37, has not been identified.

The poet designates himself throughout by the Takhalluṣ of 'Imādī; but he refers in

two passages, foll. 30 *a*, 34 *b*, to the change of that surname to Sultānī, as consequent upon his entering the service of Sultan Tughrul.

The first page bears the stamps of Tiket Rāi, the Oude minister, and of the kings of Oude.

Add. 25,808.

Foll. 386; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 19 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century. [WM. CURETON.]

دیوان خاقانی

The Divān of Khākānī.

Beg. دل من پیر تعلیم است ومن طفل زبان دانش

Afzal ud-Dīn B. 'Alī Najjār, or son of 'Alī the carpenter, a native of Shirvān, adopted in the first instance the poetical surname of Ḥakā'ikī, but received subsequently that of Khākānī from his master Abul-'Alā Ganjavī. His original name was, according to most biographers, Ibrāhīm. But he says himself, in the following verse, quoted in the Haft Iklim, fol. 529, that he had been called by his father Badil, or "Substitute," because he filled the vacant place of Sanā'ī, the great mystic:

بدل من ادمم اندر جهان سنائی را
از آن سبب پدرم نام من بدیل نهاد

and he adds in another place, Add. 16,772, fol. 264, that one magician (Sanā'ī) had just been buried in Ghaznīn when Shirvān gave birth to another (Khākānī):

چون بغزنین ساحری شد زیر خاک
خاک شروان ساحری نو بر بزد

Hence it may be inferred that he was born about A.H. 525 (see p. 549 *b*).

His life was principally spent at the court of two successive sovereigns of Shirvān, namely Khākān Kabir Minūchihr, from whose title the poet's surname is derived, and his son

Akhsatān (in our MSS. Akhtashān اختشان),* who died after a long reign in, or shortly after, A.H. 584, the year in which Nizāmī dedicated to him his *Majnūn u Lailā*. (See also Khanykov, *Bulletin de la Classe Historique*, tome xiv. pp. 353—370). Most of Khākānī's laudatory poems are addressed to Akhsatān.

Ḥamd Ullah says in the *Guzidah* that Khākānī died in Tabriz A.H. 582, and that statement has been repeated by Daulatshāh, fol. 76, by Aḥmad Rāzī, *Haft Iklim*, fol. 529, and in the *Ātashkadah*, fol. 18. But there is in his *Divān* ample evidence that he lived on to a later period. He survived his patron Akhsatān (see Khanykov, l.c. p. 356); he composed several poems in praise of the *Atābak Nuṣrat ud-Din Kizil Arslān*, who reigned from A.H. 582 to 587; finally, as has been noticed by Khwānd Amīr, *Ḥabīb us-Siyar*, vol. ii. Juz 4, p. 176, he addressed a *Qasidah* to Sultan Tukush Khwārazm Shāh after the taking of Isfahan, A.H. 590. The date assigned to his death in *Mir'at ul-Khayāl*, fol. 23, *Khulāṣat ul-Afkār*, fol. 78, and *Nata'ij ul-Afkār* (in the margin of *Ḥabīb us-Siyar*, l.c.), viz. A.H. 595, is probably correct.

Other notices on Khākānī will be found in Jāmī's *Bahāristān*, fol. 65, *Nafaḥāt ul-Uns*, p. 707, *Majālis ul-Mūminīn*, fol. 534, *Mir'at ul-Khayāl*, fol. 23, and *Riyāz ush-Shu'arā*, fol. 153. See also Hammer, *Redekünste*, p. 125, Ouseley's *Notices*, p. 157, Sprenger, *Oude Catalogue*, p. 461, and Khanykov, *Mémoire sur Khacani*, *Journal Asiatique*, 6^e Série, vol. iv. p. 137, vol. v. p. 296, and *Mélanges Asiatiques*, vol. iii. p. 114.

The *Divān* is arranged according to subjects. The following are the principal divisions:—Poems on religious or moral topics. Laudatory poems addressed to princes, vazirs, and men of rank, fol. 55 b. 'Tarj'-bands, fol. 182 b. *Marāṣī*, or funeral

poems, fol. 204 a. Short pieces of ascetic character, epigrams, satires, etc., fol. 246.

Copies are described in the *Jahrbücher*, vol. lxvi., *Anzeigebblatt*, p. 26, the Vienna Catalogue, vol. i. p. 508, the St. Petersburg Catalogue, p. 328, etc.

Add. 16,773.

Foll. 379; 9½ in. by 5¾; 19 lines, 2¾ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [WM. YULE.]

The same *Divān*.

Add. 7726.

Foll. 310; 9¾ in. by 6; 15 lines, 1¾ in. long, with about 30 half-lines written round the margins in continuation of each page, in neat Nestalik, with gold-ruled margins, apparently in the 16th century.

[Cl. J. Rich.]

The same *Divān*.

Add. 7727.

Foll. 329; 10 in. by 5¾; 21 lines, 3¼ in. long; written in cursive Nestalik, with gold-ruled margins, apparently in the 17th century. [Cl. J. Rich.]

The same *Divān*, slightly imperfect at the end.

Beg. نثارشك من هرشب کبر ریزست پنهانی

The first *Qasidah* of this copy is the second of the preceding MSS.

Add. 25,809.

Foll. 402; 10 in. by 5½; 19 lines, 3¼ in. long; written in cursive Nestalik; apparently in the 17th century.

[WM. CURETON.]

The same *Divān*, slightly imperfect at the end, with many marginal notes, especially in the first half of the volume.

On the fly-leaf at the end, and in a later

* In Armenian, "Akhsartan." See Dorn, *Caspia*, p. 304.

hand, is written a ghazal popularly ascribed to Khākānī, beginning:

لاله رخا سمن برا سرو روان کیستی

It has been printed at the end of Dr. Forbes' Persian Grammar.

Add. 16,772.

Foll. 283; 12 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 25 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik, apparently in the 18th century. [WM. YULE.]

Another copy of the Dīvān of Khākānī, in which the Kaṣīdahs are alphabetically arranged.

Beg. جوشن صورت برون کن در صف مردان درا
دل طلب کز دار ملک دل توان شد پادشا

Add. 25,018.

Foll. 358; 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$; 14 lines, 2 $\frac{1}{4}$ in. long, with about 24 half-lines in the margins; written in neat Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 16th century.

کلیات خاقانی

The complete works of Khākānī, namely his Dīvān and the Tuḥfat ul-'Irākain. The MS. is divided into the following sections, each of which has a separate 'Unvān: I. Kaṣīdahs in alphabetical order, with the exception of the first, which begins:

دل من پیر تعلیمست ومن طفل زبان دانش

II. Muḳaṭṭa'āt in alphabetical order, fol. 206 b.

Beg. یا صفوة الرحمن شافع خلقه
انی اتیتک عبد رزق عانیا

III. Ghazals in alphabetical order, with some Rubā'īs at the end, fol. 239 b.

Beg. جام می تا خط بغداد ده ای یار مرا

IV. Preface دیباجه of the Tuḥfat ul-'Irākain, fol. 296 b.

Beg. خبر ما اعتصم المرء بحباله کلمة العجز لقصور باله

The preface concludes with a dedication to the Vazīr Jamāl ud-Dīn. This was the title of Muḥammad B. 'Alī ul-Iṣpahānī, who was at the head of the government of Mauṣil from A.H. 541 to 558, when he was deposed by the Atābak Ḳuṭb ud-Dīn Maudūd. See the Kāmil, vol. xi. pp. 74 and 202, and Ibñ Khallikān's translation, vol. iii. p. 295.

V. Tuḥfat ul-'Irākain, تحفة العراقيين, fol. 299 b.

Beg. مائیم نظار کان غمناک زین حقہ سبز ومهره خالک

The "Present to the two Iraks" is a Maṣnavi poem, in which the poet describes his journey from Shirvān to Mecca and his return. Its precise date is not stated; but in his ode to Ispahan (Journal Asiatique, 6^e Série, vol. v. p. 329) Khākānī says that he was in Mauṣil, where he stayed some time on his return journey, in A.H. 551.

An abstract of the contents has been given by Khanykov, Journal Asiatique, 6^e Série, vol. iv. pp. 173—179. See also the Jahrbücher, vol. 64, Anzeigeblatt, pp. 16—18, and the Vienna Catalogue, vol. i. p. 506. A selection from the Tuḥfat ul-'Irākain has been printed in Lahore, 1867.

Add. 7728.

Foll. 124; 8 in. by 4 $\frac{1}{4}$; 13 lines, 2 $\frac{1}{8}$ in. long; written in small Nestalik, with gold-ruled margins, apparently in the 16th century. [CL. J. RICH.]

The Tuḥfat ul-'Irākain. See the preceding MS., art. v.

Add. 25,810.

Foll. 118; 10 in. by 6 $\frac{1}{4}$; 15 lines, 3 in. long; written in Nestalik; dated Ḥaidarābād, Decan, Muḥarram, the 20th year of 'Alamgir, A.H. 1088 (A.D. 1677). [WM. CURETON.]

The same work, with marginal annotations in the hand of the copyist.

Add. 23,553.

Foll. 103; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 17 lines, $2\frac{7}{8}$ in. long, in a page; written in Nestalik; dated Rājpur, district of Kālpī, Rajab, A.H. 1096 (A.D. 1685). [ROB. TAYLOR.]

The same work, with corrections, various readings, and glosses, in the same handwriting as the text.

Foll. 2—8 *a* contain extracts from Ḥāfiz and other poets.

Add. 16,776.

Foll. 93; $7\frac{3}{4}$ in. by 4; 17 lines, $2\frac{5}{8}$ in. long; written in a cursive hand, apparently in the 17th century. [WM. YULE.]

The same poem, imperfect at the beginning and wanting a few lines at the end.

ای عین حیات و عالم عین
(Add. 25,810, fol. 6 *a*).

Add. 16,775.

Foll. 116; $7\frac{1}{4}$ in. by $4\frac{1}{4}$; 15 lines, $2\frac{1}{2}$ in. long; written in Nestalik, apparently in the 17th century. [WM. YULE.]

The same poem, with the prose preface noticed p. 560 *a*.

This copy belonged to Muhammad Shāhid, son of Raḥmat Khān Dā'ūdzaī, whose seal and signature are found on the last page.

Add. 16,774.

Foll. 114; 7 in. by 4; 15 lines, $2\frac{1}{8}$ in. long; written in Nestalik, apparently in the 17th century. [WM. YULE.]

The same work, with marginal notes.

The prose preface, written by a later hand, occupies foll. 1 *b*—6 *b*.

Add. 25,811.

Foll. 235; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 17 lines, $3\frac{3}{8}$ in.

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long; written in cursive Nestalik; dated Shavvāl, A.H. 1080 (A.D. 1670).

[WM. CURETON.]

شرح دیوان خاقانی

A full commentary on forty-four Kaṣīdahs from the Dīvān of Khākānī.

Author: Muḥammad B. Dā'ūd B. Muḥammad B. Maḥmūd Shādiyābādī, محمد بن داود محمد بن محمود شادیابادی

Beg. جواهر زواهر سپاس بی قیاس نثار

The author, who has been already mentioned, p. 556 *a*, says that he had acquired considerable skill in unfolding the abstruse meaning of ancient poets, and had been urged by some intimate friends to write the present commentary. The Kaṣīdahs selected for explanation do not follow the alphabetical order, nor the usual arrangement of other copies. The first three are those which begin as follows:

دل من پیر تعلیم است و من طفل زباندانش
شب روان از صبح صادق کعبه جان دیده اند
صبح خیزان بین بصر کعبه مهمان آمده

See Add. 25,808, foll. 1, 21, 29.

Or. 363.

Foll. 357; $9\frac{1}{2}$ in. by $4\frac{1}{2}$; 19 lines, $2\frac{7}{8}$ in. long; written in Nestalik, with gold-ruled margins, apparently in the 17th century.

[GEO. WM. HAMILTON.]

Another copy of the same commentary, including about twenty minor poems not found in the preceding.

On the first page are some seals of the reign of Shāhjahān, the earliest of which is dated A.H. 1045.

Add. 27,315.

Foll. 210; $8\frac{3}{4}$ in. by 5; 19 lines, $3\frac{1}{4}$ in.

S

long; written in cursive Nestalik; dated Zulka'dah, A.H. 1107 (A.D. 1696).

[DUNCAN FORBES.]

A commentary on some *Ḳaṣīdahs* of *Khākānī*.

Author: 'Alavī Lāhijī, علوی لاهیجی.

Beg. حمدی که تصاویر مبدعان سراپرده غیبی

The author, who calls himself in the preface an old servant of *Jahāngīr*, says that at the time of the Emperor's accession he was staying in Mecca. After a long sojourn there he returned to India by way of Irak and Khorasan, and presented to His Majesty the above commentary, together with some *Ḳaṣīdahs* in his praise.

This preface is the only part of the work which is 'Alavī's original composition. For the commentary is simply transcribed, with some trifling alterations, and without any acknowledgment, from the preceding work. It contains, however, towards the end, some minor poems and a few verses from the *Tuḥfat ul 'Irākain*, which are not to be found in Add. 25,811, and which differ from the additional pieces of Or. 363.

A *Ḳaṣīdah* in praise of *Jahāngīr*, with which, according to the preface, the work was to conclude, is not found in the present copy.

Add. 8993.

Foll. 44; 6¾ in. by 3¼; 14 lines, 2 in. long, in a page; written in minute Nestalik, with gold-ruled margins; dated Sha'bān, A.H. 1016 (A.D. 1607).

دیوان مجیر الدین بیلکانی

The *Divān* of *Mujīr ud-Dīn Bīlākānī*.

Mujīr ud-Dīn, born in *Bīlākān*, a town of the province of *Arrān*, was a dependent of the *Atābaks* of *Āzarbāijān*, namely *İlduguz*, and his son *Ḳizil Arslān*, who is the principal object of his panegyrics. He left the latter,

however, according to the *Haft İklīm*, fol. 543, to attach himself to Sultan *Tuḡhrul*. In the latter part of his life he was employed in the revenue collection in *İsfahan*, where he made fierce enemies by his satires. He was finally assailed in a bath by an infuriated mob, and put to death. 'Aufi, quoted in *Riyāz ush-Shu'arā*, fol. 403, states that *Ḳizil Arslān*, displeased by *Mujīr*'s remissness in his attendance, called two rival poets, *Aṣīr Akhsikātī* and *Jamāl ud-Dīn Ashharī*, to his court, and bestowed his favour upon them.

Mujīr's death is placed by *Takī Kāshī*, *Oude Catalogue*, p. 16, in A.H. 594, and by the author of the *Riyāz*, l. c., in A.H. 568. As his *Divān* contains, fol. 27, an elegy on the death of *Ḳizil Arslān*, which took place A.H. 587, the latter date is evidently wrong.

Other notices on *Mujīr* will be found in *Daulatshāh*, fol. 99, *Ātashkadāh*, fol. 14, and *Khulāṣat ul-Afkār*, fol. 267. See also *Hammer*, *Redekünste*, p. 129, and *Sprenger*, *Oude Catalogue*, p. 503. *Amīr Khusrau*, who mentions *Mujīr* in the preface of his *Ghurraṭ ul-Kamāl*, places him above *Khākānī*, who is generally called his master.

The present copy, which is imperfect at the beginning, contains *Ḳaṣīdahs*, which are not in alphabetical order, with a few *Ḳiṭ'ahs* and two *Rubā'is* at the end. The first complete *Ḳaṣīdah*, probably the second of the *Divān*, begins thus:

مساز حجره وحدت درین مضیق خراب
که روی صبح سلامت بهاند زیر نقاب
Copyist: محمد میرک فراہی

Add. 19,498.

Foll. 115; 7½ in. by 5; 14 lines, 3¼ in. long; written in neat Nestalik, on gold-sprinkled paper, with gold-ruled margins, probably in the 16th century.

دیوان ظہیر فاریابی

The *Divān* of *Zahīr ud-Dīn Fāryābī*.

Beg. ستاره سجده برد طالع منیر ترا
زمانه بوسه زند پایه سریر ترا

Zahīr ud-Dīn Abul-Faẓl Tāhīr B. Muḥammad, born at Fāryāb, in the province of Balkh, applied himself to the sciences, especially to astronomy, as well as to poetry. He composed in early life poems in praise of Tughān Shāh, who ruled in Nishāpūr from A.H. 569 to 581, and of Ḥusām ud-Daulah Ardashīr, who reigned in Māzandarān from A.H. 567 to 602 (see Ibn Isfandiyyār, Add. 7633, fol. 69). From the latter country he proceeded to the court of the Atābaks of Āzarbāijān, and lived in great honour under Muḥammad B. Ilduguz (A.H. 568—582), and under his brother and successor, Kizil Arslān (A.H. 582—587), whom he left to attach himself to the former's son, Nuṣrat ud-Dīn Abu Bakr. He ended his life in retirement, and died, according to the Guzīdah, fol. 241, in Tabriz, A.H. 598.

He is noticed in Jāmi's Bahārīstān, fol. 66, Daulatshāh, fol. 95, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 127, Haft Iqlīm, fol. 245, Riyāz ush-Shu'arā, fol. 280, and Ātashkadah, fol. 144. See also Hammer, Redekünste, p. 130, Ouseley's Notices, p. 154, and Sprenger, Oude Catalogue, pp. 16 and 579.

Contents: 1. Kaṣīdahs in alphabetical order, fol. 1 *b*. 2. Two Tarjībānds, fol. 86 *b*. 3. Ghazals, not alphabetically arranged, fol. 90 *a*. 4. Muḳaṭṭa'āt, fol. 93 *b*. 5. Rubā'īs, fol. 110 *a*.

Copies of the Divān are mentioned by Krafft, p. 62, in the Upsala Catalogue, p. 102, and in Bibliotheca Sprenger., No. 1523.

The first page bears the Persian seals of Mr. Henry Vansittart, and of Mr. Charles Boddam.

Add. 7733.

Foll. 140; 6½ in. by 3¼; 14 lines, 23 in. long; written in cursive Nestalik, with gold-ruled margins; dated Shavvāl, A.H. 1035 (A.D. 1626). [Cl. J. RICH.]

The same Divān, differently arranged.

Beg. سفیده دم که شدم محرم سرای سرور
شنیدم آیت توبوا. الی الله از لب حور

This copy comprises the following classes in which the alphabetical order is not observed:—1. Kaṣīdahs, fol. 1 *b*. 2. Muḳaṭṭa'āt, fol. 90 *b*. 3. Ghazals, fol. 127 *b*. 4. Rubā'īs, fol. 131 *a*.

Or. 268.

Foll. 188; 10½ in. by 6; 12 lines, 3 in. long; written in fine Nestalik, with 'Unvān and gold-ruled margins, apparently in the 15th century. [Geo. WM. HAMILTON.]

دیوان اثیر اخسیکتی

The Divān of Aṣīr Akhsikātī.

Beg. جهانرا هم جهان بانیست پیدا بین بنهان دان
که زیر کتبد نیلی بدید آورد جار ارکان

Aṣīr ud-Dīn, a native of Akhsikat, a town of Farghānah, is placed by most Persian critics in the same rank of excellence as his great contemporaries, Anvarī and Khakānī. The fame of the latter attracted him to Irak, and he soon became a favourite court-poet of Sultan Arslān B. Tughrul, who reigned from A.H. 555 to 571. After a time he retired to Khalkhāl, a mountainous canton of Āzarbāijān, whither he had been called by the local ruler, and where he spent the remainder of his life in seclusion. See Daulatshāh, fol. 101, and Haft Iqlīm, fol. 602. Taḳī Kāshī places his death in A.H. 608. He is noticed in the Guzīdah, fol. 239, the Riyāz ush-Shu'arā, fol. 8, and the Ātashkadah, fol. 147. See also Hammer, Redekünste, and Sprenger, Oude Catalogue, pp. 16 and 345.

The Divān contains Kaṣīdahs, arranged according to the persons to whom they are addressed, Ghazals, fol. 84 *a*, Muḳaṭṭa'āt, and some additional Kaṣīdahs, fol. 140 *b*. In the

first class are found poems in praise of Arslān B. Tughrul, (see foll. 9 *a*, 11 *a*, 11 *b*, 71 *b*, 73 *a*, etc.), of Kizil Arslān, son of Atābak Ilduguz (see fol. 63 *a*), and of 'Alā ud-Daulah Fakhr ud-Dīn Shāh, who is styled king of Kuhistān, and appears to have been the poet's special patron (see foll. 16 *b*, 18 *a*, 19 *b*, 22 *a*, etc.). The last is probably the ruler of Khalkhāl mentioned in the above notices.

Add. 7729.

Foll. 316; 7½ in. by 5; 22 lines, 3½ in. long; written in small Persian Naskhī, in four columns, with six 'Unvāns; dated Shavvāl, A.H. 802 (A.D. 1400). [Cl. J. Rich.]

خمسه نظامی

The five poems of Nizāmī.

Nizāmī (Nizām ud-Dīn Abū Muḥammad Ilyās* B. Yūsuf) is universally acknowledged as the greatest of Maṣnavī-writers, and his poems have remained to the present day the classical standards of that kind of composition. He is mentioned in the Haft Iklim, fol. 398, among the poets of Kūm; and the Atashkadah, fol. 102, names Tafrish, in the province of Kūm, as the birth-place of the poet, or of his father. Nizāmī himself refers, in the Iskandar Nāmāh, to the hilly district of Kūm as his place of origin, ولی از کهستان شهر قعم. But he spent nearly the whole of his life in Ganjah, a town of Arrān, the modern Elisabethpol, where he died in great renown for sanctity. It is said of him that he never courted the favour of kings, but that kings vied with each other for the honour of being named in his poems. His writings show, however, that, although he shunned the courts, he lavished praises with no sparing hand on those princes from whom he expected some return.

* Nizāmī gives his proper name Ilyās in the prologue of Lailā u Majnūn, fol. 90 *b*.

Most conflicting statements have been made regarding the date of Nizāmī's death. Daulatshāh, fol. 104, gives A.H. 576, the Atashkadah, A.H. 586, the Jahānārā, fol. 111, A.H. 597, Haj. Khal., vol. iii. p. 176, A.H. 596, the Şubḥ i Şādiq (marginal note to Ḥabīb us-Siyar, vol. ii., Juz 4, p. 112), A.H. 602, and Takī Kāshī, Oude Catalogue, p. 17, A.H. 606.

An ingenious attempt to reconstruct Nizāmī's life from his own writings has been made by Dr. Wilhelm Bacher, in his Memoir on the poet, published in German, Leipzig, 1871, and in an English translation, London, 1873. Although his results, owing to the insufficiency of his materials, are not free from errors of detail, it cannot be denied that he has succeeded in establishing the chronology of the poet's life and writings on a safe basis.

Of several references made by Nizāmī in various passages to his age the most precise is found in the prologue of Majnūn u Lailā, fol. 90 *a*, where he says that he counted then seven times seven years:

زان سحر شکر کهی که رانم
مجموعه هفت سبع خوانم

As the whole poem was written in the course of A.H. 584, it follows that the poet was born in A.H. 535.

We have, on the other hand, a contemporary record of Nizāmī's death in a short rhymed epilogue added to the second part of the Iskandar Nāmāh by an unknown person, who evidently stood in a close relation to the poet, and witnessed his last moments. It is there stated that he did not long survive the completion of that poem, and that, at the time of his death, he had reached the age of sixty-three years and six months. See fol. 313 *b*, Add. 25,900, fol. 317 *b*, and Sprenger's edition, p. 182:

نظامی جو این داستان شد تمام
بعزم شدن نیز بر داشت کام

نه بس روزگاری براین بر گذشت
که تاریخ عمرش ورق در نوشت
فزون بود شش مه زشست و سه سال
که بر عزم ره بر دهل زد دوال

If Nizāmī was born A.H. 535, and lived 63½ years, he must have died A.H. 598 or 599.

Besides the works above referred to Nizāmī is noticed in the *Guzīdah*, fol. 243, *Bahārīstān*, fol. 66, *Nafahāt ul-Uns*, p. 708, *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 112, the *Riyāz ush-Shu'arā*, fol. 449, and *Haft Asmān*, pp. 25—44. See also Hammer, *Redekünste*, p. 105, Ouseley's *Notices*, p. 43, and Sprenger, *Oude Catalogue*, p. 519.

The *Khamsah* of Nizāmī, which is often called *Panj Ganj*, "The Five Treasures," has been lithographed in Bombay, 1834 and 1838, and in Teheran, A.H. 1261. Copies are described in *Fleischer's Dresden Catalogue*, p. 1, the *Vienna Catalogue*, vol. i. p. 503, the *St. Petersburg Catalogue*, p. 32, the *Copenhagen Catalogue*, p. 34, and the *Munich Catalogue*, p. 10.

It contains the following poems:—

I. Fol. 1 b.

مخزن الاسرار

"The Storehouse of Mysteries," a Sufi poem, in which moral and religious maxims are illustrated by anecdotes.

Beg. بسم الله الرحمن الرحيم
عست کلید در کف کرم

The poem is divided into twenty sections (*Maḳālat*), the subjects of which have been stated by Hammer, l. c., p. 106. It was, as stated by Nizāmī in the *Iskandar Nāmah*, the author's first composition. The prologue contains, fol. 5, a dedication to Fakhr ud-Dīn Bahrām Shāh, son of Dā'ūd, who is described as king of Armenia and Rūm.

This Bahrām Shāh, a grandson of a Saljūki

Amīr, Mangūchak Ghāzī, was the hereditary ruler of the principality of Arzanjān, and a vassal of Kīlīj Arslān (A.H. 558—578), who had given him a daughter in marriage. He died after a long reign A.H. 622. See the *Kāmil*, vol. xii. pp. 279, 312, *Jahānārā*, fol. 111, and *Haft Iqlīm*, fol. 399.

The poet refers in the same passage, fol. 6 b, to two books bearing the name of Bahrām Shāh,

ذامه دو امد زدو ناموس گاه
هر دو منسجل بدو بهرام شاه

namely, his own, and another (the *Ḥadiqah* of Sanā'ī; see p. 549 a), dedicated to a sovereign of the same name, who reigned in Ghaznīn. The allusion has not been understood by Dr. Bacher, who translates, l. c., p. 20: "Two letters came to me from two renowned places," etc.

One of the following copies, Or. 1216, fol. 31, contains in the conclusion two couplets stating that the poem was completed on the 24th of Rabi' I., A.H. 559:

بود حقیقت بشمار درست
بیست و چهارم زربیع نخست
از که هجرت شده تا این زمان
پانصد و پنجاه و نه افزون بران

The same lines are given in a full notice on the *Makhzan ul-Asrār* by Aghā Aḥmad 'Alī, in the *Haft Asmān*, pp. 53—63, and the date has been also recorded by Haj. Khal., vol. v. p. 365. Another copy, Add.19,500, has in the last line A.H. 582: پانصد و هشتاد و افزون ازان. The correct reading is probably دو هفتاد و سه, for the poem is undoubtedly anterior to the *Khusrau u Shirīn*, dated A.H. 576. It must be noticed, however, that these verses, which are wanting in the best copies, are of very doubtful authenticity. The earlier date is, besides, highly improbable; for it can hardly be supposed that Bahrām Shāh, who died A.H. 622, had begun to reign sixty-three years before.

A safer indication of the time of composition is to be found in Nizāmī's allusion to his age in the prologue, fol. 8 *a*: درس چهل سالگی اکذون : خوان. If the poet was then about forty years old, the poem cannot have been written much before A.H. 575.

The Makhzan ul-Asrār has been edited by Nathaniel Bland, London, 1844, and lithographed in Cawnpore, 1869. An English translation by J. Haddon Hindley is preserved in manuscript, Add. 6961.

II. Fol. 29 *b*.

خسرو و شیرین

Khusrau and Shīrīn.

Beg. خداوندا در توفیق بکشی
نظامی را ره تحقیق بنمای

In the present copy the prologue occupies only three pages, and has no dedication. But in Add. 25,900, 16,780, in the Teheran edition, and other copies, it contains extensive eulogies on the reigning Sultan Tughrul, Add. 25,900, fol. 33 *b*, on Shams ud-Dīn Abu Ja'far Muḥammad, in whom, the poet says, fol. 34 *b*, the departed soul of his mighty father, Atābak Ilduguz, اتابک الدکزر, had come to life again, and thirdly, fol. 35 *a*, on Kizil Shah, قزل شه, evidently meant for Kizil Arslān, the brother, and afterwards successor, of Atābak Muḥammad, whose full name could not be made to fit into the metre. The work is dedicated to the second of the above-mentioned personages, to whom the poet offers apologies for not attending his court in person.

The poem must, therefore, have been written between the accession of Sultan Tughrul B. Arslān, in A.H. 573, and the death of the Atābak Muḥammad, surnamed Jahān Pahlavān, who ruled in the Sultan's name, and died A.H. 582. The following lines in the conclusion of the poem, fol. 81 *a*, contain its precise date, A.H. 576:

گذشته بانصد و هفتاد و شش سال
نزد بر خط خوبان کس چنین خال

The same reading is found in Add. 25,900, fol. 97 *b*, Add. 27,260, fol. 109 *b*, and other old copies, as well as in the Teheran edition.

In an epilogue, which must have been subsequently added, foll. 81—83, Nizāmī, after referring to the death of Atābak Muḥammad, relates how he was summoned to the presence of his successor, Kizil Arslān (A.H. 582—587), and describes the gracious reception he met there, and the favours conferred upon him by the new sovereign. He concludes with a eulogy on the heir-apparent, Nuṣrat ud-Dīn Abu Bakr B. Muḥammad.

The Khusrau u Shīrīn has been lithographed in Lahore, A.H. 1288. See for the contents Hammer's "Schirin, ein persisches romantisches Gedicht nach morgenländischen Quellen," Leipzig, 1809.

III. Fol. 83 *b*.

لیلی و مجنون

Lailā and Majnūn.

Beg. ای نام تو بهترین سراغاز
بی نام تو نامه کی کنم باز

The author had received, as he states in the prologue, a letter from the Shirvānshāh, requesting him to take for his next theme, after the completion of his Khusrau and Shīrīn, the loves of Lailā and Majnūn. He hastened to comply with the king's desire, and wrote, as he states in the introduction, fol. 88 *a*, the present poem, consisting of upwards of four thousand couplets, in the space of four months. He adds that it was completed at the end of Rajab, A.H. 584:

کاراسته شد به بهترین حال
در سلخ رجب بئی و فا دال
تاریخ عیان که داشت با خود
هشتاد و چهار بعد بانصد

Further on is found a panegyric on the above king and his presumptive heir Minūchihir.

The king's name is given in full as follows: Jalāl i Daulat u Dīn Abul-Muzaffar Akhta-shān اختشان (in Add. 16,780, fol. 109), son of Minūchihir. This king of Shirvān, whose real name appears to have been Akh-satān, has been already mentioned, p. 559 *a*, as the special patron of Khākānī.

The *Lailā u Majnūn* has been lithographed in Lucknow, A.H. 1286, and an English translation has been published by James Atkinson under the title "Laili and Majnun, a poem from the original of Nazami," London, 1836.

IV. Fol. 136 *b*.

هفت پیکر

"The seven images," a poem comprising seven tales told by the seven favourites of the king Bahrām Gūr.

Beg. ای جهان دیده بود خویش از تو
همچ بودی نبود بیش از تو

It is stated in the concluding lines, fol. 192 *b*, Add. 16,780, fol. 211 *a*, Add. 25,900, fol. 205 *a*, Or. 1363, fol. 224 *a*, that the poem was completed on the 14th of Ramazān, A.H. 593.

از بس بانصد و نود سه قران
گفتم این نامدرا جو ناموران
روز بر جبارده ز ماه صیام
جار ساعت ز روز رفته تمام

It was composed, as stated in the prologue, fol. 139 *a*, at the desire of a sovereign called 'Alā ud-Dīn Kārb [?] Arslān, the pride of the lineage of Aḡsunḡur:

عمدة المملکت علاء الدین
حافظ و ناصر زمان وزمین
شاه کرب ارسلان کشورگیر
به زالب ارسلان بتاج و سریر
نسل اقسنقری مویده ازو
جد و ابا کمال امجد ازو

The name is written as above in some of the earliest copies, as Add. 25,900, fol. 154 *a*, and Add. 27,260, fol. 174 *b*, کرب ارسلان, in Add. 23,547, fol. 163 *b*, and به ارسلان in Or. 1363, fol. 165 *b*. In other copies the more familiar names الب ارسلان (as in the present MS.), and قزل ارسلان, have been substituted for it. Towards the end of the chapter devoted to his praise his two sons are also mentioned. The first is called Nuṣ-rat ud-Dīn Muḥammad, the second Aḡmad.

No record has been found of that king, who is described by Nizāmī as giving prosperity to the fifth climate نهمین کشور از تو آبادان levying tribute on Greeks and Russians, جزیتش داده روم و روس خراج, and having the Shāh of Dailam for one of his servants, شاه. His successful encounters with the Georgians are alluded to in the following verse, Or. 1363, fol. 166 *b*, and Or. 1578, fol. 6 *a*:

کرکیدان را بطالع فرخ
هفت خوان برد با دوازده رخ

The main branch of the line of Aḡsunḡur, to which he belonged, was represented at that period by the Atābak of Mauṣil, Nūr ud-Dīn Arslān, who succeeded to his father, 'Izz ud-Dīn Mas'ūd, A.H. 589, and died A.H. 607. See the *Kāmil*, vol. xii. p. 191, and Ibn Khallikān's translation, vol. i. p. 174.

It has been stated by Sir G. Ouseley, Flügel, and others, that the Haft Paikar was dedicated to Kizil Arslān. But a comparison of dates suffices to disprove it; for the poem was written A.H. 593, while the Atābak died A.H. 587. Dr. Bacher's assertion that it was written for the Atābak Nuṣ-rat ud-Dīn is not confirmed by any of our copies.

The Haft Paikar has been lithographed in Bombay, 1849, and in Lucknow, A.H. 1290. One of the seven tales has been published

with a German translation by F. von Erdmann, "Behrangur und die Russische Fuerstentochter," Kasan, 1844.

V. Fol. 193 b.

اسکندر نامه

The Book of Alexander.

Beg. خدایا جهان باد شاهی تراست
زما خدمت اید خدائی تراست

The poem consists of two distinct parts. The first treats of the career of Alexander as a conqueror. The second describes him in the character of sage and prophet; it relates also his journeys to the end of the world and his adventures at sea. That those two parts form only one and the same poem is shown by a line at the end of the first, in which Nizāmī says that he has now completed the half of the book, جو از نیمه نامه برداختم

The Iskandar Nāmah is frequently designated by the titles of Sharaf Nāmah and Iqbal Nāmah i Iskandari. The first is taken from شرف نامه خسروان, a name applied by Nizāmī in the prologue to a poem which he once contemplated writing as a complement to the Shāhnāmah, and from another passage in the beginning of the second part (fol. 275 a, Sprenger's edition, p. 8) شرفنامه را, in which Sharaf Nāmah designates the Iskandar Nāmah itself. The second is borrowed from this verse of the same prologue, fol. 203 a, in which the poet refers to the present work under the title of Iqbal i Iskandari,

کنون بر بساط سخن کستری
زنم کوس اقبال اسکندری

and from another passage in the epilogue of the second part, fol. 314 b, in which he designates it by the name of Iqbal.

Much confusion has been created by the arbitrary application of those titles by transcribers to one or the other of the two parts

of the poem. The second part has also been called Khirad Nāmah, from the word خرد with which it begins.

The prologue of the first part contains a glowing eulogy on a king designated by his title, Nuṣrat ud-Dīn,

جهان بهلوان نصرت الدین که هست
بر اعداء خود چون فلک جیره دست

who had desired the poem to be dedicated to him:

جو فرمان چنین آمد از شهریار
که بر نام ما نقش بند این نگار

The prince's proper name (ابو بکر) is only alluded to as one consisting of six letters:

کواه سخن نام شش حرف تست

Nuṣrat ud-Dīn Abu Bakr, son of Jahān Pahlavān Muḥammad, succeeded to his uncle the Atābak Kizil Arslān, in Tabriz, A.H. 587, and died A.H. 607.

The date of composition, A.H. 597, is stated in the following verses quoted in the Haft Āsmān, p. 29, but which the author thinks to be of doubtful authenticity:

بگفتم من این نامه را در جهان
که تا دور آخر بود در جهان
بتاریخ پانصد نود هفت سال
چهارم محرم بوقت زوال

The same date is found in some late copies, as Add. 26,147, fol. 226, Add. 26,146, fol. 143, and Add. 25,799, fol. 176.

There can be no doubt, however, that the Iskandar Nāmah, or at all events the present recension, was written subsequently to the Haft Paikar, viz. after A.H. 593; for that poem is mentioned in the prologue, fol. 203 a, as the last of the previous compositions of Nizāmī:

جو از عشق مجنون ببرد اختم
سوی هفت بیکر سبک تا ختم

There are, however, some copies, as for instance Add. 26,144, fol. 169 b, in which

the enumeration of the former poems concludes with *Lailā u Majnūn*.

The second part of the *Iskandar Nāmāh* begins on fol. 273 *b*, as follows :

خرد هر کجا کنجی ارذ بدید
ز نام خدا سازد انرا کلید

It is called in the heading *شرف نامه*. The prologue contains in the present copy, fol. 276 *b*, a panegyric addressed to the ruler of *Mauṣil*, *Malik Kāhir 'Izz ud-Dīn Abul-Faṭḥ Mas'ūd B. Nūr ud-Dīn (Arslān)* :

طرفدار موصل بمردانکی
قدر خوان شاهان بفرزانکی
سر سرفرازان و کردنکشان
ملک عز الدین قاهرش نشان
بطفرای دولت جو طغرل تکیں
ابو الفتح مسعود بن نور الدین

The same verses are found in *Add. 16,780*, fol. 214 *b*, and in *Add. 6613*, fol. 267 *b*.

Nūr ud-Dīn Arslān Shāh died on the 28th of *Rajab*, A.H. 607. His son *al-Malik al-Kāhir 'Izz ud-Dīn Mas'ūd*, who was then seventeen years of age, was immediately seated on the throne. He died A.H. 615. See *Ibn Khallikān's* translation, vol. i. p. 174, vol. iii. p. 361, and the *Kāmil*, vol. xii. pp. 191, 217.

If the above lines were really written by *Nizāmī*, it follows that he was still alive at the close of A.H. 607. The death of his former patron, the *Atābak Naṣr ud-Dīn Abu Bakr*, which took place in that very year (*Ḥabīb us-Siyar*, vol. ii., *Juz. 4*, p. 127), would naturally account for his dedicating the poem to the youthful sovereign who had just been seated on the throne of *Mauṣil*; and the recurrence of the same name, *'Izz ud-Dīn Mas'ūd*, in the epilogue which will be presently mentioned, would not require any other explanation.

On the other hand, the great weight of evidence in favour of an earlier date for *Nizāmī's* death must throw some doubt on the authenticity of that dedication. It is

wanting in most of the early copies, as well as in the printed texts, and a suspicious circumstance is that it is found on examination to be almost entirely transcribed, with the exception of the proper names, from the eulogy on *Nuṣrat ud-Dīn* prefixed to the first part of the *Iskandar Nāmāh*.

In other copies the second part is dedicated, like the first, to *Nuṣrat ud-Dīn*. The prologue contains also, fol. 273 *b*, a mournful reference to the death of *Shāh Arslān*, *i.e.* *Kizil Arslān*, the uncle and predecessor of *Nuṣrat ud-Dīn*, who died A.H. 587,

جو شاه ارسلان رفت و در خاک خفت
سختن جون توان در چنین حال گفت

and the description of a recent earthquake (*Sprenger's* edition, p. 16). We learn from the *Kāmil*, vol. xii. p. 72, that a destructive earthquake took place in *Irāc* and the neighbouring countries in the month of *Rabī I.*, A.H. 590.

At the end of the second part, fol. 314 *a*, is found an epilogue addressed to a king called *'Izz ud-Dīn*,

ملک عز الدین آنکه جریخ بلند
بار داد اورنگ خود را کمند

whose proper name *Mas'ūd* is given further on, fol. 315 *a*, *جو نام شهنش فال مسعود باز*. After describing the splendours of *'Izz ud-Dīn's* court, the poet says that he sends to the king "two pearls brought up from his ocean," namely his son and his poem, here designated by the names of *Muḥbil* and *Iḳbāl*, and claims for both a favourable reception.

'Izz ud-Dīn Mas'ūd, son of *Kuṭb ud-Dīn Maudūd*, succeeded to his brother *Saif ud-Dīn Ghāzī* on the throne of *Mauṣil* A.H. 576, and died in *Sha'bān*, A.H. 589. See *Ibn Khallikān's* translation, vol. iii. p. 356, and *Kāmil*, vol. xii. p. 66.

Dr. Bacher looks on the above epilogue as a fragment of an earlier recension of the *Iskandar Nāmāh*, and finds its date in an incidental reference to the age of *Nizāmī's*

son, who was then seventeen years old شده هفده ساله بدین سان که هست. As the same son is described in *Lailā u Majnūn*, A.H. 584, as a youth of fourteen, fol. 90 *b*, ای جاردۀ ساله, قرۀ العین, the present epilogue must have been written three years later, viz., in A.H. 587, the very year in which Kizil Arslān was found murdered in his bed. It was apparently the unsettled state of Āzarbāijān after the Atābak's death which induced Nizāmī to look for a new patron in the neighbouring state of Maūsil.

Passages of later dates, however, have been mixed up with that earlier epilogue. Thus in the following verse, fol. 315 *a*, and Add. 25,900, fol. 319 *a*, Nizāmī says that he had reached the age of sixty years: *بشست آمد اندازۀ سال من*

In other copies, as Add. 26,144, fol. 280 *a*, Add. 17,329, fol. 367 *b*, and in the Calcutta edition, p. 182, the epilogue is addressed, as well as the prologue, to Nuṣrat ud-Dīn. In the Calcutta edition, it is stated in one of the last lines, p. 190, that the poem had been completed on the tenth day of Ayār, A.H. 599. The same date is found in Add. 16,782, fol. 117: *نود نه گذشتۀ زمانند شمار*.

The first part of the *Iskandar Nāmāh* has been edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text alone has been printed in Calcutta, A.H. 1269, and lithographed editions with marginal notes have been published in Lucknow, A.H. 1282, and in Bombay, A.H. 1277 and 1292. Extracts will be found in Franz von Erdmann's work, "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes," St. Petersburg, 1829. See also Spiegel, "die Alexandersage bei den Orientalen," Leipzig, 1851, pp. 33—50.

The second part has been edited under the title of *Sikandarnāmāh i Bahri*, by Dr. Sprenger, Calcutta, 1852, and 1869. A short

statement of the contents will be found in Erdmann's work, vol. i. p. 24, and a fuller abstract in Bacher's *Memoir*, pp. 101—171. See also Dr. Ethé, *Alexander's Zug zum Lebensquell*, *Sitzungsberichte der Bayerischen Akademie*, 1871, pp. 343—405.

Add. 25,900.

Foll. 316; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 25 lines, $2\frac{5}{8}$ in. long; written in a minute and elegant Nestalik, in four gold-ruled columns, with illuminated borders and headings, dated A.H. 846 (A.D. 1442); bound in painted covers.

The five poems of Nizāmī, viz. *Makhzan ul-Asrār*, fol. 5 *b*. *Khusrau u Shīrīn*, fol. 31 *b*. *Lailā u Majnūn*, fol. 101 *b*. *Haft Paikar*, fol. 151 *b*. *Iskandar Nāmāh*, Part 1, called *Sharaf-Nāmāh i Iskandari*, fol. 206 *b*; Part 2, fol. 279 *b*.

The MS. contains twenty whole-page miniatures in Persian style, of the highest degree of finish, on foll. 1, 2, 16, 39, 42, 68, 75, 118, 112, 119, 138, 159, 171, 187, 230, 233, 244, 249, 268, 279. Four pages at the beginning are covered with rich ornamentation.

On the fly-leaf is found the last owner's name, "James R. Ballantyne, Nov. 1837."

Add. 16,780.

Foll. 326; $10\frac{1}{4}$ in. by 7; 23 lines, 4 in. long; written in neat Nestalik, in four gold-ruled columns, with a rich border enclosing the first two pages, five smaller 'Unvāns and ornamental headings; dated Muḥarram, A.H. 936 (A.D. 1529). [WM. YULE.]

The same poems, viz. *Makhzan ul-Asrār*, fol. 1 *b*. *Khusrau u Shīrīn*, fol. 27 *b*. *Lailā u Majnūn*, fol. 104 *b*. *Haft Paikar*, fol. 155 *b*. *Iskandar Nāmāh*, Part 1, fol. 211 *b*; Part 2, fol. 254 *b*.

The second part of the *Iskandar Nāmāh*

contains, fol. 214 *b*, the dedication to Malik Kāhir 'Izz ud-Dīn Mas'ūd, which has been noticed p. 569 *a*.

Copyist: ابو طاهر الکاتب

Sixteen miniatures in Persian style occupy about half a page each.

It appears from a Persian note, dated A.H. 1183, that this MS. came from a library in Kashmir, and was given to the writer in Dehli. It bears the seal of the Oude minister, Mahārājah Tiket Rāi.

Or. 1216.

Foll. 391; 9 in. by 5½; 18 lines, 3¼ in. long; written in four gold-ruled columns, in small Nestalik, with five 'Unvāns and ornamented headings; dated Ramazān, A.H. 961 (A.D. 1554). [ALEX. JABA.]

The same poems, viz. Makhzan ul-Asrār (wanting the first three pages), fol. 1 *a*. Khusrau u Shīrīn, fol. 32 *b*. Lailā u Majnūn, fol. 122 *b*. Haft Paikar, fol. 186 *b*. Iskandar Nāmah, Part 1, headed شرف نامه, fol. 245 *b*; Part 2, entitled اقبال نامه اسکندری, fol. 339 *b*.

The last lines of the Makhzan, fol. 31 *a*, written in a different handwriting, apparently in the 15th century, include the date of composition, A.H. 559, mentioned p. 565 *b*. The Haft Paikar is dated A.H. 598 in the following lines, fol. 245 *a*:

از بس تا [تا] و صاد و حا هجرت
کفتم این نامه را جو العجزت

The volume contains fifteen miniatures in Persian style, occupying about two-thirds of a page, on foll. 11, 17, 49, 57, 80, 135, 149, 160, 201, 220, 231, 279, 301, 323, and 354.

Copyist: نانی الکاتب

Add 26,144.

Foll. 282; 9¼ in. by 7; 21 lines, 4¾ in. long; written in small Nestalik, in four gold-

ruled columns, with five 'Unvāns; dated Jumāda II., A.H. 968 (A.D. 1561).

[WM. ERSKINE.]

The four following poems of Nizāmī: Makhzan ul-Asrār, fol. 4 *b*. Khusrau u Shīrīn, fol. 32 *b*. Lailā u Majnūn, fol. 104 *b*. Iskandar Nāmah, Part 1, endorsed Sharaf-Nāmah, fol. 160 *b*; Part 2, endorsed Khirad Nāmah, fol. 238 *a*.

In the record of the author's death, fol. 280 *a*, his age is stated to have been sixty-two years and six months,

فزون بود شش ماه و شست و دو سال

Copyist: مقصود کاتب

Add. 17,329.

Foll. 369; 9¾ in. by 7; 19 lines, 4½ in. long; written in small Nestalik, with six 'Unvāns, and gold-ruled margins; dated Muharram, A.H. 994 (A.D. 1585).

The five poems of Nizāmī, viz. Makhzan ul-Asrār, fol. 1 *b*. Khusrau u Shīrīn, fol. 32 *b*. Lailā u Majnūn, fol. 107 *b*. Haft Paikar, fol. 169 *b*. Iskandar Nāmah, Part 1, fol. 234 *b*; Part 2, entitled Khirad Nāmah, fol. 324 *b*.

The Iskandar Nāmah is dated at the end, fol. 369 *a*, A.H. 590:

جهان بردهم روز بود از ایار
نود در گذشته ز پند صد شمار

Copyist: رمضان بن سلطان محمد مروی

Add. 27,260.

Foll. 362; 12 in. by 7; 21 lines, 4 in. long, in a page; written in a small and neat Nestalik, in four gold-ruled columns, with six rich 'Unvāns, and ornamental headings, apparently in the 16th century. Bound in gilt and stamped leather.

[Sir JOHN MALCOLM.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shīrīn, fol. 32 *b*. Lailā

u Majnūn, fol. 113 *b*. Haft Paikar, fol. 171 *b*. Iskandar Nāmah, Part 1, with the heading Sharaf-Namah i Iskandarī, fol. 235 *b*; Part 2, fol. 292 *b*. Owing apparently to a transposition in the MS. from which this copy was taken, the latter half of the first part of Iskandar Nāmah is followed, without any break, by the latter half of Part 2, foll. 270 *b*—292 *a*, and, *vice versa*, the former half of Part 2 by the latter half of Part 1, foll. 315—362.

There are eighteen miniatures, in good Persian style, occupying about two-thirds of a page each.

Or. 1363.

Foll. 347; 11 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 22 lines, 4 in. long; written in fair Nestalik, in four gold-ruled columns, with six 'Unvāns and gold-headings, apparently in the 16th century.

[Sir CHARLES ALEX. MURRAY.]

The same poems, as follows: Makhzan ul-Asrār, fol. 3 *b*. Khusrau u Shīrīn, fol. 30 *b*. Lailā u Majnūn, fol. 106 *b*. Haft Paikar, fol. 162 *b*. Iskandar Nāmah, Part 1, fol. 224 *b*; Part 2, fol. 310 *b*.

The volume contains twenty-nine whole-page miniatures in Persian style.

Add. 23,547.

Foll. 307; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$; 21 lines, 4 $\frac{1}{2}$ in. long; written in small Nestalik, with five 'Unvāns and gold-ruled margins, probably in the 17th century. [ROBERT TAYLOR.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shīrīn, fol. 31 *b*. Lailā u Majnūn, fol. 107 *b*. Haft Paikar, fol. 160 *b*. Iskandar Nāmah, Part 1 only, fol. 224 *b*.

Add. 26,145.

Foll. 375; 9 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$; 21 lines, 4 in. long, in a page; written in cursive Nestalik,

in three columns; dated Rabī' II., A.H. 1042 (A.D. 1632). [WM. ERSKINE.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shīrīn, fol. 39 *b*. Lailā u Majnūn, fol. 121 *b*. Haft Paikar, fol. 194 *b*. Iskandar-Nāmah, Part 1, slightly imperfect at the end, fol. 273 *b*.

Add. 6613.

Foll. 300; 10 $\frac{3}{4}$ in. by 6; 25 lines, 3 $\frac{5}{8}$ in. long; written in fine Nestalik, with five double-page 'Unvāns, gold-ruled margins, and gold-headings; dated Rabī' II., A.H. 1076 (A.D. 1665). [J. F. HULL.]

The same poems: Makhzan ul-Asrār, fol. 1 *b*. Khusrau u Shīrīn, fol. 28 *b*. Lailā u Majnūn, fol. 90 *b*. Haft Paikar, fol. 138 *b*. Iskandar Nāmah, Part 1, fol. 196 *b*; Part 2, fol. 264 *b*.

The MS. contains forty-one miniatures, in fair Persian style, each of which occupies about two-thirds of a page.

It was written for Tājā Mīrzā Abul-Hasanā ابن ابراهيم محمد موخر المعلم الكاتب الشيرازي, تاجا ميرزا ابو الحسن.

Add. 25,800.

Foll. 112; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 21 lines, 4 $\frac{3}{8}$ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins, probably in the 15th century. [WM. CURETON.]

This volume, which is endorsed خمسة شيخ نظامي, contains only the first two poems of the Khamsah, viz. Makhzan ul-Asrār, fol. 2 *b*, and Khusrau u Shīrīn, fol. 31 *b*.

At the end is impressed the seal of a court librarian, بندهء درگاه زرقوم کتابدار, with the date A.H. 934. The first page is covered with 'Arz-Dīdahs of the time of Aurangzib.

Add. 25,801.

Foll. 36; 12 $\frac{1}{4}$ in. by 8; 18 lines, 4 $\frac{1}{4}$ in. long; written in four columns, in fine Nes-

talik, with 'Unvān, gilt headings, and gold-ruled margins; dated Jumāda II., A.H. 865 (A.D. 1461). The broad margins are covered with designs of flowers and animals in gold and colours. [WM. CURETON.]

The Makhzan ul-Asrār by Nizāmī (see p. 565 a).

Copyist: سلطان علی المشهدی

This celebrated calligrapher died in Herat A.H. 919. See Ḥabib us-Siyar, vol. iii., Juz 3, p. 344.

There are two miniatures in fair Persian style at the end, and two more in unfinished outline at the beginning.

Add. 16,781.

Foll. 76; 7 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 13 lines, 2 $\frac{3}{4}$ in. long; written in plain Indian Nestalik; dated Rabi' I., A.H. 1028 (A.D. 1619). [WM. YULE.]

The same poem.

In the concluding verses A.H. 559 is given as the date of composition (see p. 565 b).

Add. 19,500.

Foll. 168; 8 in. by 5; 7 lines, 2 $\frac{3}{4}$ in. long; written in cursive Indian Nestalik; dated Muḥarram, the 29th year of Aurangzib, A.H. 1097 (A.D. 1686).

The Makhzan ul-Asrār, with copious marginal notes.

In the concluding lines the poem is said to have been completed on the 24th of Rabi' I., A.H. 582 (see p. 565 b).

بود حقیقت بشمار درست

بیست و چهارم زربیع نخست

از سنه هجرت تا این زمان

پانصد و هشتاد دو افزون از آن

Add. 23,548.

Foll. 95; 8 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$; 12 lines, 3 in. long; written in a cursive Indian character, about the close of the 18th century.

[ROBERT TAYLOR.]

The same poem.

Add. 26,149.

Foll. 227; 9 $\frac{3}{4}$ in. by 5; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [WM. ERSKINE.]

شرح مخزن الاسرار

A commentary upon the Makhzan ul-Asrār.

Author: Muḥammad B. Kivām B. Rustam etc., ul-Balkhī, commonly called Karkhī, محمد بن قوام بن رستم بن احمد بن محمود بدر حرانة [خزانة] البلخی المعروف بکرخي

Beg. حمد و سپاس مرفقاهی را که فاتحه کتاب او

The author, who states that he had previously written glosses to the Sikandar-Nāmāh, professes to explain in the present work 1310 difficult dystichs, out of 3263 of which the entire poem consists. He appears to have lived in India, and quotes a poetical extract on Nizāmī's writings from the Badi' ul-Ḥikāyāt by Muḥiṣ ud-Dīn Hānsavī, whom he calls the most eminent man of the age. According to the Oude Catalogue, p. 521, the time of composition is expressed in a versified chronogram by the words زهی شرح = A.H. 1091. The present MS. must contain an earlier recension; for it bears on the first page a note of purchase dated A.H. 1089.

The text breaks off fol. 216 b, shortly before the end of the thirteenth Maḳālat.

The next following leaves, foll. 217—229, contain miscellaneous extracts.

Add. 6966.

Foll. 82; 7 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; written by John Haddon Hindley, on paper water-marked 1806.

انتخاب از کلیات نظامی

"Instructive Apologues from Nizāmī."

This volume contains twenty short narratives, all from the Makhzan ul-Asrār, with

an English version written under the text. Another MS. by the same hand, Add. 6963, contains the English of the first eleven stories, with the same title, to which is added "by a young student."

Or. 1578.

Foll. 71; $13\frac{1}{2}$ in. by $8\frac{3}{4}$; 19 lines, 4 in. long; written in minute and elegant Nestalik, in four gold-ruled columns, with gold headings, and gilt designs on the margins; dated A.H. 952 (A.D. 1545).

[SIR HENRY C. RAWLINSON.]

Haft Paikar by Nizāmī (see p. 567 *a*).

This fine copy is the work of a known calligrapher, who signs Shāh Maḥmūd Nishāpūrī, شاه محمود نیشابوری.

Shāh Maḥmūd of Nishāpūr was a pupil of his maternal uncle Mullā 'Abdī, who was himself a pupil of the famous penman Sulṭān-'Alī Mashhadī, and died about A.H. 955. Shāh Maḥmūd, who took in verse the poetical surname of Mukhlis, was still alive in A.H. 957. See *Tuḥfah i Sāmī*, fol. 76. Shāh Maḥmūd is also mentioned in the *Ā'in i Akbarī*, Blochmann's translation, p. 102.

The MS. having lost eleven leaves, viz. foll. 1, 28, 39, 40, 43, 47, 49, 51—54, which apparently contained miniatures, they have been replaced by a clever imitation of the original writing. We learn from a note on the first page, and from the subscription, that this was done A.H. 1264 by Aḥmad Khān B. 'Abd ul-Ḥusain Khān, grandson of Muḥammad Ḥusain Khān Ṣadr i A'zam Iṣfahānī, for the owner of the MS., the deputy-governor Farhād Mīrzā, son of the heir apparent.

Harleian 503.

Foll. 199; $7\frac{3}{4}$ in. by 5; 17 lines, $3\frac{1}{4}$ in. long, in a page; written in plain Nestalik about the close of the 16th century.

The first part of the Iskandar-Nāmāh (see p. 568 *a*).

Add. 26,147.

Foll. 226; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in a cursive Indian character; apparently in the 17th century. [WM. ERSKINE.]

The same part, wanting about three leaves at the beginning.

Foll. 224—226 have been supplied by another hand. They contain the date of composition, بتاريخ پانصد نود هفت سال (see p. 568 *b*), and, at the end, the date of transcription, 7 Rabī' I., A.H. 1090 (A.D. 1679).

Add. 26,146.

Foll. 143; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 13 lines, $2\frac{1}{2}$ in. long, with 24 oblique lines in the margins; written in Indian Nestalik; dated Kūnjārī, Jumādā I., A.H. 1117 (A.D. 1705).

[WM. ERSKINE.]

The first part of the Iskandar Nāmāh, with the same date of composition, A.H. 597, as in the preceding copy.

Add. 6614.

Foll. 202; 8 in. by $4\frac{1}{2}$; 17 lines, $3\frac{1}{4}$ in. long; written in Nestalik, probably in the 17th century. [J. F. HULL.]

The same part.

Some leaves at beginning and end have been supplied by a later hand.

Add. 16,783.

Foll. 162; 9 in. by $6\frac{1}{4}$; 13 lines, $3\frac{3}{4}$ in. long; written in a cursive Indian character, in the 18th century. [WM. YULE.]

The same part, wanting some leaves at the end.

Add. 26,148.

Foll. 226; $9\frac{3}{4}$ in. by $5\frac{3}{4}$; 15 lines, 3 in. long; written in a cursive Nestalik, probably in the 18th century. [WM. ERSKINE.]

The same part, wanting about five leaves at the beginning.

Add. 25,799.

Foll. 176; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 20 lines, $3\frac{1}{2}$ in. long; written in plain Nestalik; dated Sūrat, Zulhijjah, A.H. 1227 (A.D. 1816).

[WM. CURETON.]

The same part.

This copy was written for Lieut. Rigby by Munshī Ghulām Muḥammad.

Add. 16,782.

Foll. 117; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in plain Indian Nestalik, probably in the 18th century. [WM. YULE.]

The second part of the Iskandar Nāmāh (see p. 569 a).

Add. 7731.

Foll. 57; $7\frac{1}{4}$ in. by 5; 10 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, on gold-sprinkled paper, with 'Unvān, gilt headings, and gold-ruled margins, probably in the 16th century; bound in gilt and stamped leather covers. [Cl. J. RICH.]

خلاصة الخمسة

Select verses from the Khamsah of Nizāmī, with a short preface in prose.

Beg. اصحاب دولت و ارباب مكننت واجب ولازمست

The verses are arranged under thirty-seven heads according to the religious or moral sentiments they express, and under each head in the order of the poems from which they are taken.

Copyist : محمد قوام

See Bibliotheca Sprenger., No. 1476.

Add. 7730.

Foll. 48; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{4}$ in.

long, in a page; written in plain Nestalik; dated Baghdād, Šafar, A.H. 1231 (A.D. 1816).

[Cl. J. RICH.]

The same work, without preface.

This copy was written for Mr. Rich by his Munshī Muḥammad 'Alī ul-Ḥasanī ul-Lārījānī.

Grenville xxxviii.

Foll. 39; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 12 lines, $3\frac{1}{4}$ in. long; written in a fine Nestalik, with illuminated borders on every leaf, apparently in the 17th century.

Another recension of the same work.

The table contained in the preface enumerates thirty-five chapters, which, however, are not distinguished in the body of the work.

Copyist : عماد الحسنی

Appended is a letter of Lord Clare, dated April 18th, 1831, from which it appears that the MS. had been sent to him by the Imaum Muscat.

Add. 27,270.

Foll. 158; $11\frac{1}{2}$ in. by 7; 17 lines, $4\frac{1}{2}$ in. long, in a page; written in Indian Nestalik, on coarse Indian paper, about A.D. 1815.

[JOHN MACDONALD KINNEIR.]

سرود خسروي

The story of Khusrau and Shīrīn, after the poem of Nizāmī (see p. 566 a), told in easy Persian prose, interspersed with poetical extracts, by Ghulām Ḥusain Khān Munshī, غلام حسین خان منشی

Beg. حمد صانعی که چراغ عشق و محبت در دلهای عاشقان بر افروخته

The author states in a short preface that he had written the present work at the

request of some English officers in the reign of Muḥammad 'Azīz ud-Dīn Pādishāh Ghāzī, A.H. 1230, A.D. 1815.

On the first page is written: "From Gholam Hussein [the author] to John Macdonald Kinneir."

Add. 16,787.

Foll. 413; 9 in. by $5\frac{3}{4}$; 21 lines, $3\frac{3}{4}$ in. long; written in fair Nestalik, in four gold-ruled columns, with 'Unvāns; dated Sha'bān, A.H. 1191 (A.D. 1777). [W.M. YULE.]

سته فرید الدین عطار

Six Maṣnavī poems by Farīd ud-Dīn 'Aṭ-ṭār (see p. 344 a), as follows:—

I. Fol. 3 b, منطق الطیر, "The language of birds," an allegorical poem.

Beg. آفرین جان آفرین پاک را
آنکه جان بخشید و ایمان خاک را

The contents have been described by Hammer, Redekünste, pp. 141—154, and Jahrbücher, vol. 65, Ang. Bl. p. 5. The text has been edited by Garcin de Tassy, Paris, 1857, and lithographed in Lucknow, A.H. 1288.

II. Fol. 64 b, الهی نامه, Ilāhī Nāmah, a Sūfī poem.

Beg. الهی نامه را آغاز کردم
بنامت باب نامه را باز کردم

(In other copies) در کج سعادت باز کردم

See Sprenger, Oude Catalogue, p. 357, and Stewart's Catalogue, p. 61.

III. Fol. 144 b, اسرار نامه, "The book of mysteries."

Beg. بنام آنکه جانرا نور دین داد
خرد را در خدادانی یقین داد

See the Oude Catalogue, p. 358, the

Vienna Catalogue, vol. i. p. 510, and the St. Petersburg Catalogue, p. 332.

IV. Fol. 184 b, مصیبت نامه, "The book of affliction."

Beg. حمد پاک از جان پاک آن پاک را
که خلافت داد مشتی خاک را

See the Oude Catalogue, p. 349, the Gotha Catalogue, p. 85, and the Upsala Catalogue, p. 100, clxii., where the same work is noticed under the title of Nuzhat Nāmah.

V. Fol. 277 b, خسرو و گل, "Khusrau and Gul," an abridgment of 'Attār's previous poem,

خسرو نامه

Beg. بنام آنکه کج جسم و جان ساخت
طلسم کج جان هر دو جهان ساخت

See the Oude Catalogue, p. 352.

VI. Fol. 370 b, مختار نامه, "Mukhtār Nāmah" (see p. 577 b).

Beg. ای پاکی تو منزله از هر پاکی
قدوسی تو مقدس از ادراکی

Three of the above poems, viz. Ilāhī Nāmah, Mukhtār Nāmah, and Manṭiq uṭ-Ṭair, are to be found in a volume entitled Kulliyāt i Farīd ud-Dīn 'Aṭṭār, lithographed in Lucknow, 1872. They occupy respectively pp. 771—943, 946—1047, and 1050—1165.

The MS. bears the seal of Mahārājah Tiket Rāi, the Oude minister, with the date 1203.

Or. 353.

Foll. 240; 13 in. by 10; 25 lines, $7\frac{1}{4}$ in. long, with two transversal lines in the margin; written in fair Naskhi; dated Ṣafar, A.H. 877 (A.D. 1472).

[GEO. WM. HAMILTON.]

Three poems by 'Aṭṭār, viz. :—

I. Fol. 2.

جوهر الذات

A Maṣnavī poem, treating of mystic love,

and correctly described by Hammer, *Redekünste*, p. 154, and by Sprenger, *Oude Catalogue*, p. 351, as a rhapsody full of the most tedious repetitions.

The *Jauhar uz-Zāt* occupies pp. 2—582 in the Lucknow edition of the *Kulliyāt*. See also Stewart's *Catalogue*, p. 60, the *Vienna Catalogue*, vol. i. p. 518, and Sprenger, *Oude Catalogue*, p. 351.

The present copy wants five pages at the beginning, corresponding to pp. 2—8 of the printed text, and two pages at the end, corresponding to pp. 686—770. The deficiency at the beginning has been supplied, in appearance only, by foll. 2 and 3, written by a modern hand in imitation of the original character, and containing the beginning of the *Ilāhī Nāmāh* (p. 576 *a*, ii.).

This poem, the title of which occurs in the following line, fol. 191 *a*, *کنون عطار گفتی جوهر*, *الذات*, is also designated more than once by the name of *Javāhir Nāmāh*, as in this line, Lucknow edition, p. 581:

جواهر نامه گفتم از دل و جان

II. Foll. 200—234 *a*. The latter half of the *Hailāj Nāmāh*, *نامه هیلاج*, a *Maṣnavī* poem.

The *Hailāj Nāmāh* occupies pp. 583—770 of the Lucknow edition, where it begins thus:

بنام کردگار فرد بیخون
که ما را از عدم آورد بیرون

The present fragment corresponds to pp. 686—770. The poem treats of the absorption of the soul into the Divine essence, and is a complement to the *Jauhar uz-Zāt*, in the conclusion of which it is announced. *Hailāj*, which is, according to the *Būrhān Kāfi*, a Greek word meaning "water of life," is here an arbitrary alteration of the name of the famous mystic, *Manṣūr Ḥallāj*, whom 'Attār introduces in the prologue as the revealer of divine mysteries, and to whose inspiration

the poem is by him ascribed. Thus we read, pp. 599 and 600:

مرا شد منکشف اسرار حلاج
نمودم نام او در عشق هیلاج
جوابم داد من منصور حلاج
مرا نامست در آفاق هیلاج

See "*Hellaj Nameh*," Stewart's *Catalogue*, p. 60.

III. Foll. 4—234, in the margins, and foll. 234 *b*—240, in the body of the page.

مختار نامه

A collection of *Rubā'is* (see p. 576 *b*), with a prose-preface, foll. 2—15.

In the preface, which wants a few lines at the beginning, the author enumerates his previous works, apparently in the order of composition, viz. *Khusrau Nāmāh*, *Asrār Nāmāh*, *Manṭiq uṭ-Ṭair*, *Muṣibat Nāmāh*, and a *Divān*. They are designated as follows:

چون سلطنت خسروانه در عالم ظاهر کشت و اسرار
اسرار نامه منتشر شد و بزبان مرغان مقامات طیور
ناطقه ارواح را بحمل کشف رسید و مصیبت مصیبت
نامه از حد و غایت درگذشت و دیوان دیوان ساختن
بقلم داشتند که شرح القلب هر دو منظوم بردند از
سر سودای نا منظوم ماند که جری و علی بدان هر دو
راه یافت

He adds that the *Divān* had not yet been properly arranged, and that the six thousand *Rubā'is* which it comprised had been reduced by him to five thousand, out of which he made, at the request of some friends, the present selection. The preface concludes with a table of the fifty sections (*Bāb*) into which the work is divided. See Sprenger, *Oude Catalogue*, p. 353.

Add. 7735.

Foll. 208; 9½ in. by 6¼; 11 lines, 3 in. long; written in fair Nestalik on gold-sprinkled paper, with 'Unvān and gold-ruled margins, probably in the 16th century.

[Cl. J. Rich.]

Mantik ut-Tair (see p. 576 *a*, i.).

The volume contains nine whole-page miniatures in Persian style.

According to a note written on the first page, and dated A.H. 1117, this MS. had been the property of Allah Verdī Khān, the late Beglerbegi of Shirvān.

Or. 1227.

Foll. 165; 6 in. by $4\frac{1}{4}$; 15 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, apparently in the 16th century. [ALEXANDRE JABA.]

The same poem.

Seven leaves at the beginning and five at the end have been supplied by later hands.

Some additional verses at the end give the date of composition, A.H. 573, as follows:

روز سه شنبه بوقت استوا
بیستم روزی بد از ماه خدا
پانصد و هفتاد و سه بگذشته سال
هم ز تاریخ رسول ذوالجلال

Add. 16,788.

Foll. 149; 9 in. by $5\frac{1}{2}$; 14 lines, $3\frac{1}{2}$ in. long; written in Nestalik; dated Muḥarram, A.H. 1051 (A.D. 1641). [WM. YULE.]

The same work.

The date of composition at the end is A.H. 570:

پانصد و هفتاد بود این دم ز سال
هم ز تاریخ رسول ذوالجلال

Harleian 3285.

Foll. 178; 9 in. by 6; 15 lines, $2\frac{3}{4}$ in. long; written in Indian Nestalik, apparently in the 18th century.

The same poem.

Add. 7089.

Foll. 148; $8\frac{1}{2}$ in. by 5; 12 lines, 2 in.

long, in a page, with 26 half-lines round the margins, in continuation of each page; written in Indian Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century.

Ilāhī Nāmāh (see p. 576 *a*, ii.).

The usual beginning is preceded by four couplets, the first of which is:

بنام آنکه ملکش بی زوالست
بوصفش عقل صاحب نطق لالست

At the end are found twenty additional distichs beginning thus:

شبی یحیی معاذ ان مرد مردان

Or. 332.

Foll. 185; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 25 lines, $4\frac{1}{4}$ in. long; written in small Nestalik, in four columns, with three 'Unvāns and gold-ruled margins; dated Balkh, A.H. 1000—1004 (A.D. 1592—1596).

[GEO. WM. HAMILTON.]

Three Maṣnavi poems by 'Aṭṭār, as follows:—

I. Fol. 2 *b*. Ilāhī-Nāmāh (see p. 576 *a*, ii.).

II. Fol. 67 *b*. Muṣibat-Nāmāh (see p. 576 *b*, iv.).

III. Fol. 150 *b*. Asrār-Nāmāh (see p. 576 *a*, iii.)

Add. 7736.

Foll. 172; $8\frac{1}{4}$ in. by 6; 15 lines, $3\frac{5}{8}$ in. long; written in Naskhi, in two columns; dated Sha'bān, A.H. 968 (A.D. 1532).

[CL. J. RICH.]

Two Maṣnavi poems by 'Aṭṭār, as follows:—

I. Fol. 2 *b*.

اشتر نامه

Ushtur-Nāmāh, or the Book of the Camel.

Beg. ابتدا بر نام حی لا یزال
صانع اشیاء ابداع جلال

The poem has in the present copy the heading کتاب خردنامه شیخ عطار; but its real title occurs in the following line, fol. 21 *a*:

درگذر از ننگ و نام عامه را
کوش کن تو رمز اشتر نامه را

It treats of mystic love, and its name is derived from a comparison of the yearning soul with the pilgrim's camel represented as longing for the Ka'bah. In the introduction 'Aṭṭār mentions some of his previous works, namely *Manṭiḳ uṭ-Ṭair*, *Muṣibat Nāmah*, *Khusrau u Gul*, and *Ilāhī-Nāmah*, adding that, although these had been circulated, the present work was to be kept secret. See the Oude Catalogue, p. 352, and the Leyden Catalogue, vol. ii. p. 114.

II. Fol. 130 *a*.

وصلت نامه

"*Vaṣlat-Nāmah*, or the Book of Union," a Sufi poem.

Beg. ابتدا کردم بنام کردگار
خالق هفت و شش و پنج و چهار

The title of the poem is found in the following line, fol. 132 *b*:

کوش کن تو رمز وصلت نامه را

See the Oude Catalogue, p. 355.

Add. 6621.

Foll. 74; 12½ in. by 7¼; 25 lines, 4¼ in. long, in a page; written in four columns in small and fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [J. F. HULL.]

مظهر العجائب

"The theatre of marvels," a Sufi poem by Aṭṭār.

Beg. آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

The title of the work, which is given in the following line of the prologue, fol. 3 *a*,

این کتابم از غرایب آمدهست
مظهر سر عجایب آمدهست

alludes to 'Alī, the true "theatre of marvels," to whom the poem is dedicated:

مظهر کل عجایب حیدر است
در میان سالکان او منبر است
ختم کردم این کتب بر نام او
زانکه دارم مستیها از جام او

In the same passage the author refers the reader to several of his previous works, namely *Jauhar uz-Zāt*, *Ushtur-Nāmah*, *Manṭiḳ uṭ-Ṭair*, *Asrār Nāmah*, *Muṣibat-Nāmah*, *Khusrau u Gul*, *Ilāhī-Nāmah*, *Pand-Nāmah*, and *Tazkirat ul-Auliya*. See the Oude Catalogue, p. 353.

This MS. has been evidently detached from a larger volume. It is folioed with Arabic figures from 77 to 149, and at the end is a separate leaf numbered 558, containing the concluding part of a poem probably due to the same author. It treats of the feelings of a true devotee, and the last section begins thus:

بعد از این انس است و هیبت ای فقیر
سالکان و طالبانرا دستگیر

The first page bears the Persian seal of Archibald Swinton, with the date 1174.

Sloane 3588.

Foll. 94; 8 in. by 5¼; 19 lines, 2¾ in. long; written in a cursive Turkish character; dater Zuhijjah, A.H. 1083 (A.D. 1673).

I. Foll. 1—24. *بند نامه عطار*

The "book of advice," or moral precepts in Maṣnavi rhyme, by Farīd ud-Dīn 'Aṭṭār.

Beg. حمد بی حد آن خدای پاک را
انکه ایمان داد مشتقی خاک را

This is the most popular of the poems of 'Attār. It has been repeatedly printed in Calcutta, Lahore, Bulak, and Constantinople. It has been edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann.

II. Foll. 25—94. A Turkish commentary on the above work by Shamī. See Haj. Khal., vol. ii. p. 68.

Sloane 3264.

Foll. 221; 12 in. by 7; 12 lines, 4 in. long; written on one side of the paper, in large Naskhi, about the beginning of the 18th century.

The Pand-Nāmah of 'Attār, with a Latin translation by Salomon Negri. See the Arabic Catalogue, p. 335.

Add. 7734.

Foll. 52; 7 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 9 lines, 3 $\frac{3}{4}$ in. long; written in Turkish Naskhi; dated Shayvāl, A.H. 1193 (A.D. 1779).

[Cl. J. RICH.]

The same work, with Turkish glosses.

Harleian 5447.

Foll. 60; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 15 and 17 lines, 3 in. long; written in a Turkish hand, apparently in the 17th century.

I. Foll. 1 *b*—29 *b*. The Pand-Nāmah of 'Attār (see p. 579 *b*).

II. Foll. 31 *a*—60 *b*.

A translation of the above in Turkish verse.

Beg. ابتدا کردم بنام ان کریم
مبدع کونین و سلطان قدیم

The translator, whose name does not appear, states in the introduction, fol. 32 *b*, that he had written this version in obedience to the behest of his benefactor, the Pādishāh Bāyazīd B. Sulaimān Khān.

On the fly-leaf is a short notice of the Pand Nāmah written in Latin by Salomon Negri.

Add. 6960.

Foll. 133; 10 $\frac{1}{4}$ in. by 8; 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1802.

I. Foll. 5—34. The Turkish version of the Pand-Nāmah [transcribed from the preceding MS.]

II. Foll. 35—44. Collation of three copies of the Persian Pand-Nāmah, namely Harleian 5447, Harleian 5464, and Sloane 3264.

III. Foll. 45—109. The Pand-Nāmah, [transcribed from Sloane 3264], with English glosses.

IV. Foll. 110—133. Glossary to the Turkish version, and alphabetical list of words occurring in the Persian text.

Prefixed to the volume, foll. 1—4, are Sylvestre de Sacy's notices on the Pand-Nāmah and the Bulbul-Nāmah, translated into English.

Or. 473.

Foll. 361; 8 $\frac{3}{4}$ in. by 6; 17 lines, 3 $\frac{1}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Rabi' II., A.H. 1007 (A.D. 1598).

[GEO. WM. HAMILTON.]

دیوان کمال اصفهانی

The Divān of Kamāl Iṣfahānī.

Beg. ای جلال تو بیانهارا زبان انداخته
عزت ذات یقین را در کمان انداخته

Kamāl ud-Dīn Ismā'il, surnamed, on account of the fertility of his fancy, *Khallāk ul-Ma'ānī*, or "the great inventor of conceits," was the son of a poet of note, Jamāl ud-Dīn Muḥammad B. 'Abd ur-Razzāk Iṣfahānī, who died, according to Taḳī Kāshānī, A.H. 588. He was, like his father, a panegyrist of the noble Sā'id family, especially of Rukn ud-Dīn Sā'id B. Mas'ūd, the Ṣadr of Iṣfahān. He perished, according to Daulatshāh, in a general slaughter of the inhabitants of Iṣfahān by the Moghul army under Oktāi Kā'an, A.H. 635. His death is placed, however, by the *Mirāt ul-'Ālam*, fol. 691, in A.H. 639, and by the *Khulāṣat ul-Afkār*, fol. 229, in A.H. 628. Other notices will be found in the *Guzidah*, fol. 242, *Bahāristān*, fol. 67, *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 190, *Haft Iklim*, fol. 356, *Riyāz ush-Shu'arā*, fol. 356, and *Atashkadah*, fol. 80. See also Hammer, *Redekünste*, p. 156, and Sprenger, *Oude Catalogue*, p. 454.

This *Divān*, which is not alphabetically arranged, contains *Ḳaṣīdahs* and *Ḳiṭ'ahs*, fol. 2 *b*, *Ghazals*, fol. 300 *a*, and *Rubā'īs*, fol. 344 *b*.

Some *Ḳaṣīdahs* in the early part of the *Divān* are addressed to the following sovereigns: Sultan 'Alā ud-Dīn Tukush, who reigned in Irak from A.H. 590 to 596, and his grandsons Jalāl ud-Dīn (A.H. 621—628) and Ghiyāṣ ud-Dīn, the Atābak Sa'd B. Zingī (A.H. 599—623), and his successor Abū Bakr B. Sa'd (A.H. 623—658), lastly the Ispahbad Ḥasan of Māzandarān. Most of the laudatory poems are in praise of the above mentioned Ṣadr, Rukn ud-Dīn Sā'id.

Add. 18,414.

Foll. 443; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramazān, A.H. 1029 (A.D. 1620). [WM. YULE.]

The same *Divān*.

Add. 7092.

Foll. 312; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 19 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1036 (A.D. 1627).

The same *Divān*.

This copy contains only fourteen *Rubā'īs*.

Copyist: نظام الدين تڼوجى

Add. 7748.

Foll. 365; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 19 lines, $3\frac{1}{4}$ in. long; written in Nestalik, probably in the 17th century. [Cl. J. RICH.]

The same *Divān*, wanting the first page.

This copy contains a more copious text than any of the preceding. It is furnished through the first half with headings.

The last page of the MS. contains records of the birth of the owner's children, the earliest of which is dated A.H. 1043.

Or. 287.

Foll. 174; $9\frac{1}{4}$ in. by 6; 15 lines, $3\frac{3}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 1007 (A.D. 1598). [GEO. WM. HAMILTON.]

ديوان سيف اسفرنگي

Divān of Saif ud-Dīn Isfarangī.

Beg. اشك را زانرا نهم در كفۀ ميزان خویش
تا پديد آيد بوقت امتحان معيار من

The poet's native place Isfarang, or Isfarah, is, according to Amīn Rāzī, a hilly tract nine farsangs to the south-west of Marghīnān. As to the period in which he lived there is a wide divergence in the statements of biographers. Daulatshāh says that he flourished in the reign of Ilarslān B. Atsiz Khwārazm Shāh (A.H. 551—567). He is followed by the *Haft Iklim*, fol. 599, and

also by the authors of the *Riyāz ush-Shu'arā*, fol. 206, and the *Khulāṣat ul-Afkār*, fol. 206, who place Saif ud-Dīn's death in A.H. 573 and 583. On the other hand, Takī Kāshī, *Oude Catalogue*, p. 17, states that he was born A.H. 581 and died A.H. 666. We read in the *Atashkadah*, fol. 147, in agreement with the last writer, that Saif ud-Dīn of Isfarang, surnamed al-A'raj, or the lame, grew up in Khwārazm, attended in his youth the court of Sultan Muḥammad B. Tukush (A.H. 596—617), and died A.H. 666, at the age of eighty-five years. See also Hammer, *Redekünste*, p. 123, and Sprenger, *Oude Catalogue*, p. 561.

The evidence of the *Divān* is altogether in favour of the later date; for it contains poems addressed to 'Alā ud-Dīn Muḥammad Khwārazm Shāh, and designating him by the title of Sanjar, a surname which the Sultan assumed in consequence of his victory over the *Qarā Khitāis*, A.H. 606 (D'Ohsen, *Histoire des Mongols*, vol. i. p. 182). There are also *Qaṣīdahs* in praise of Nizām ul-Mulk Muḥammad B. Ṣāliḥ, who was Vazīr to the same Sultan during the latter part of his reign, A.H. 606—613 (see Ḥabīb us-Siyar, vol. ii., Juz 4, p. 183), and of Kuṭb ud-Dīn Mīr 'Amīd Ḥabash, who was at the head of the government of Māvarā un-Nahr under Chaghatai Khān and his successors, *Qarā Hulāgū* and *Bisū-Mungā*, A.H. 617—649 (see *Jahānkushāi*, fol. 81, and Ḥabīb us-Siyar, vol. iii., Juz 1, p. 46).

The *Divān* contains *Qaṣīdahs* and some *Tarjī'*-bands arranged according to subjects, and a few *Rubā'is* at the end. Copies are mentioned in the *St. Petersburg Catalogue*, p. 330, and in the *Bibliotheca Sprenger*, No. 1514.

Add. 7790.

Foll. 283; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 17 lines, 3 in. long; written in Nestalik, apparently in the 16th century. [Cl. J. Rich.]

Another collection of the poems of Saif Isfarangī, richer than the preceding, endorsed

زبدة القصاید سیف الدین اسفرنگ

Beg. شب جو بردارد حجاب از هودج اسرار من
خفته کیرد صبح را چشم و دل بیدار من

Contents: *Qaṣīdahs*, fol. 1 b. *Muḥaṭṭa'āt*, fol. 207 a. *Ghazals*, fol. 247 a. *Rubā'is*, fol. 269 a.

Add. 7766.

Foll. 109; 10 in. by $6\frac{3}{4}$; 21 lines, $5\frac{1}{4}$ in. long; written in four columns in small Persian Naskhi; dated *Zulḥa'dah*, A.H. 863 (A.D. 1459). [Cl. J. Rich.]

کتاب کلیله و دمنه

A poetical version of the book of Kalilah and Dimnah, in the epic metre, the author of which is called in the heading and in the subscription, Aḥmad B. Maḥmūd uṭ-Ṭūsī, known as *Kānī'ī*, *أحمد بن محمود الطوسي المشهور* بقانعی

Beg. خدایا توئی زنده جاودان
فرزنده این سپهر روان

The work was composed for a king called Kā'ūs, to whom a few laudatory verses are addressed at the end of each section. He is designated as the sovereign of Rūm, and the worthy successor of Kaikhusrau and Kaiḡubād.

'Izz ud-Dīn Kaikā'ūs, who is here meant, succeeded as the eldest son to his father Kaikhusrau, at the time of the Moghul invasion of Asia Minor, A.H. 642, and carried on for about twenty years a fitful rule under the control of the Moghul sovereigns, and in a state of constant struggle with his brother Rukn ud-Dīn Kīlij Arslān, with whom he had to divide the kingdom. Ousted at last by the latter he repaired to Constantinople, and was shortly after, A.H. 662, confined by the emperor Michael Paleo-

logus in the castle of Āenos. He was subsequently released by the Moghul Berekāi Khān, and obtained from him a principality in the Crimea, where he died A.H. 678. See Abulfaraj, *Historia Dynastiarum*, pp. 319—332, Abulfeda, vol. v. p. 11, D'Ohsson, *Histoire des Mongols*, vol. iii. pp. 92, 479, and Hammer, *Geschichte der Goldenen Horde*, pp. 174—181.

The author gives in the prologue, fol. 8 *b*, a brief account of his career. He lived, he says, in Khorasan in joy and comfort, a matchless poet sought after by all,

من آن روزها در خراسان بدم
زایام شاد و تن آسان بدم
سخن گوی مانند من کس نبود
نبد کس که جوینده من نبود

when the Moghuls overran the country, shedding blood by torrents, and drove the Khwārazm Shāh in wild flight to the sea of Māzandarān (A.H. 617). Having escaped to India, he took ship to 'Adan, and, after visiting Medina and the holy shrines of Mecca, and passing through Baghdād, he repaired to Rūm, where "in his distress his heart was rejoiced by the sight of the sovereign of the world, Kaiḡubād" (A.H. 616—634):

دران بی نوائی دلم کشت شاد
بدیدار شاه جهان کیقباد

He became his panegyrist, lived, thanks to his bounty, in great opulence, and composed a poetical record of the dynasty, entitled *Saljūḡ Nāmāh*, the bulk of which was not much less than a camel's load. He enjoyed also the favour of Kaiḡubād's glorious successor, Kaikhusrau (A.H. 634—641).

The poet says in two other passages, foll. 95 *a*, 108 *a*, that he had, during forty years, celebrated the praises of three sovereigns of the house of Saljūḡ (Kaiḡubād, Kaikhusrau, and Kaikā'ūs), that his poems filled thirty volumes, and amounted to about three hundred thousand distichs:

که چون تیغ بران کشادم زیان
چهل سال در مدح این دودمان
چنان مدح سه شاه گفتم بمهر
که تحسین کند برفلک ماه و مهر
همانا بود سی مجلد سخن
بمدح سلاطین بکفتار من

همانا چهل سال باشد تمام
که مداح سلجوقیان ام مدام
بمن زنده شد نام شاهان داد
جهاندار کیخسرو و کیقباد
بود سی مجلد سخن بیشتر
که آنرا بشاید نوشتن بزر
که ماند زکفتار من یادگار
بود قرب آن بیت سید حزار

If, therefore, the arrival of Kānī'ī at the court of Kaiḡubād took place, as appears probable, in A.H. 618, the composition of the present work must be placed about A.H. 658.

The author's name is preceded in the heading by the pompous titles *املع الشعرا* and *رائص القصص*, and in the subscription he is called *ملك الشعرا و ائص القصص*. He was still living in Kūniyah A.H. 672; for he is mentioned by Aflākī, the author of *Manāḡib ul-'Arifin*, Add. 25,025, fol. 142, who calls him Amir Bahā ud-Dīn Kānī'ī Malik ush-Shu'arā, as one of those who paid a last tribute to the saint Maulānā Jalāl ud-Dīn Rūmī, deceased in that year. He may be identical with a Kānī'ī called like him Bahā ud-Dīn Aḡmad, and also entitled Malik ush-Shu'arā, who is mentioned in the *Gotha Catalogue*, p. 68, as the author of a *Qābūs Nāmāh*. The latter, however, is designated as Kāzarūnī, or native of Kāzarūn, while our author came from Khorasan.

The prologue of Kānī'ī treats at considerable length of the virtues and accomplishments which befit a king, of each of which the author shows his royal master to be the true

paragon. An easy transition to Nūshīrvān, the traditional pattern of a just and wise ruler, introduces, fol. 9 *b*, the main subject of the work. At his court appears an Indian envoy bringing the tribute of his country. Questioned by Nūshīrvān about a wonderful herb said to grow in India and to give eternal life to those who eat it, he explains its true nature. The herb is but an emblem of the book of wisdom which the kings of India keep as a sacred heirloom in their treasury.* He entreats the king, however, not to betray to his master that he has disclosed his secret. Here follows, fol. 10 *b*, a detailed account of Barzūyah's mission to India, and of the means by which he succeeded in obtaining a copy of the precious book.

The work proper begins on fol. 13 *a* with the rubric *آغاز کتاب کليلة و داستان برزويه طبيب*. The first section contains the life of Barzūyah, the physician, as told by himself, and drawn up by Buzurjmihr. The nature and arrangement of the remainder of the contents will appear from the following headings: The ox and the lion, fol. 17 *a*. Damnah and the lion, fol. 20 *a*. The lion repents killing the ox, fol. 40 *a*. The merchant's wife, the parrot, the slave, and the men of Balkh, fol. 49 *a*. The pigeon with a collar, fol. 50 *b*. The worldly friends, *دوستان ابدای زمان* (the crows and the owls), fol. 61 *b*. The ape and the tortoise, *کبی و سنک پشت*, fol. 74 *a*. The hermit and the weasel, *زاهد و راسوا*, fol. 78 *b*. The mouse and the cat, fol. 80 *a*. The king and the bird Kabrah, *ملك و قبرة*, fol. 83 *b*. The lion and the jackal, fol. 87 *a*. The lion, the jackal, and the huntsman, fol. 93 *a*. The hermit and the traveller, fol. 97 *a*. The dream of the king of India, fol. 97 *a*. The snake, the ape, the leopard, and the well,

fol. 102 *a*. The king's son and his companions, fol. 103 *a*.

The arrangement is very similar to that of the Persian version of Naṣr Ullah. But the author does not give any information as to the original which he had followed. He merely says that he was turning prose into verse:

من انرا کز خون خواهم آغاز کرد
برآرم بنظم از سر نثر کرد

Add. 27,263.

Foll. 417; 13¼ in. by 9; 17 lines, 5½ in. long; written in fair Nestalik, in four gold-ruled columns, with rich 'Unvāns and gilt headings, apparently in the 16th century. Bound in stamped leather.

[Sir JOHN MALCOLM.]

مثنوي مولانا جلال الدين رومي

The Maṣnavī of Jalāl ud-Dīn Rūmī.

Beg. بشنو از نی جون حکایت میکند
وز جدائیها شکایت میکند

Maulānā Jalāl ud-Dīn Muḥammad Rūmī, the founder of the order of Darvishes called after him Maulavis, is by general consent the greatest of the Sufi poets of Persia. His life forms the main subject of *Manāḳib ul-ʿĀrifīn* (see p. 344 *b*), from which the following particulars are extracted. He was born in Balkh on the sixth of Rabīʿ I., A.H. 604, and died in Kūniyah on the fifth of Jumāda II., A.H. 672. His father, Muḥammad B. ul-Ḥusain ul-Khaṭībī ul-Bakrī (a descendant of the Khalif Abu Bakr), commonly called Bahā ud-Dīn Valad, son of a daughter of Sultan 'Alā ud-Dīn B. Khwārazm Shāh, had acquired by his learning and his religious character so much influence in Balkh as to rouse the jealousy of the Sultan, and was obliged in consequence to leave his native city. He proceeded with

* A similar answer is recorded in the preface of Naṣr Ullah's Persian version, where it is put in the mouth of a Brahman in India. See *Notices et Extraits*, vol. x. p. 107.

his son Jalāl ud-Dīn, who was then five years old, by way of Baghdād to Mecca, from thence to Malatīyah, where he stayed four years, and to Lārindah, where he sojourned seven years. Subsequently, yielding to the instances of the Sultan of Rūm, 'Alā ud-Dīn Kaikubād, he settled in the royal residence, Kūniyah, where he died on the 18th of Rabī' II., A.H. 628.

After Bahā ud-Dīn's death Jalāl ud-Dīn received his spiritual instruction from Sayyid Burhān ud-Dīn Tirmizī, a disciple of his father, who joined him in Kūniyah in A.H. 629, and, afterwards, from a wandering Sufi, Shams ud-Dīn Tabrizī, who from A.H. 642 to his death in A.H. 645, was Jalāl ud-Dīn's constant companion, and whose name the poet adopted, as a Takhalluṣ, in his Ghazals. In the latter part of his life Maulānā was worshipped as a saint by a crowd of devoted disciples, and was treated with the utmost regard by the Moghul governor, Mu'in ud-Dīn Parvānah, who was at that time the virtual ruler of the Saljūki empire. The only son who survived him was Bahā ud-Dīn, better known as Sultān Valad, born A.H. 623, who became, ten years after his father's death, the head of the Maulavis, and died A.H. 712.

Other notices will be found in *Nafahāt ul-Uns*, p. 530 (translated in *Mines de l'Orient*, vol. vi. p. 429), *Daulatshāh*, fol. 96, *Ḥabīb us-Siyar*, vol. iii., Juz 1, p. 66, *Majālis ul-Mūminin*, fol. 330, *Haft Iklim*, fol. 235, *Riyāz ush-Shu'arā*, fol. 400, and *Ātashkadah*, fol. 142. See also Ouseley, *Notices*, p. 112, Hammer, *Redekünste*, p. 163, Sprenger, *Oude Catalogue*, p. 489, and George Rosen's *Mesnewi*, preface, pp. 13—26.

The *Maṣnavī*, or, as it is often called *مثنوی معنوی*, the "Spiritual *Maṣnavī*," is the favourite text book of the Sufis. It is a vast, and somewhat rambling, collection of moral precepts and religious reflexions, with comments on texts from the Coran, and sayings

of the Prophet, illustrated by numerous anecdotes.

Chalabī Ḥusām ud-Dīn, whom the author addresses by name in several passages of the *Maṣnavī*, was his favourite disciple. His proper name was Ḥasan B. Muḥammad B. Akhi Turk. He had been appointed Khali-fah after the death of Ṣalāḥ ud-Dīn Zarkūb in A.H. 657, and remained for ten years, from the decease of Maulānā to his own death, which took place A.H. 383, the acknowledged head of the order. Ḥusām ud-Dīn had no small share in the production of the poem. It was he who, having noticed with how much delight the disciples read the *Maṣnavis* of Sanā'i and Farīd ud-Dīn 'Aṭṭār, suggested to his master the composition of a poem similar to the *Ilāhī Nāmah* of Sanā'i (*sic*), but in the measure of the *Manṭiq uṭ-Ṭair* of 'Aṭṭār, and who, when Maulānā carried out that idea, wrote down the poem from his master's dictation, reading it aloud to him after each sitting, and correcting the text. The work was interrupted during two years, in consequence of the death of Ḥusām ud-Dīn's wife; but it was resumed, as stated at the beginning of *Daftar II.*, in A.H. 662, and continued to the end. See *Manāḳib ul-'Ārifin*, fol. 176.

The poem, which is divided into six books called *Daftars*, has been the text of many commentaries enumerated by Haj. Khal., vol. v. p. 375. It has been repeatedly printed in the East, viz. in Bombay, A.H. 1262, 1266, 1273, 1280, and 1294, in Lucknow, A.H. 1282, in Tabriz, A.H. 1264, in Bulak, with a Turkish translation, A.H. 1268, and in Constantinople, A.H. 1289. The contents have been stated by Hammer, *Jahrbücher*, vol. 65, *Anz. Blatt*, pp. 7—26. Portions have been translated into German verse by M. V. Hussard, *Mines de l'Orient*, vol. ii. p. 162, etc., and by George Rosen, Leipzig, 1849. A version in English verse, by J. W. Redhouse, Esq., is being prepared for publication.

In the present copy the six Daftars begin respectively on foll. 2 *b*, 69 *b*, 131 *b*, 212 *b*, 275 *b*, and 347 *b*. A rich border enclosing the beginning of the poem contains the following lines in its praise :

تا قیامت کرپی صورت روی
تا قیامت بوی معنی نشنوی
جان جاویدان اگر خواهی بخوان
مثنوی معنوی مولوی

The volume contains nineteen whole-page miniatures, in fair Persian style.

Add. 26,151.

Foll. 471; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 21 lines, $2\frac{1}{4}$ in. long, and 20 lines in the margin; written in Nestalik, in two gold-ruled columns, with 'Unvāns, apparently in the 16th century.

[WM. ERSKINE.]

The same poem.

This copy contains short prose prefaces to the several Daftars. Those of the first, third, and fourth are in Arabic, the others in Persian. They are to be found on foll. 2 *b*, 73 *b*, 138 *b*, 235 *b*, 304 *b*, and 383 *b*.

At the end of Daftar IV. is a subscription stating that the MS. had been written near the shrine of the holy Shāh of Ghaznī نزدیک شریک شاه غزنی قدس سره, by Sayyid Kabīr B. Sayyid Rājā B. Ḥusainī.

On the first page are the Persian seal and the signature of Edward Galley.

Or. 1211.

Foll. 506; $10\frac{1}{2}$ in. by 6; 27 lines, $4\frac{3}{4}$ in. long; written in a large and cursive Persian character, in two columns, probably early in the 15th century.

[ALEX. JABA.]

The Maṣnavī, with the prose prefaces. The six Daftars begin respectively on foll. 1 *b*, 80 *b*, 154 *a*, 248 *b*, 324 *b*, and 409 *b*.

Foll. 1—5, and 502—506, have been supplied by a later hand.

Or. 1364.

Foll. 313; $12\frac{1}{2}$ in. by 8; 23 lines, $4\frac{1}{2}$ in. long; written in small and neat Nestalik, in four gold-ruled columns, with six 'Unvāns; dated Rajab, A.H. 982 (A.D. 1574). Bound in stamped leather covers.

[SIR CHAS. ALEX. MURRAY.]

The Maṣnavī, with the prefaces, beginning respectively on foll. 3 *b*, 50 *b*, 94 *b*, 150 *b*, 197 *b*, and 254 *b*.

Add. 26,153.

Foll. 205; $11\frac{1}{4}$ in. by $6\frac{1}{2}$; 17 lines, $2\frac{1}{2}$ in. long, with 32 lines in the margins; written in Nestalik, A.H. 1043 (A.D. 1633).

[WM. ERSKINE.]

Daftars I.—III. of the Maṣnavī.

The MS. was written, according to the subscription, by Ilahyār for Minuchihr Beg.

Add. 16,767.

Foll. 318; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 23 lines, $4\frac{7}{8}$ in. long; written in Nestalik, in four gold-ruled columns, with six 'Unvāns; dated A.H. 1049 (A.D. 1639); bound in stamped and gilt leather.

[WM. YULE.]

The same work, with three prefaces, viz. those of Daftar II., fol. 52 *b*, Daftar V., fol. 205 *b*, and Daftar VI., fol. 258 *b*.

Egerton 1107.

Foll. 362; $14\frac{1}{4}$ in. by $9\frac{1}{2}$; 21 lines, $5\frac{1}{4}$ in. long; written in cursive Indian Nestalik, in four columns; dated Jumāda II., A.H. 1077 (A.D. 1666).

[ADAM CLARKE.]

The Maṣnavī, with the same prefaces as in the preceding copy.

The copyist, Muḥammad Shafī, describes himself as tutor to the son of Farīdūn Beg, Vāki'ah-Navis to Amīr Khān, Šūbahdār of Kābul.

Add. 7740.

Foll. 241 ; 14½ in. by 7¼ ; 31 lines, 4¾ in. long ; written in Nestalik, in four columns ; dated Shāhjahānābād, Zulka'dah, A.H. 1077 (A.D. 1667). [CL. J. RICH.]

The Maṣnavī, with all the prefaces but that of Daftar I.

The transcriber, محمد صادق ولد نعمت الله مهونوی, states in the subscription that he had written this copy for Mir Muḥammad Vāzih, son of Irādat Khān.

At the end of Daftar IV. it is stated that the text had been corrected, A.H. 1083, on the copy of Shāh 'Abd ul-Fattāḥ Gujrātī, who had collated a large number of MSS.

Add. 5605.

Foll. 324 ; 11½ in. by 7 ; 22 lines, 4¼ in. long ; written in Nestalik, in four columns ; dated Rabi' I., A.H. 1082, the 13th year of [Aurangzib's] reign (A.D. 1671).

[N. BRASSEY HALHED.]

The Maṣnavī. The prefaces of Daftars II.—VI. have been added by another hand.

Add. 5606.

Foll. 434 ; 10¼ in. by 6¾ ; 19 lines, 2¾ in. long, in a page, with 32 half-lines in the margin, in continuation of each page ; written in two columns, in common Indian Nestalik ; dated Rabi' I., A.H. 1185 (A.D. 1771).

The same poem. [N. BRASSEY HALHED.]

Add. 26,152.

Foll. 583 ; 10 in. by 6¾ ; 21 lines, 5 in. long ; written in Nestalik, in four gold-ruled columns ; dated the 24th year of Aurangzib (A.H. 1091-2, A.D. 1680-1).

[WM. ERSKINE.]

The Maṣnavī, with the prefaces of Daftars IV. and VI., and copious notes written partly in the margins, partly on inserted slips.

Add. 16,769.

Foll. 229 ; 9 in. by 5¼ ; 17 lines, 2½ in. long, with 30 lines in the margins ; written in small Nestalik, in two columns ; dated Ujjain, Mālvah, Rabi' II., A.H. 1093 (A.D. 1682.) [WM. YULE.]

Daftars III—V. of the Maṣnavī, with the first five folios of Daftar VI. Daftar III. wants sixteen folios at the beginning.

Add. 25,802.

Foll. 275 ; 11½ in. by 6¾ ; 25 lines, 4½ in. long ; written in Naskhi, in four gold-ruled columns, with 'Unvāns, probably in the 17th century. [WM. CURETON.]

The Maṣnavī, with all the prefaces but that of Daftar V.

Add. 16,768.

Foll. 255 ; 13 in. by 7¾ ; 27 lines, 4¾ in. long ; written in cursive Indian Nestalik, in four columns ; apparently in the 18th century. [WM. YULE.]

The Maṣnavī, with the prefaces, and marginal additions.

According to a Persian note on fol. 1, this MS. was bought in Jainagar, A.H. 1203.

Or. 1214.

Foll. 24 ; 9 in. by 7 ; 21 lines, 4¾ in. long ; written on four columns in small Nestalik, probably in the 18th century.

[ALEXANDRE JABA.]

The seventh Daftar of the Maṣnavī, with a prose preface.

Beg. ای ضیا الحق حسام الدین سعید
دولت پاینده فقرت بر مزید

This seventh Daftar, which has been printed at the end of the Bulak edition, was first brought to light, A.H. 1035, by a commentator of the Maṣnavī, Ismā'il Dadah (Rusūkh ud-Din Ismā'il B. Aḥmad ul-Anḳiravī), who gave out that he had found it in a copy dated A.H. 814, and who stood out for its genuineness, which, however, was generally disbelieved. See Haj. Khal. vol. v. p. 377, Hammer Redekünste, p. 167, and Flügel, Vienna Catalogue, vol. i. p. 518.

Copyist : محمد شریف بن داملا محمد سلیم
مرحوم بخاری

Add. 14,051.

Foll. 508 ; 11 in. by $6\frac{1}{2}$; 21 lines, $4\frac{3}{4}$ in. long ; written in cursive Nestalik ; dated Muḥarram, A.H. 1081 (A.D. 1670).

جواهر الاسرار وزواهر الانوار

The first volume of a commentary on the Maṣnavī, by Ḥusain B. Ḥasan, حسین بن حسن

حمد یحیی و غایت و ثنائی بیعد و نهایت. Beg.

The author, whose full name is Kamāl ud-Din Ḥusain B. Ḥasan Khwārazmī, has been already mentioned, p. 144 *b*. He states in the preface that he had, from his youth upwards, eagerly studied the Maṣnavī, and that he was constantly consulted by the learned as to its meaning. He had already written on that subject a work entitled کنوز and was at length induced by his friends' prayers, as well as by the desire of the ruler of Khwārazm, to write a fuller commentary, the present work. He frequently mentions, as still living, his spiritual guide Khwājah Abu'l-Vafā (a celebrated Ṣūfī, who died A.H. 835 ; see Nafahāt ul-Uns, p. 499, and Ḥabīb us-Siyar, vol. iii., Juz 3, p. 144). The work is mentioned by Haj. Khal. vol. v. pp. 375, 376, and Sprenger, Oude Catalogue, p. 493.

Contents: Preface, fol. 1 *b*. Ten pre-

liminary discourses, as follows:—1. On the great Ṣūfīs from 'Alī to Jalāl ud-Din, fol. 8 *a*. 2. On Ṣūfī terms, fol. 36 *b*. 3. On the degrees of spiritual knowledge, fol. 41 *a*. 4. On the essence of the Divinity, fol. 43 *b*. 5. God's names and qualities, fol. 48 *a*. 6. On the worlds, fol. 49 *b*. 7. On creation, fol. 51 *a*. 8. On the great spirit, fol. 52 *b*. 9. On the soul's return to the spirit, fol. 55 *a*. 10. On the essence of love, fol. 64 *a*. Commentary on Daftar I., fol. 71 *b* ; on Daftar II., fol. 203 *b* ; on Daftar III., including the Arabic preface, fol. 314 *b*.

On the first page is written, "Geo. Jervis, Ahmudabad, 1814."

Add. 25,804.

Foll. 497 ; $12\frac{1}{2}$ in. by $8\frac{1}{2}$; 22 lines, 6 in. long ; written in large Naskhi, with ruled margins, apparently in the 17th century.

[WM. CURETON.]

کشف اسرار معنوی در شرح ادبیات مثنوی

A full commentary on the first two Daftars of the Maṣnavī, with the text.

Author: 'Abd ul-Ḥamid B. Mu'in ud-Din Muḥammad B. Muḥammad Hāshim ul-Ḥusainī ul-Kattālī ur-Rifā'ī ut-Tabrizī, عبد الحمید بن معین الدین محمد بن محمد هاشم الحسینی القتالی الرفاعی التبریزی

Beg. حمد یحیی و ثنائی بیعد ذات احدیت سمات.

The commentary is preceded by a short preamble and nine preliminary chapters (Muḥaddimah), foll. 5—17, treating of the principles of theosophy and the definition of its technical terms. The entire text is inserted by paragraphs. Each of these is followed by short verbal explanations of rare words لغات, and by extensive comments. The most recent authors quoted appear to be Khwājah Abul-Vafā, who died A.H. 835 (see the preceding no.), fol. 139 *a*, and 'Abd ul-

Karīm ul-Jih, author of al-Insān ul-Kāmil, who was born A.H. 767 (Haj. Khal., vol. i. p. 459), fol. 143 *b*. At the end of Daftar I., fol. 265, is found a transcript of the subscription of the author's original draft.

The first part of the same commentary is described by Dr. Sprenger, *Oude Catalogue*, p. 493.

On the first page is a seal of Muḥammad Mahdi dated A.H. 1141, and the Persian seal of Archibald Swinton.

Or. 1213.

Foll. 222; 12 in. by $8\frac{1}{4}$; 31 lines, $5\frac{1}{4}$ in. long; written in a small Turkish hand, probably in the 17th century.

[ALEXANDRE JABA.]

A Turkish commentary upon the fourth Daftar of the Maṣnavī, by Sham'ī شمیم, with the text.

Beg. حمدهای متواتره صدق آمیز و شکرهای متکثره

The author states, in the preamble, that he had undertaken the work by order of Sultan Murād Khān B. Salīm, and, at the end, that he had completed the present portion on the 15th of Jumādā II., A.H. 999. See Haj. Khal., vol. v. p. 375.

Or. 1210.

Foll. 464; 11½ in. by $6\frac{1}{4}$; 19 lines, $3\frac{3}{4}$ in. long; written in Nestalik, in four columns, with 'Unvāns and gold-ruled margins, apparently in the 17th century.

[ALEXANDRE JABA.]

نسخه ناسخه مثنویات سقیمه

A revised edition of the Maṣnavī, by 'Abd ul-Latīf B. 'Abd Ullah ul-'Abbāsī, عبد اللطيف بن عبد الله العباسي, with marginal notes.

Mullā 'Abd ul-Latīf, a native of Gujrāt, was a dependent of Lashkar Khān Mashhadī,

Dīvān of Kābul under Jahāngīr, and afterwards Šūbahdār of the same province under Shāhjahān. He passed into the imperial service in the fifth year of the latter reign as Dīvān i Tan, with the title of 'Aḳīdat Khān, and was some time employed as court-chronicler. He died in old age in the 12th year of the reign (A.H. 1048—9). See 'Amal Sālīh, fol. 708, where his commentary on the Maṣnavī is mentioned with praise, and Tazkirat ul-Umarā, fol. 70.

In a preface entitled مرآة المثنوی, and dated by the chronogram دیباجه لطیف انصرام, i. e. A.H. 1032, foll. 10—19, the editor gives an account of the labour he had bestowed upon the text. He collated it with an authenticated copy in Kābul, A.H. 1024, and with several MSS. in Yūlam Guzar, near Pashāwar, A.H. 1025, subjected it to a critical examination, with the help of a friend, while on a journey to the Deccan in A.H. 1030, and collated it again with four copies in Burhānpūr, A.H. 1031. He also verified the passages of the Coran and the Ḥadīṣ referred to by the poet, and gave their original text with interpretation in the margin, corrected the Arabic prefaces which he found sadly corrupt, and explained all the rare words and difficult verses. He adds that his comments had been compiled in a detached shape, and formed two separate works, entitled Laṭā'if ul-Ma'ānī and Laṭā'if ul-Lughāt.

Tables of contents, drawn up by the editor, are prefixed to the several Daftars. The preface is repeated in a condensed form at the beginning of Daftars II.—VI.

It is stated, at the end of Daftars III. and IV., that the MS. had been collated in Burhānpūr, A.H. 1100.

Add. 25,803.

Foll. 312; $12\frac{1}{4}$ in. by 8; 25 lines, $4\frac{1}{2}$ in. long; written in Nestalik, in four columns;

dated Katak (Bengal), A.H. 1113 (A.D. 1701). [WM. CURETON.]

The same revised text, with the editor's preface and marginal notes.

Add. 16,766.

Foll. 240; 15½ in. by 9¼; from 25 to 27 lines, 5 in. long, with as many lines in the margin; written in fair Nestalik, in four gold-ruled columns, with 'Unvāns, probably in the 17th century; bound in stamped and gilt leather. [WM. YULE.]

The Maṣnavī, with copious marginal notes extracted from the Laṭā'if ul-Ma'navī (see p. 589 *b*).

This MS. contains the following prefaces: Persian preface to Daftar II., fol. 38 *a*. Arabic prefaces to Daftar III. and IV. with Persian paraphrase, foll. 70 *a*, and 112 *b*.

The preface of 'Abd ul-Laṭīf to his recension of the Maṣnavī is prefixed to Daftar V., fol. 148 *b*, and again to Daftar VI. fol. 192 *b*. It is followed in each place by his statement of the contents of the respective Daftars.

Add. 16,770.

Foll. 206; 10½ in. by 6¾; 19 lines, 4¼ in. long, in a page; written in plain Nestalik; dated Jumāda II., A.H. 1080 (A.D. 1669).

لطائف المعنوي من حقائق المشنوي

A Commentary on the Maṣnavī, by 'Abd ul-Laṭīf B. 'Abd ullah ul-'Abbāsī (see p. 589 *b*), slightly imperfect at the end.

Beg. شرح بعضى ابیات مشکله فارسى

The commentator states that he had brought together in this work, with some additions, the explanations of difficult verses and Arabic texts, written in the first instance on the margins of his revised copy of the Maṣnavī.

An edition lithographed in Cawnpore, 1876, contains a dedication to Shāhjahān,

which is not found in the present copy. See also Stewart's Catalogue, p. 59.

Royal 16 B. XIX.

Foll. 324; 7¾ in. by 5¼; 14 and 15 lines, 3¼ in. long; written in cursive Indian Nestalik; dated Sūrat, Sha'bān, A.H. 1081 (A.D. 1670). [THOMAS HYDE.]

لطائف اللغات

A Glossary to the Maṣnavī, by the same 'Abd ul-Laṭīf.

Beg. این فرهنگيست مشتمل بر حل لغات غريبه

The author, who calls himself 'Abd ul-Laṭīf B. 'Abd Ullah Kabiriyyah كبيريه, enumerates in the preface some well known Arabic and Persian dictionaries, and the Sufi glossaries of Ibn 'Aṭṭār, and 'Abd ur-Razzāk Kāshī, which he had used, and states that the present work was the result of twelve years of study, and had been compiled in view of his revised edition of the text (see p. 589 *b*). It comprises all the words found in the Maṣnavī, with the exception of those which belong to common speech, and is alphabetically arranged according to the initial and final letters. 'Abd ul-Laṭīf adds that he had been assisted in the compilation by his friend Maulānā Ibrāhīm Dihlavī, who had attended his lectures.

This glossary, known as Farhang i Maṣnavī, has been lithographed in Lucknow, 1877. See also Stewart's Catalogue, p. 132, and Ouseley's Collection, No. 384.

Add. 6612.

Foll. 162; 14 in. by 10½; 25 and 23 lines, 6 in. long; written in Nestalik; dated Rabī' I., the first year of Jahāndār Shāh, A.H. 1124 (A.D. 1712). [J. F. HULL.]

I. Foll. 1—94. The first two Daftars of the Maṣnavī, with marginal notes.

II. Foll. 95—162. The glossary described under the preceding number.

Or. 369.

Foll. 175; 9 in. by $5\frac{1}{4}$; 23 lines, 3 in. long; written in small and close Nestalik; dated Ramazān, A.H. 1100 (A.D. 1689).

[GEO. WM. HAMILTON.]

An extensive commentary, entitled *Mughnī*, upon the third *Daftar* of the *Maṣnavī*, by Muḥammad 'Abid.

Beg. دفتر الثالث من المثنوی للمولوی افاض الله برکاته

The author's name and the title are found in this endorsement, دفتر سیوم از مثنوی حضرت مولوی قدس الله سره حامل المتن از شرح محمد عابد رحمة الله عليه مسمى بمغنی

In a Persian note on the same page it is stated that this MS. is the author's first draught, and that he began to write the commentary on *Daftar* I. in A.H. 1100. Many mistakes, however, corrected in the margins, show this copy to be the work of a scribe. Extensive marginal additions in a more cursive character may have been written by the author.

The commentary of Shaikh 'Abd ul-Latīf (p. 590 *a*), is frequently quoted. Reference is also made to the *Muntakhab ul-Lughat*, which was written A.H. 1046 (see p. 510 *a*).

Or. 370.

Foll. 141; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 21 lines, 3 in. long; written in Nestalik; dated Muḥarram, the 36th year of the reign (of Aurangzib, *i.e.* A.H. 1104, A.D. 1692).

[GEO. WM. HAMILTON.]

A Commentary on the *Maṣnavī*, by Muḥammad Na'im, محمد نعیم

This commentary, which is confined to the

explanation of some difficult verses, is slightly imperfect at the beginning; the first line quoted is the ninth of the poem:

آتش است این بانك ناي و نیست باد
هر كه این آتش ندارد نیست باد
یعنی این بانك نی آتش عشق و سوز جدا نیست
نه افسانه و باد پیمائی

Daftars II.—VI. begin respectively on fol. 34 *a*, fol. 56 *b*, fol. 83 *a*, fol. 104 *b* and fol. 133 *b*. The last line commented upon is *دلوهایی دیگر از چه آب جو* (Bulak edition, vol. vi. p. 171).

The author's name appears in the subscription:

تمام شد مسوده چند ابیات مثنوی مولوی از دست امیدوار کرم کریم فقیر حقیر محمد نعیم

Transcriber: عبد الله بن شیخ لطف الله لاهوری

A leaf prefixed to the MS. by a later hand contains the beginning of the preface of 'Abd ul-Latīf to his revised text of the *Maṣnavī* (see p. 589 *a*).

This MS. bears the seals of the kings of Oude.

Or. 367.

Foll. 230; 12 in. by $8\frac{1}{4}$; 23 lines, 6 in. long; written in Nestalik; dated Ramazān, the 50th year of Aurangzib (A.H. 1117, A.D. 1705).

[GEO. WM. HAMILTON.]

A full commentary upon the *Maṣnavī*, with the text. On the first page is found the following title: فتوحات المعنوی تصنیف مولانا and the name of the author, Maulānā 'Abd ul-'Alī Ṣāhib, has been written by the same hand at the end of *Daftar* I., fol. 137 *b*.

It begins with the first verse of the poem, followed by a poetical paraphrase, the first line of which is:—

یعنی اندر قصهای مثنوی
مینمایم شرح حال معنوی

The commentator quotes frequently Jāmi's *Nafahāt ul-Uns*, and occasionally the com-

mentary of his predecessor, Shaikh 'Abd ul-Latīf (p. 590 a).

The present volume contains the first two Daftars.

Or. 368.

Foll. 125; 12½ in. by 8½; 26 and 23 lines, from 5 to 7 in. long; written by two different hands, in cursive Nestalik; dated A.H. 1103 (A.D. 1692). [GEO. WM. HAMILTON.]

The same author's commentary upon Daftar VI., endorsed شرح مير عبد العلى بر مجلد ششم مثنوى معنوى

This volume contains only short portions of the text, preceded by the word قوله.

Add. 16,771.

Foll. 328; 8¼ in. by 5¾; 17 lines, 3½ in. long; written in cursive Nestalik; dated Zulka'dah, A.H. 1143, the 15th year of Muḥammad Shāh (A.D. 1731). [WM. YULE.]

I. Foll. 1—176. A Commentary on the Maṣnavī, by Muḥammad Nūr Ullah Aḥrārī, محمد نور الله احرارى

Beg. الحمد لله العلى الاعلى الوهاب الذى انزل على عبده الكتاب

The author, who is called in the subscription Mir Nūr Ullah Akbarābādī, states in the preface that, having applied himself from his youth upwards to the study of the Maṣnavī, he had been in the habit of putting down on the margins of his copy any new meaning that occurred to him, until, yielding to the solicitations of his friends, he wrote out those notes in a connected form.

The commentary deals only with detached passages. The author frequently quotes his predecessor 'Abd ul-Latīf (p. 590 a), mostly in order to correct him.

See Sprenger, Oude Catalogue, p. 495,

where the author, who is called Shāh Mir Muḥammad Nūr Ullah Aḥrārī, is said to have resided in Arcot.

II. Foll. 177—328. حل مثنوى

Another commentary on the same poem, by Afzal, of Ilāhābād, افضل الهابادى

A summary of the contents of Daftar I. is followed by a prologue in verse beginning thus:

مر خدا را شكر كز لطف قوى
داد توفيدقم بحل مثنوى

The author says that he wrote this work as a supplement to the commentaries of his predecessors, 'Abd ul-Latīf 'Abbāsī (p. 590 a), and Mir Nūr Ullah Aḥrārī.

The present copy contains only the commentary on the first Daftar, including the Arabic Preface.

Or. 1212.

Foll. 144; 8¼ in. by 5½; 15 lines, 3¾ in. long; written in Nestalik, in two columns; dated Ramaḥān, A.H. 923 (A.D. 1517).

[ALEXANDRE JABA.]

انتخاب مثنوي

Select verses of the Maṣnavī, beginning with the first verse of Daftar I., and ending with the last of Daftar VI.

Copyist: عليخان برهانی

Add. 9999.

Foll. 112; 8¼ in. by 5½; 17 lines, 3¼ in. long, in a page; written in cursive Nestalik, apparently in the 17th century.

كلشن توحيد

The "Rose Garden of Unity," a selection from the Maṣnavī.

Author: Shāhidī Maulavī, شاهدي مولوى (see p. 513 b).

Beg. حمد لا یحصى ثنائى بى قیاس
بى نهایت منت و بى حد سپاس

The author had extracted, as he states in the prologue, some detached lines, six hundred in number, from the *Maṣnavi*. At the request of a friend he connected them by means of additional verses, inserting five distichs of his own between each two of the original. The date of composition, A.H. 937, is conveyed by the following chronogram, fol. 2 *b*:

بلبلى کو کلشن توحید جو

See Haj. Khal., vol. v. p. 232, where A.H. 927 is given as the date of composition, *Orientalia*, vol. i., p. 319, the Vienna Catalogue, vol. iii. p. 429, and the Leyden Catalogue, vol. ii. p. 112.

Add. 7738.

Fol. 365; 13 in. by 7; 19 lines, 3½ in. long, with 36 lines in the margins; written in Nestalik, apparently in the 16th century.

[Cl. J. Rich.]

دیوان جلال الدین رومی

The *Divān* of Jalāl ud-Dīn Rūmī, often called "*Divān i Shams i Tabriz*," because the poet takes in it the name of his spiritual guide, Shams ud-Dīn Tabrizī (see p. 585 *a*), as his *takhalluṣ*.

The contents of the present copy, which is slightly imperfect at beginning and end, are—Ghazals in alphabetical order, fol. 1 *a*. Tarji'-bands, fol. 346 *b*. Rubā'is, foll. 352 *b*—359 *b*.

Foll. 360—365 contain a portion of the editor's preface. It is extremely wordy, confused, and, moreover, very incorrectly written. The editor, whose name does not appear, describes himself as a devoted admirer of Jalāl ud-Dīn, whom, however, he had never seen. He says that he had spent a

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year or two in collecting the scattered poems written by scribes from Maulānā's dictation, revising them, and arranging them in alphabetical order, adding that the collection comprised thirty thousand distichs.

Copies of the *Divān* are described by Hammer, *Redekünste*, p. 172, by Flügel, *Vienna Catalogue*, vol. i. p. 522, by Sprenger, *Oude Catalogue*, p. 497, and *Bibl. Sprenger*, No. 1458. For extracts, see Krafft, p. 65, *Leyden Catalogue*, vol. ii. p. 113, *Gotha Catalogue*, p. 69, *Munich Catalogue*, p. 16, and *St. Petersburg Catalogue*, p. 214. Select poems have been edited, with a translation in German verse, by V. von Rosenzweig, Vienna, 1838.

Or. 289.

Foll. 255, leaves 17 lines, 4½ in. long; written in Persian Naskhi; dated Zulka'dah, A.H. 824 (A.D. 1421).

[Geo. Wm. Hamilton.]

دیوان شمس تبریز

The latter part of the same *Divān*, with the heading, جلد دوم دیوان حضرت شمس تبریز

Beg. چشم تو با چشم من هر دم بى قیل وقال

It contains the Ghazals from ل to ی, some Tarji'-bands, fol. 246 *a*, and a few Rubā'is, fol. 253 *a*.

Copyist: غیاث الدین بن خواجه شرف الدین
البرسوی

Add. 7749.

Foll. 193; 5½ in. by 3½; 15 lines, 2 in. long; written in a small and neat *Shikastah-Amiz*; dated Baghdād, Zulka'dah, A.H. 1208 (A.D. 1794).

[Cl. J. Rich.]

The following works of Fakhr ud-Dīn 'Irāqī, فخر الدین عراقی

Fakhr ud-Dīn Ibrāhīm B. Shahriyār 'Irāqī

left at the age of eighteen his native city Hamadān, went in the guise of a wandering ḳalandar to India, and attached himself in Multān to Shaikh Bahā ud-Dīn Zakariyyā, with whom he stayed twenty-five years. After his master's death, which took place A.H. 666 or 661, he performed the pilgrimage, and proceeded from Mecca to Kūniyah, where he found another spiritual guide in the well-known mystic, Ṣadr ud-Dīn Kūniyavī, who died A.H. 672 (Arabic Catalogue, p. 779 *b*). It was there, and while attending Ṣadr ud-Dīn's lectures on the Fuṣūṣ ut-Hikam, that he composed his Ṣufi tract, Lama'āt, which was approved by his Shaikh. He left Rūm after the death of his patron Mu'in ud-Dīn Parvānah (A.H. 677; see Geschichte der Ilchane, vol. i., p. 299), and spent his latter years in wanderings through Egypt and Syria. He died in Damascus, A.H. 686, according to the Guzidah, fol. 241, or A.H. 688, as stated in the Nafahāt ul-Uns, p. 700, Majālis ul-'Ushshāk, fol. 91, Firishtah, vol. ii. p. 760, Haft Iklim, fol. 413, and Riyāz ush-Shu'arā, fol. 291. Daulatshāh, however, followed by Takī Kāshī, Oude Catalogue, p. 17, places his death in A.H. 709. See Hammer, Redekünste, p. 226, and Sprenger, Oude Catalogue, p. 440.

I. Fol. 1 *b*. A Dīvān, containing—1. Ḳaṣīdahs and some Tarjī'-bands, without alphabetical arrangement. 2. Ghazals in alphabetical order, fol. 46 *b*. 3. Rubā'is, fol. 125 *b*.

Beg. ای جلالت فرش عزت جاودان انداخته
کوی در میدان قصدت کامران انداخته

Some of the Ḳaṣīdahs are in praise of the poet's Shaikh, Bahā ud-Dīn Zakariyyā.

II. Fol. 138 *b*. عشاق نامه, the "Book of Lovers," a poem in Maṣnavī verse, varied by Ghazals, treating in ten sections (Faṣl) of mystic love.

Beg. هر که جان دار در روان دارد
واجبست آنکه درد جان دارد

The prologue contains a eulogy on the celebrated Vazīr, Shams ud-Dīn Muḥammad Ṣāhib Dīvān.

III. Fol. 176 *b*. لمعات, "Lama'āt," a tract in prose and verse on mystic love (see the preceding column, and Haj. Khal., vol. v. p. 333.

Beg. الحمد لله الذى نور وجهه حبیب بتجلیات
الجمال

Add. 16,822.

Foll. 84; 6½ in. by 3¾; 17 lines, 2¼ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [WM. YULE.]

اشعة اللمعات

A commentary on the preceding work, "Lama'āt," by Nūr ud-Dīn 'Abd ur-Raḥmān Jāmī (see p. 17 *a*).

Beg. لولا لمعات برق نور القدم
من نحو حبي الجود وحى الكرم

The commentator says in his preface that he had been, like many others, prejudiced against the soundness of the Lama'āt, until, requested by his friend, Amīr 'Alīshīr, to revise the text, he had found in it a rich storehouse of spiritual truths, which he undertook to elucidate in the present work. The date of composition, A.H. 886, is expressed in a versified chronogram at the end by the word واذا قال اتمته قد بدا بما قال تاريخ اتمامه : اتمته

This work is generally called شرح اللمعات. See Haj. Khal., vol. v. p. 335, and Dorn, St. Petersburg Catalogue, p. 371.

Copyist: خسرو

Add. 24,944.

Foll. 357; 14½ in. by 9½; 9 lines, 3½ in. long, with 22 lines in the margin; written in elegant Nestalik, with rich 'Unvāns, ornamental headings, and illuminated borders on every page; dated A.H. 974 (A.D. 1566); bound in gilt and stamped leather.

[G. LIBRI.]

کلیات سعدی

The *Kulliyāt*, or complete works of Sa'di.

Sa'di, the most popular of Persian poets, took his name from the Atābak of Fārs, Sa'd B. Zingī, who died A.H. 623, after a reign of twenty-three years, and to whose service his father was attached. He is generally called Muṣliḥ ud-Dīn; but there is reason to believe that his original name was Musharrif ud-Dīn, and that Muṣliḥ ud-Dīn was the name of his father. In a copy of the *Kulliyāt*, dated A.H. 905, lately belonging to Col. C. S. Guthrie, there is a subscription to the *Būstān*, purporting to have been transcribed from the author's autograph, in which he calls himself مشرف بن مصلح السعدی. In an early collection of his works, Add. 18,411, in Or. 5601, and in the present copy, his name is written مشرف الدین بن مصلح, and in Bisutūn's preface مشرف الملة والحق والدين مصلح الاسلام والمسلمين. In the *Guzidah* the names are inverted مصلح بن مشرف, while in the *Nafahāt ul-Uns* they are combined, with a trifling alteration, to شرف الدین مصلح

Sa'di refers frequently to Shīrāz as his native place. The date of his birth is not accurately known. In the *Būstān*, which he wrote A.H. 655, he addresses himself as septuagenarian,

بیا ای که عبرت بهفتاد رفت
مگر خفته بودی که بر باد رفت

from which it may be inferred that he was born about A.H. 585. But if the Shaikh *Shams ud-Dīn* Abul-Faraj B. Jauzī, whom he mentions in the *Gulistān*, Bāb ii., 20, as the preceptor of his youth, is really identical, as has been asserted, with the celebrated doctor *Jamāl ud-Dīn* Abul-Faraj Ibn ul-Jauzī, who died in Baghdād A.H. 597, a still earlier date must be adopted.

After completing his studies in Baghdād, Sa'di entered upon a long course of distant travels, which took him through the length

and breadth of the world known to the Muslims, from Tartary to Abyssinia, and from India to Barbary. He visited Kāshghar, as he states in the *Gulistān*, Bāb v., 15, in the year in which Sultan Muḥammad Khwārazm Shāh had made peace with the Khitāis. This must have been shortly after the great victory which the Sultan won over the Kārā Khitāis A.H. 606 (see the *Kāmil*, vol. xii. p. 177), and the anecdote shows that even at that early period the fame of the young poet of Shīrāz had spread to that remote region.

Sa'di returned to his native city shortly before A.H. 655, and composed in that year and the next his two most popular works, the *Būstān* and the *Gulistān*, in both of which he immortalized the name of the reigning Atābak, Abu Bakr B. Sa'd B. Zingī (A.H. 623—658), whose wise rule had restored peace and prosperity to Fārs. There he spent in peace and seclusion the latter part of his long life, treated with respect by the Moghul governors who had superseded the Atābaks and receiving frequent marks of the regard and liberality of the great Vazīr, Shams ud-Dīn Ṣaḥīb Dīvān, who from the reign of Hulāgū to the accession of Arghūn, A.H. 683, was at the head of the civil administration of the Moghul empire.

Ziyā i Baranī states that Muḥammad Sultān, son of Sultan Ghiyāṣ ud-Dīn Balaban, who in the seat of his government at Multān (A.H. 670—683) surrounded himself with poets, twice sent messengers to Shīrāz for the purpose of inducing Sa'di to settle in Multān, but that the poet, excusing himself on the plea of old age, sent to the prince some autograph verses. See *Tūrīkh Fīrūzshāhī*, p. 68.

Sa'di died on the seventeenth of Zulḥijjah, A.H. 690. This is the date given by Ḥamd Ullah Mustaufī in his *Guzidah* written forty years later. Daulatshāh and Jāmī give A.H. 691, and the former adds that the poet had reached at his death the age of one hundred and two lunar years. Amīn Rāzī states that

he was then one hundred and ten years old, an estimate which, according to what has been above stated respecting the probable date of his birth, must be nearer the truth.

The principal notices on Sa'di are those of Daulatshāh (translated into English by J. H. Harington, *Works of Sadee*, pp. ii.—x., and into German by K. H. Graf, Rosengarten, pp. 229—234), of Jāmī, *Nafahāt ul-Uns*, p. 699, *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 130, *Majālis ul-Mūminīn*, fol. 332, *Haft Iklim*, fol. 92, and *Riyāz ush-Shu'arā*, fol. 198. See also Hammer, *Redekünste*, p. 204, Ouseley's *Notices*, p. 5, Sprenger, *Oude Catalogue*, p. 545, Defrémery, *Nouvelle Biographie Générale*, vol. xlii., p. 1002, and, above all, Dr. W. Bacher, who in his introduction to "Sa'di's Aphorismen und Sinngedichte, Strassburg, 1879," has ingeniously combined all the information which was to be extracted from a careful perusal of the poet's works.

The *Kulliyāt* have been edited by J. H. Harington, Calcutta, 1791—1795. Many other editions have since appeared in the East, as in Bombay, A.H. 1267 and 1280, Dehli, 1269, Cawnpore, 1280, Lucknow, 1287, Tabriz, 1257, and Teheran, 1268. The contents have been stated in the *Vienna Jahrbücher*, vol. 64, *Anz. Blatt.*, p. 5, *Vienna Catalogue*, vol. i. p. 527, *Oude Catalogue*, p. 546, and, with great fullness and accuracy, by Dr. W. Bacher, in his *Sa'di-Studien*, *Zeitschrift der D. Morgenländischen Gesellschaft*, vol. xxx. pp. 81—106.

Contents: Preface of 'Alī B. Aḥmad B. Abu Naṣr [in other copies Abu Bakr^a] B. Bisutūn, fol. 3 b.

Beg. شکر و سپاس معبودی را جلت قدرته

The writer states that in A.H. 726 he had arranged the Ghazals of Sa'di alphabetically according to the initial letters, and had subsequently, A.H. 734, compiled an alpha-

betical index to the same, based on the letters of the rhyme. It is added at the end that the *Majlis i Hazl*, or mock-homily, had been transferred to the section inscribed *Khabīṣāt*. An English translation of the preface will be found in the Introduction of Harington's edition, pp. 24—26.

I. Fol. 8 b, رساله اول در تقریر دیباجه, Sa'di's preface. See Bacher, *Sa'di-Studien*, p. 84.

Beg. سپاس بی غایت و ستایش بی نهایت

II. Fol. 17 b, رساله ثانی در مجلس چارگانه, [read پنجگانه], "the five sittings or homilies."

Beg. الحمد لله الذی خلق الوجود من العدم

The fifth *Majlis* has been translated by James Ross, *Bombay Transactions*, vol. i. pp. 146—158.

III. Fol. 58 b, رساله صاحب دیوان, "The questions of the Lord of the *Dīvān*," i.e. the Vazīr Shams ud-Dīn Muḥammad Juvainī, to Sa'di, with the answers of the latter.

Beg. خواجه صاحب قران زمان نیکو سیرت

This tract, which was not drawn up by Sa'di, has been translated by Harington, *Introduction*, pp. 14—17, and by Graf, *Lustgarten*, vol. ii. pp. 136—142.

IV. Fol. 62 a, رساله چهارم در عقل و عشق, a Ṣūfī tract on reason and love, in answer to a question of Maulānā Sa'd ud-Dīn.

Beg. سالک راه خدا پادشه ملک سخن

V. Fol. 67 a, رساله پنجم در نصیحت ملوک, "Advice to kings."

Beg. الحمد لله تعالی وهو اولی من حمده

This tract was written, as Sa'di states in the beginning, at the request of a friend, یکی, whom he addresses further on as "son," فرزند. According to Dr. Bacher, "*Sa'di-Studien*," pp. 93—102, and "*Aphorismen und Sinngedichte*," *Vorwort*, it was addressed to the Ṣāḥib *Dīvān*, together with the collec-

^a Shī'ah scribes frequently substitute Abu Naṣr for the hateful name of Abu Bakr.

tion of ethical poems known as *Ṣāhibiyyah* (see art. xviii.). It is, however, highly improbable that Sa'di should have familiarly referred to the all-powerful Vazīr as "one of his friends," or that he should have presented him with a work avowedly composed for another person. In an early recension of the *Kulliyāt*, Add. 18,411, the *Risālah i Ṣāhib Dīvān* (art. iii.) is found to precede immediately the *Kitāb i Ṣāhibiyyah*.

VI. Fol. 88 *b*. Three short pieces, as follows: 1. *رساله سلطان اباقا*, Sa'di's interview with Sultan Abāqā, drawn up from the poet's oral relation by an anonymous writer. It has been translated by Harington, Introduction, pp. 17—19, and by Graf, *Lustgarten*, vol. ii. pp. 142—146. 2. *رساله دوم*, Sa'di's advice to a ruler, addressed to Ankiyānū, who was Moghul governor of Fārs, A.H. 667—670. See the *Shirāz-Nāmah*, fol. 75, and *Hāfiz Abrū*, fol. 98. 3. *حکایت ملک شمس الدین*. An anecdote relating to Malik Shams ud-Dīn, and the remonstrances made to him by Sa'di, told by an anonymous writer; translated by Harington, pp. 19—21, and by Graf, *Lustgarten*, vol. ii. pp. 146—148.

Malik Shams ud-Dīn B. Mālik was placed, A.H. 676, at the head of the revenue collection *صاحب مقاطعه* in Fārs. See the *Shirāz Nāmah*, fol. 76, and *Hāfiz Abrū*, fol. 98.

VII. Foll. 98 *b*—284 *a*. *گلستان*, the *Gulistān*.

Beg. *منت خدایرا عز و جل که طاعتش*

This is the most popular Persian work in the East, and the best known in Europe. Two of the latest and most correct of its innumerable editions have been published by Dr. Sprenger, Calcutta, 1851, and by Mr. John Platts, London, 1874. It has been translated into Latin by Gentius, 1651, into English by Fr. Gladwin, 1806, by Dumoulin,

1807, by Eastwick, 1852, and by Platts, 1873, into German by Graf, 1846, into French by A. du Ryer, 1634, D'Alégre, 1704, Gaudin, 1789, and C. Defrémery, 1858.

The following articles, viii.—xvii., are written in the margins.

VIII. Fol. 4 *b*. *بوستان*, the *Būstān*, a moral poem, scarcely less known than the preceding work.

Beg. *بذام خداوند جان آفرین*

The *Būstān* has been printed in Calcutta, 1810 and 1828, in Lahore, 1863, Cawnpore, 1868, and Tabriz, A.H. 1285. It has been edited, with the Turkish commentary of Surūrī, by Graf, Vienna, 1850, translated into German by the same scholar, Jena, 1850, and by Schlechta Vszerd, Vienna, 1852, and into English by H. W. Clarke, London, 1879.

IX. Fol. 108 *a*. *قصائد عربی*, the Arabic *Kaṣīdahs*.

X. Fol. 116 *b*. *قصائد فارسی*, the Persian *Kaṣīdahs*, in alphabetical order.

XI. Fol. 147 *a*. *مراثی*, elegies, or funeral poems. Some pieces of this and the preceding section have been translated by Graf, *Zeitschrift der D. Morg. Gesellschaft*, voll. ix., xii. and xv.

XII. Fol. 151 *b*. *ملمعات*, *Kaṣīdahs* in alternating Persian and Arabic verses.

XIII. Fol. 157 *a*. *ترجیعات*, poems with refrains.

XIV. Fol. 164 *a*. *طیبات*, Ghazals called *Ṭayyibāt*, or "pleasant," in alphabetical order. Some of these have been translated by Graf, *Zeitschrift*, voll. xiii. and xv.

XV. Fol. 262 *b*. *بدائع*, Ghazals composed in the ornate or artificial style, also alphabetically arranged.

XVI. Fol. 306 *a*. خواتيم, Ghazals called Khavātīm, or signets, in alphabetical order.

XVII. Fol. 322 *b*. غزليات قديم, the early Ghazals, alphabetically arranged.

XVIII. Fol. 284 *b*. كتاب صاحبيه, short moral and epigrammatic poems, in the form of Muḳaṭṭa'āt, called Ṣāhibiyyah, from their dedication to the Ṣāhib Dīvān (see above, art. v.). They have been edited, with a translation in German verse, by Dr. W. Bacher, under the title of "Sa'di's Aphorismen und Sinngedichte," Strassburg, 1879.

Beg. الحمد لله على نعمة زائدة المستزيدة من كرمه

In the present copy, contrary to what is found in most MSS., the Muḳaṭṭa'āt of the Kitāb Ṣāhibiyyah are arranged in alphabetical order. They are followed by some pieces in Maṣnavī, foll. 322—335.

XIX. مقطعات, Muḳaṭṭa'āt. This section, which in most copies, and in the printed editions, follows the Ṣāhibiyyah, and comprises a few pieces in alphabetical order, does not appear as a separate section in the present copy; but its contents are found distributed according to their rhymes in the alphabetical series of the preceding book.

XX. Facetious and licentious pieces in verse and in prose, viz. 1. مطائبات, jocular poems, generally called خبيثات, or "wicked," foll. 339 *b*—340 *a*, margins. 2. مضحكات, comic pieces in prose, consisting of three mock homilies, called مجالس هزل, and some facetiae لطائف, foll. 335 *b*—355 *a*.

XXI. Fol. 340 *b*, margins. رباعيات, Rubā'is, or quatrains.

XXII. Foll. 350 *a*—355 *a*, margins. فرديات, detached distichs.

Copyist: محمد القوام الكاتب الشيرازي

This MS. contains two whole-page miniatures at the beginning, two at the end, and sixty-seven of smaller size in the body of the volume. They are in the Persian style and of the highest degree of finish. The first two pages contain a table of contents, disposed in two ornamental circular designs. The last two pages, also richly illuminated, contain versified chronograms giving A.H. 974 as the date of transcription, and A.H. 976 as the year in which the ornamentation was completed.

On the last page is a note of purchase dated Dehli, A.H. 1149.

Add. 7741.

Foll. 337; 11½ in. by 6½; 19 lines, 2½ in. long, with 12 lines in the margin; written in neat Nestalik, with gold-ruled margins; dated Jumāda II., A.H. 901 (A.D. 1496).

[Cl. J. RICH.]

The Kulliyāt of Sa'di, with the preface of Ibn Bīsūtūn.

This copy contains the Muḳaṭṭa'āt alphabetically arranged, foll. 320 *b*, 322 *a*; but it wants the sixth of the prose works (see above, art. vi.), and has two lacunes, viz. one of about thirty-four leaves after fol. 213, extending from the latter part of the Tarjībānd to the Tayyibāt in 3, Calcutta edition, vol. ii. pp. 259—300, and another of about fifteen leaves after fol. 229, extending from غ to ن of the same section. A portion of the Rubā'is and Fardiyyāt is also wanting. The first thirty-one leaves are in a later hand, and want the rubrics.

Copyist: منعم الدين الكاوي

Or. 1365.

Foll. 459; 15 in. by 9¼; 12 lines, 3⅜ in. long, with 24 lines in the margin; written in fair Nestalik, with rich 'Unvāns, and mar-

ginal ornaments on every page, apparently in the 16th century; bound in stamped leather. [Sir CHARLES ALEX. MURRAY.]

The Kulliyāt of Sa'di.

Contents: Preface of Ibn Bīsutūn, fol. 3 *b*. The five prose works, fol. 7 *b*. Gulistān, fol. 82 *b*. Būstān, fol. 3 *b*, margins. Arabic and Persian Kaṣīdahs, and Elegies, foll. 238 *b*—245 *a*, margins. Mulamma'āt, wrongly headed غزليات قديم, fol. 238 *b*. Tarji'āt, fol. 244 *b*. Tayyibāt, fol. 251 *b*. Badā'i', fol. 347 *b*. Khavātim, fol. 383 *b*. Ghazaliyyāt i Qadim, without heading, fol. 399 *a*. Šāhibiyyah, with the heading كتاب مقطعات, alphabetically arranged as in the first copy, fol. 407 *a*. Muḳaṭṭa'āt, fol. 429 *b*. Muẓḥikāt, or facetiae in verse and in prose, fol. 431 *b*. Rubā'iyyāt, fol. 440 *b*—455 *a*, margins. Fardiyyāt, foll. 453 *b*—458 *a*.

Copyist: عنایت الله الکاتب شیرازی

The MS. contains a richly illuminated table of contents, and two whole-page miniatures in Persian style at beginning and end. In a note written on the fly-leaf by Sir C. A. Murray, it is stated to have belonged "to Zulfekar Khan, the commander-in-chief of the army in the reign of Fath Ali Shah." In the margin of fol. 9 is found an entry relating to the birth of a grandson of that officer in A.H. 1236. At the end is found the seal of Bābā Khān (afterwards Fatḥ 'Alī Shāh; see Malcolm, vol. ii. p. 184).

Add. 16,764.

Foll. 377; 9½ in. by 5¾; 12 lines, 2½ in. long, with 24 lines in the margins, written in Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins; dated (fol. 99 *a*) Zulḳa'dah, A.H. 984 (A.D. 1577).

[WM. YULE.]

The Kulliyāt of Sa'di, wanting the Arabic Kaṣīdahs. The Šāhibiyyah, foll. 338 *b*—353 *a*, and the following sections, are not, as

in the preceding copies, alphabetically arranged. Fol. 134 has a whole-page miniature in the Persian style.

Add. 5601.

Foll. 349; 15½ in. by 10¼; 9 lines, 3 in. long, with 20 lines in the margins, written in neat Nestalik, with fifteen rich 'Unvāns, and ornamental borders on every page, apparently in the 16th century; bound in stamped and gilt leather.

The Kulliyāt of Sa'di.

This copy contains the Muḳaṭṭa'āt, foll. 312 *b*—316 *a*, but wants the Šāhibiyyah. It has four whole-page miniatures at beginning and end, and twenty-one of lesser size in the body of the volume. They are finely executed in the Indian style. Foll. 2 *b* and 3 *a* contain the first words of Bīsutūn's preface, and a table of contents written within richly illuminated borders with the heading: فهرست کلیات شیخ مشرف الدین بن مصلح الدین السعدی

On the first page is an 'Arẓdidah dated Lucknow, the first year of Shāhjahān II. (A.H. 1173).

Add. 17,961.

Foll. 426; 12¾ in. by 8½; 11 lines, 3 in. long, with 24 lines in the margins; written in Nestalik, with 'Unvān and ruled margins, about the close of the 16th century.

The Kulliyāt of Sa'di, wanting the Fardiyyāt. At the beginning is the first half of a table of contents, richly illuminated. On the first page is a partly obliterated note, in which the name of Ibrāhīm 'Adilshāh (A.H. 988—1037), and lower down the date A.H. 1014, are still legible.

Add. 7742.

Foll. 376; 12 in. by 7¾; 18 lines, 3 in. long, with 14 lines in the margin; written in fair

Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 17th century.

[CL. J. RICH.]

The Kulliyāt of Sa'dī, wanting the Rubā'is. It has a whole-page miniature in Persian style at the beginning.

Add. 7743.

Foll. 399; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 18 lines, 2 $\frac{1}{8}$ in. long, with 12 lines in the margin; written in Nestalik, with 'Unvāns, illuminated headings, and gold-ruled margins, apparently in the 17th century.

[CL. J. RICH.]

The Kulliyāt of Sa'dī, wanting the Arabic Kaṣīdahs, the Muḳaṭṭa'āt, and the comical pieces in prose.

Add. 18,412.

Foll. 233; 10 in. by 6; 21 lines, 2 $\frac{3}{4}$ in. long, with 18 lines in the margin; written in Nestalik, with gold-ruled margins; dated Zulka'dah, A.H. 1076 (A.D. 1666).

[WM. YULE.]

A portion of the Kulliyāt, containing—the Būstān, fol. 1 *b*. The Persian Kaṣīdahs, without alphabetical arrangement, fol. 62 *b*. The Tarjī-band, fol. 82 *b*. The Ṭayyibāt, fol. 87 *b*. The preface of Ibn Bisūtūn and the six prose tracts, fol. 152 *b*. The Gulistān, fol. 179 *b*.

Add. 18,411.

Foll. 197; 11 $\frac{1}{4}$ in. by 6; 20 lines, 2 $\frac{1}{2}$ in. long; with 44 lines in the margin, written in minute Nestalik, with illuminated headings and gold-ruled margins, probably in the 17th century.

[WM. YULE.]

An earlier collection of the works of Sa'dī, differing from the preceding in the number and order of the works included, and in the entire absence of alphabetical arrangement in the poetical sections.

The editor, whose name does not appear,

states in a short preface beginning حمد بي نهايت و ثنائى بى غايت خالقى را, that, after an unremitting study of the works of the most eminent writers in prose and verse, he had found none brighter or more delightful than the writings of the late (مرحوم) Mu-sharrif ud-Dīn Sa'dī, whom he styles "king of the Imāms and divine sages, Sultan of the poets and philosophers," ملك الأئمة والعارفين; and, as they were scattered piecemeal in people's hands, he had deemed it a stringent duty to bring them together, and had spared no trouble till he had collected them in the present volume.

Contents: The five sittings (Majlis; see p. 596 *b*, art. ii.), fol. 1 *b*. The Būstān, fol. 8 *b*. The Gulistān, fol. 54 *b*. The Ṭayyibāt, beg. اول دفتر بنام ایزد دانا, fol. 89 *b*. Badā'ī, beg. اكر بتحفه جانان هزار جان آرى, fol. 128 *b*. Khavātim, beg. يارب از ماچه فلاح, fol. 138 *b*. Persian Ka-ṣīdahs, beg. شکر و سپاس و منت, fol. 142 *b*. Mulamma'āt, beg. اى هو النفس يعدل العقال, fol. 156 *a*. Tarjī'āt, fol. 158 *a*. The tract on reason and love (p. 596 *b*, art. iv.), fol. 160 *b*. Naṣīhat ul-Mulūk (art. v.), foll. 161 *b*—166 *a*. The tract of Ankiyānū, (art. vi. 2), fol. 178 *b*. Questions of the late Ṣāhib Divān, سوال صاحب دیوان ماضی (art. iii.), fol. 179 *b*. Ṣāhibiyyah (art. xviii.), beg. سخن بذكر تو آراستن مراد آنست, fol. 180 *a*. Muṭā'ibāt in verse (art. xx. 1), fol. 188 *b*. Muḳaṭṭa'āt (art. xix.), fol. 193 *a*. Rubā'iyāt, fol. 193 *b*. Mufradāt, fol. 195 *b*.

Foll. 166 *a*—178 *b* contain a work which is not Sa'dī's. It is a wordy contest between Baghdād and Isfahan, مناظرات بغداد و اصفهان, written in ornate prose, alternating with Arabic and Persian verses.

Beg. الحمد لله على نعمائه و الصلوة و السلام على محمد خير انبيائه

The author, 'Abd us-Salām B. Abil-Mājid,

surnamed Kamāl ul-Isfahānī, عبد السلام بن ابي الماجد اللقب بكمال الاصفهانى, is not to be confounded with the well-known poet Kamāl Isfahānī (p. 580 *b*), whose proper name was Ismā'il. He belongs to a later period (probably to the eighth century of the Hijrah); for he mentions Auḥad ud-Din Kirmānī, who died A.H. 697, as one of the holy men that lay buried in Baghdād.

He had long been, he says in the preamble, wandering from place to place in pursuit of knowledge, and having found Baghdād and Isfahan fairer than all other cities, was at a loss to which he should give the preference, when a friend helped him out of his perplexity by communicating to him the debate which follows. It is a dialogue in which each of the contending cities boasts in turn, its glories, privileges, and attractions. Eventually Baghdād yields the palm to its rival as being the abode of the illustrious Vazīr, Shihāb ul-Ḥaḳḳ vad-Din Mubārakshāh, صاحب المعظم الدستور المكرم . . . شهاب الحق والدين نظام الاسلام و عون المسلمين . . . مخدوم مباركشاه, who is styled the master of Iran, and described as a wise and powerful ruler, and a munificent patron of letters.

In conclusion the author resolves to return to his native city, hoping to introduce himself by means of that "contest" to the notice of the noble Vazīr, to whom he sent at the same time a laudatory poem rhyming in the letter ك.

Subscription: تم ديوان افضل الشعرا والفضلا
قدوة المحققين مشرف الدين مصلح السعدى قدس الله
روحه العزيز على يد العبد الضعيف بيارة بن شيع جمال
ساكن قنوج

On the first page are two 'Arzdidahs of the reign of 'Ālamgir, dated respectively the second and forty-sixth year (A.D. 1069 and 1113).

Add. 25,812.

Foll. 217; 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 17 lines, 3 $\frac{3}{4}$ in.

VOL. II.

long; written in fair Nestalik, with 'Unvān, gilt headings, and gold-ruled margins; dated Herat, Shavvāl, A.H. 995 (A.D. 1587).

[WM. CURETON.]

The Divān of Sa'di.

Contents: I. Foll. 2 *b*—12 *a*. The Persian Ḳaṣīdahs arranged in alphabetical order. The contents correspond with the first portion only of the same section in the Calcutta edition, vol. ii. pp. 214—220, the latter part of the alphabet being only represented by the nos. 31 and 34 of the same edition.

II. Foll. 12 *a*—152 *b*. Ghazals alphabetically arranged, not, however, as usual, by the rhyme-letters, but by the first letter of each piece. This is precisely the arrangement which was adopted by Ibn Bisutūn A.H. 734 (see p. 596 *a*), but which is not followed in the copies of the Kulliyāt. The contents are principally derived from the Kitāb i Ṭayyibāt; but the first part of the series includes some Ḳaṣīdahs, and such strophes of the Tarjī'-band as begin with the letter ا.

III. Foll. 152 *b*—208 *a*. Another series of Ghazals, alphabetically arranged by the rhyme-letters, and, under each of these, by the initial letter of each piece. Most of the Ghazals included belong to the Kitāb i Badā'i'.

IV. Foll. 208 *a*—217 *a*. Rubā'is arranged according to the rhyme-letters.

Copyist: محمد الكاتب زره

The MS. is endorsed ديوان شيخ سعدى. On the same page are several 'Arzdidahs of the reign of Shāhjahān, the earliest of which is dated of the 17th year (A.H. 1053—4).

Add. 17,330.

Foll. 13; 8 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$; 17 lines, 3 $\frac{1}{8}$ in. long; written in neat Nestalik, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Rajab, A.H. 871 (A.D. 1467).

Z

The Būstān, foll. 2—124, and the Gulistān, foll. 127—213; see p. 597.

The following inscription written at the beginning of each work, within illuminated borders, states that the MS. was written for Sultan Muḥammad II. (A.H. 855—886).

برسم خزانه السلطان الاعظم مالك رقاب الامم خليفة
الله في العالم السلطان محمد خان بن سلطان مراد خان
خلد الله تعالى ملكه وسلطانه

Copyist: بالی سلطانی الکاتب

Add. 16,811.

Foll. 202; $9\frac{1}{2}$ in. by 7; 10 lines, $2\frac{1}{2}$ in. long, with 24 lines in the margins; written in fair Nestalik, with 'Unvān, gold headings, and gold-ruled margins, probably in the 15th century. [WM. YULE.]

The Gulistān, written in the centre of the page, and the Būstān, written in the margins from fol. 1 *b* to fol. 185 *b*.

Sloane 2951.

Foll. 172; $11\frac{1}{2}$ in. by $7\frac{1}{4}$; 11 lines, $2\frac{5}{8}$ in. long, with 24 lines in the margins; written in fair Nestalik, with a rich 'Unvān, and with illuminated headings and borders throughout, probably in the 16th century; bound in stamped and painted covers.

The Gulistān written in the centre of the page, and the Būstān written in the margins from fol. 6 *b* to 172 *a*. There are two whole-page miniatures at the beginning, and six of smaller size in the body of the volume, all in Persian style.

Copyist: قوام بن محمد شیرازی

Prefixed is a leaf detached from another MS. It contains on the first side the second half of an 'Unvān of fine execution, and a fragment of preface beginning as follows:—

از انوار حسن و جمال او سبحان من تحیر فی ذاته سواء

On the fly-leaf is written: "Daniel Walde his booke. April the 9th, 1704. Bought att Suratt in the East Indies."

Add. 7744.

Foll. 163; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 11 lines, $1\frac{3}{4}$ in. long, with 24 lines in the margins; written in Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins, apparently in the 17th century. [Cl. J. Rich.]

The Gulistān, with the Būstān in the margins.

At the beginning are two whole-page miniatures, with illuminated borders, in Persian style.

Or. 1416.

Foll. 147; $11\frac{1}{2}$ in. by $6\frac{1}{2}$; 12 lines, $3\frac{1}{4}$ in. long, and 26 lines in the margins; written in Nestalik, as stated, in Kashmīr, apparently about the middle of the 19th century.

The Gulistān, with the Būstān in the margins.

Or. 1219.

Foll. 142; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [ALEXANDRE JABA.]

The Būstān.

Add. 26,158.

Foll. 129; $7\frac{1}{4}$ in. by $4\frac{3}{4}$; 17 lines, $2\frac{5}{8}$ in. long; written in Turkish Naskhi; dated Sha'bān, A.H. 1038 (A.D. 1629).

[WM. ERSKINE.]

The Būstān, with marginal notes, partly Turkish.

Add. 27,262.

Foll. 175; 15 in. by 10½; 12 lines, 5¾ in. long; written in a large and elegant Nestalik, with 'Unvān, gold headings, interlinear gilding and gold designs on the margins throughout; dated Agrab, Rabī' I., A.H. 1039 (A.D. 1629); bound in painted and glazed covers. [SIR JOHN MALCOLM.]

The Būstān of Sa'di.

This fine copy, ornamented with ten miniatures in Indian style, and of exquisite finish, is due to the penmanship of a well-known physician and poet, who signs Ḥakīm Rukn ud-Dīn Mas'ūd, commonly called Ḥakīm Ruknā, حکیم رکن الدین مسعود الشهیر بحکیم

رکنا

Rukn ud-Dīn Kūshī, who adopted the takhalluṣ of Masīḥ, was the son of Ḥakīm Nizām ud-Dīn 'Alī, of Kūshān, and began his poetical career at the court of 'Abbās I. He repaired to India in the reign of Akbar, and became one of the favourite poets of Shāhjahān, whose court he left, at an advanced age (according to Riyāz ush-Shu'arā, fol. 424, one hundred and five lunar years), to return to his native country, where he died. The Mirāt ul-'Ālam, fol. 482, gives A.H. 1057 Sirāj, Oude Catalogue, p. 151, Atashkadah, fol. 111, and Khulāṣat ul-Afkār, fol. 283, A.H. 1066, as the date of his death. See also Pādishāh Nāmāh, vol. i. p. 349.

On the first page is written: "This book was purchased at Kermanshah in 1810 by Sir John Malcolm from a prince of the Zund family, whose eyes had been put out, and who wandered as a mendicant over the country his ancestors and relations had so long governed."

Fol. 168 b has been reproduced by photography in the Oriental Series of the Palaeographical Society, No. 50.

Add. 26,157.

Foll. 158; 9 in. by 5; 14 lines, 3 in. long; written in Indian Nestalik; dated Rabī' I., A.H. 1098 (A.D. 1687). [WM. ERSKINE.]
The Būstān.

Add. 14,346.

Foll. 120; 8 in. by 4½; 15 lines, 2½ in. long; written in Nestalik, probably in the 17th century. [J. CRAWFURD.]

The Būstān, imperfect at the end. A leaf appended to the MS. by a later hand, to make it appear complete, is dated A.H. 1185.

Add. 16,765.

Foll. 108; 8½ in. by 5½; about 20 lines, 4 in. long; written in a rude Indian character; dated Mednīpūr, Orissa, Jumāda II., 17th year of Muḥammad Shāh (A.H. 1147, A.D. 1734). [WM. YULE.]

The Būstān.

Add. 9696.

Foll. 169; 8¾ in. by 6¼; 13 lines, 3¾ in. long; written in cursive Indian Nestalik, in the 18th century.
The Būstān.

Add. 5631.

Foll. 193; 7¼ in. by 5¼; 11 lines, 3 in. long; written in cursive Nestalik; dated Rajab, A.H. 1180 (A.D. 1766). [N. BRASSEY HALHED.]

The Būstān.

Add. 25,813.

Foll. 141; 9 in. by 5¼; 15 lines, 3¼ in. long; written in cursive Nestalik, apparently in India, in the 18th century. [WM. CURETON.]

The Būstān.

Add. 6630.

Foll. 202; 9 in. by 6; 11 lines, $3\frac{1}{2}$ in. long; written in Nestalik on European paper water-marked 1799. [J. F. HULL.]

The Būstān.

Add. 25,814.

Foll. 56; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{1}{2}$ in. long; written in Nestalik, probably in the 18th century. [WM. CURETON.]

A commentary on the Būstān, by 'Abd ur-Rasūl B. Shihāb ud-Dīn, etc., al-Kurashī, عبد الرسول ابن شهاب الدين ابن عبد الله بن طاهر بن حسن القرشي

حمد بيجد خالقى را كه بقطرات مطرات وانزلنا

This short commentary, in which the Farhang i Jahāngīrī is frequently quoted, deals chiefly with the explanation of proper names, rare words, and a few detached passages.

The author states in the preface that he wrote it in A.H. 1073, at the request of his elder brother, Shaikh 'Abd Ullah, and that he submitted it to the inspection of his master, Mir Nūr Ullah.

'Abd ur-Rasūl has also written a commentary upon the Gulistān. See the Oude Catalogue, pp. 550, 552.

Add. 6627.

Foll. 179; $5\frac{1}{4}$ in. by $3\frac{3}{4}$; 11 lines, $2\frac{3}{8}$ in. long; written in fair Nestalik, apparently in the 16th century. [J. F. HULL.]

The Gulistān, with some marginal notes in Arabic. Some lacunes of the original MS. have been supplied by later hands.

Sloane 2953.

Foll. 107; 8 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in Indian Nestalik, apparently in the 17th century.

کلیستان

The Gulistān; see p. 597 *a*.

At the end is a seal bearing the name of Ni'mat Ullah with the date A.H. 1082.

From an endorsement in the handwriting of Humphrey Wanley, dated A.D. 1724-5, this MS. appears to have once belonged to the Harleian Collection.

Add. 26,155.

Foll. 77; $9\frac{1}{4}$ in. by 5; 19 lines, $2\frac{7}{8}$ in. long; written in Indian Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [WM. ERSKINE.]

The Gulistān, with some marginal notes. It wants the Khātimah.

Add. 26,154.

Foll. 116; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 14 lines, 3 in. long, in a page; written in a coarse Indian character, about the close of the 17th century. [WM. ERSKINE.]

The Gulistān, with copious marginal notes.

The notes have been written by Ibrāhīm B. Kāzī Ḥusain, who also transcribed the last six leaves, which supply a defect of the original MS., and are dated Aurangābad, Zulḡa'dah, A.H. 1160 (A.D. 1747).

Add. 6658.

Foll. 97; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 14 lines, $3\frac{1}{8}$ in. long; written in large Indian Nestalik; dated Sūrat, Jumāda II., A.H. 1193 (A.D. 1779).

The Gulistān.

Copyist: تلجرام ولد جکچيوننداس

Add. 19,274.

Foll. 122; 10 in. by 7; 11 lines, $3\frac{7}{8}$ in.

ong; written in Nestalik, with gold-ruled margins; dated Šafar, A.H. 1197 (A.D. 1783).

The Gulistān, wanting the Khātimah.

On the first page is written, "John Dawson, 1798."

Add. 14,345.

Foll. 215; 12½ in. by 8½; 9 lines, 4¾ in. long; written in fair Nestalik; dated Muḥarram, the 25th year of 'Ālam Shāh (probably for Shāh 'Ālam, i. e. A.H. 1198, A.D. 1783).

[JOHN CRAWFORD.]

The Gulistān.

Copyist: اغا مرزا

Or. 349.

Foll. 144; 9 in. by 5½; 13 lines, 3½ in. long; written in large and fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 18th century. [GEO. WM. HAMILTON.]

The Gulistān, with seven miniatures in fair Indian style.

The following subscription, purporting to have been transcribed from the author's autograph, states that the MS. was completed in the last decade of Muḥarram, A.H. 662, on the day in which Shirāz was taken (by Hulāgū's army), and the kingdom passed from the house of Salghur to other masters:

تم الكتاب بحمد الله عز وجل وهي نسخة الاولى
بخط المصنف عفا الله تعالى عنه يوم السبت
في العشر الاخير من محرم سنة اثنين وستين وستمائة
يوم فتح شيراز وانتقال الملك من ال سلغور الى غيرهم

Add. 6626.

Foll. 112; 9¾ in. by 5¾; 14 lines, 3½ in. long; written in Indian Nestalik, probably in the 18th century. [J. F. HULL.]

The Gulistān.

Add. 16,812.

Foll. 85; 8 in. by 5¾; 15 lines, 3¾ in. long; written in fair Indian Nestalik, probably in the 18th century. [WM. YULE.]

The Gulistān, wanting a few lines at the beginning.

Add. 17,962.

Foll. 110; 8½ in. by 6; 13 lines, 4 in. long; written in Indian Nestalik; apparently in the 18th century.

The Gulistān, transcribed, as stated in a Persian note at the beginning, for Lieut. O'Shea.

Add. 6967.

Foll. 21; 7¾ in. by 6½; 15 lines in a page; written by John Haddon Hindley, on paper water-marked 1806.

A few extracts from the Gulistān, with English translation.

Add. 5973.

Foll. 82; 8 in. by 5½; 17 lines, 2¾ in. long; written in a small Turkish Naskhī; dated Rabi' I., A.H. 360 (probably for 960, A.D. 1553).

A Turkish commentary upon the preface of the Gulistān, with the text.

Author: Maḥmūd B. 'Uṣmān B. 'Alī ul-Lāmi'i, محمود بن عثمان بن علي اللامي

Beg. يا من تعالى عن ثناء الخلايق جناب قدسك

The author, a Turkish poet, who was born in Brusa, and died A.H. 938 (Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 20), states at the end that he completed this work in A.H. 910. See Haj. Khal., vol. v. p. 231, the Vienna Catalogue, vol. i. p. 541, and the Gotha Catalogue, p. 94, No. 65.

Or. 1366.

Foll. 159; $6\frac{3}{4}$ in. by $4\frac{1}{2}$; 21 lines, $2\frac{3}{4}$ in. long; written in small Naskhi, apparently in the 16th century.

[Sir CHAS. ALEX. MURRAY.]

An Arabic Commentary upon the Gulistān, with the text.

Author: Ya'kūb B. Sayyid 'Alī, يعقوب بن سيد علي

Beg. الحمد لله على ما اولانا من النعم و رزقنا

It is stated by Haj. Khal., vol. v. p. 230, that, according to some, the real author of this commentary was Munīrī (Osmanische Dichtkunst, vol. i. p. 304), and that Sayyid-'Alī-Zādah had appropriated it by putting his name in the preface. But a later commentator, Surūrī, frequently refers to the present work as Ibn Sayyid 'Alī's commentary, in order to correct its mistakes.

At the beginning of the present copy is an Arabic note stating that the author, Ya'kūb B. Sayyid 'Alī, died on his return from a pilgrimage to Mecca, A.H. 931. The same date is given by Haj. Khal. l. c., and vol. iv. p. 402, where the same writer is said to have dedicated a commentary on the فرائض السجائدي to Sultan Sulaimān.

See Uri, p. 96, the Leyden Catalogue, vol. i. p. 355, the Upsala Catalogue, p. 60, Fleischer, Dresden Catalogue, Nos. 33, 242, and the Oude Catalogue, p. 549.

Harleian 5451.

Foll. 208; 7 in. by $4\frac{3}{4}$; 19 lines, $2\frac{7}{8}$ in. long, in a page; written in small Nestalik; dated A.H. 982 (A.D. 1574).

An Arabic commentary upon the Gulistān, with the text.

Author: Surūrī, سروري

Beg. الحمد لله الذي جعلنى من علماء البسيان

Muṣliḥ ud-Dīn Muṣṭafā B. Sha'bān, poetically surnamed Surūrī, was the son of a Gal-

lipoli merchant. After teaching at several Medresehs in Constantinople he was appointed tutor to Prince Muṣṭafā, son of Sultan Sulaimān, over whom he acquired unbounded influence. His royal pupil having been put to death by his father (A.H. 960, see Hammer's Geschichte, vol. iii. p. 315), Surūrī spent the rest of his life in retirement, and died A.H. 969, at the age of seventy-two years. He had made a special study of Persian poetry, and left, besides the present work, commentaries on the Maṣnavī, the Būstān, the Dīvān of Ḥāfiẓ and the Shabistān i Khayāl. See Zail ush-Shakā'ik, Add. 18,519, fol. 10 a.

The author says in his preface that he wrote the present work for the use of his pupil, Sultan (*i.e.* prince) Muṣṭafā, son of Sultan Sulaimān, because the Gulistān required a commentary, and he wished to supply the deficiencies of a former one written by some Maulā (in the margin, "known as Ibn Sayyid 'Alī"), who was unacquainted with Persian idioms, and had frequently mistaken the sense. He says in conclusion that he had completed the work in Amasia, at the end of Rabi' II., A.H. 957.

See Fleischer, Dresden Catalogue, No. 242, the Vienna Catalogue, vol. i. p. 539, the Upsala Catalogue, p. 59, the St. Petersburg Catalogue, p. 343, and the Oude Catalogue, p. 549.

Add. 7745.

Foll. 203; $8\frac{1}{2}$ in. by 6; 20 lines, $4\frac{1}{4}$ in. long; written in Turkish Naskhi; dated A.H. 1116 (A.D. 1704). [Cl. J. RICH.]

The same commentary.

Sloane 2651.

Foll. 188; 8 in. by $5\frac{3}{4}$; 21 lines, $3\frac{1}{4}$ in. long, in a page; written in small Naskhi, apparently in the 18th century.

A Turkish commentary upon the Gulistān, with the text.

Author: Sham'ī, شامی

Beg. سیاس بی پایان اول صانع بی نظیره

Maulānā Sham'ī, whose original name was Muṣṭafā Darvish, has commented several other Persian poems, as the Maṣnavī (p. 589 *a*), Makhzan ul-Asrār, Manṭiq uṭ-ṭair, Pand-Nāmah, Būstān, the Divān of Ḥāfiẓ, etc. He died, according to Haj. Khal., some time after A.H. 1000. His commentary on the Subḥat of Jāmī is stated, vol. iii. p. 575, to have been written in A.H. 1009. See also Dorn, St. Petersburg Catalogue, p. 333.

The author states in the preface that he had written this commentary at the request of his pupil in Persian, the intendant of the Imperial Gardens, Muḥammad Chalabi, and had completed it within five months. It was written, as stated in a transcript of the author's autograph, described in Krafft's Catalogue, p. 48, in A.H. 977, or, according to the Vienna Catalogue, vol. i. p. 540, A.H. 979. Compare the Gotha Catalogue, p. 93.

Add. 7746.

Foll. 202; 8 in. by 5½; 21 lines, 3½ in. long; written in Naskhi; dated Rabi' I., A.H. 1224 (A.D. 1809). [Cl. J. Rich.]

The same commentary.

Add. 19,509.

Foll. 254; 7½ in. by 5½; 19 lines, 3½ in. long; written in Naskhi; dated Rabi' I., A.H. 1058 (A.D. 1648).

The same commentary.

Harleian 5485.

Foll. 239; 8½ in. by 4½; 21 lines, 2½ in. long; written in small Nestalik, with ruled margins; dated Constantinople, A.H. 1000 (A.D. 1591).

The same commentary.

The margins of foll. 3—23 contain the beginning of the same author's commentary upon the Būstān.

Beg. حمد بی حد وثناء بی عد اول صانع

See the Upsala Catalogue, p. 99, the Leyden Catalogue, p. 114, and the Gotha Catalogue, p. 69.

Add. 26,156.

Foll. 120; 9 in. by 6¼; 15 lines, 3¾ in. long; written in Indian Shikastah-āmīz, apparently in the 18th century.

[WM. ERSKINE.]

شکرستان

A commentary on the Gulistān.

The beginning of the preface is wanting, and the author's name does not appear. The remaining portion contains the above title, and the work concludes with some verses, stating that it was written in A.H. 1095.

The margins contain copious notes, in the same handwriting as the text. The fly-leaf has the title "Kilīd e Gulistān" in the handwriting of Mr. Erskine.

The marginal notes of a copy of the Gulistān, Add. 26,154 (p. 604 *b*), include several extracts from the present commentary.

Or. 366.

Foll. 284; 11 in. by 7; 17 lines, 4¾ in. long; written in Indian Shikastah-āmīz, apparently in the 18th century.

[GEO. WM. HAMILTON.]

بهار عمر

A commentary on the Gulistān.

Beg. غنچه گلستان کذت کنزاً که از گلابانک

The author does not state his name, but gives to understand, in the conclusion, that it is connected with the words *حي* and *عدل*; it may be *عبد الحی عادل*.

It is stated in the preface that the work was written in the town of Palval (Thornton's Pulwul, 41 miles south of Dehli), where the author lived in retirement.

The date of composition, A.H. 1119, is conveyed in a versified chronogram at the end of the words گلستان بهار عمر. The work concludes, foll. 279—283, with a summary of the moral bearings and logical connection of all the tales of the Gulistān.

The margins contain copious notes in the same handwriting as the text. From those of the last page it appears that the author had previously written commentaries on the Gulistān and the Maṣnavī, respectively entitled موجہ معنوی and کلبہ اعتدال.

Sloane 3587.

Foll. 55; 8½ in. by 6; 13 lines, 3½ in. long; written in Indian Nestalik; dated Rajab, A.H. 1118 (A.D. 1706).

زاد المسافرین

"Store of the wayfarers," rules of religious life, illustrated by anecdotes and fables.

Author: Amīr Ḥusainī, امیر حسینی

Beg. ای برتر از آنکه خالق کنند
آنانکه پدید و یا نهفتند

Mīr Ḥusainī Sādāt, a native of Ghūr, became in Multān a disciple of Rukn ud-Dīn Abul-Faṭḥ, grandson and successor of the famous Shaikh, Bahā ud-Dīn Zakariyyā (Rukn ud-Dīn died, according to Akhbār ul-Akhyār, fol. 57, shortly after A.H. 725). He afterwards settled in Herat, where he died, as stated by Jāmī, Nafahāt, p. 705, on the 16th of Shavvāl, A.H. 718. He left many Ṣufi works in prose and verse; the following are especially mentioned: Kanz ur-Rumūz, Zād ul-Musāfirīn, Nuzhat ul-Arvāḥ, Rūḥ ul-Arvāḥ, Širāṭ Mustakīm, Si Nāmāh, and Tarab ul-Maḥāsin. See above, p. 40 a, Ḥabīb us-Siyar, vol. iii., Juz 2; p. 74,

Firishtah, vol. ii. p. 762, Riyāz ush-Shu'arā, fol. 116, and Ātashkadāh, fol. 60.

The work is divided into eight Makālāhs, which, however, are not distinguished in the present copy. The date of composition, A.H. 729, which Dr. Sprenger gives from his MS., Oude Catalogue, p. 430, is not found in any of the Museum copies.

See Haj. Khal. vol. iii. p. 528, the Leyden Catalogue, vol. ii. p. 116, the St. Petersburg Catalogue, pp. 356, 438, and the Gotha Catalogue, p. 10.

Add. 7750.

Foll. 51; 7 in. by 4½; 11 lines, 2⅔ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 878 (A.D. 1473). [CL. J. RICH.]

کلشن راز

"The rose-bed of mystery," a Sufi poem.

Author: Maḥmūd, محمود.

Maḥmūd B. 'Abd ul-Karīm B. Yaḥyā ash-Shabistārī (or, as in the subscription of the present copy, Chapistārī), from Shabistar, a village at eight farsangs from Tabriz, wrote, beside the present work, three Sufi tracts entitled Ḥaḳḳ ul-Yaqīn (Add. 16,832, i., and Mélanges Asiatiques, vol. v. p. 229), Risālah i Shāhid, and Sa'adat Nāmāh (Add. 27,261, xxiv). He died A.H. 720. See Majālis ul-'Ushshāḳ, fol. 97, Haft Iqlīm, fol. 508, Riyāz ush-Shu'arā, fol. 405, and Ātashkadāh, fol. 17.

Beg. بنام آنکه جانرا فکرت آموخت

The author states in the prologue that he had written this work in answer to some questions in verse, received by messenger, in A.H. 717, from some eminent personage of Khorasan, whose name is not given. (It was, according to Jāmī, Nafahāt, p. 705, Amīr Ḥusainī, mentioned under the preceding No.). Although he had composed numerous works in prose, he had never

attempted poetry. Yielding, however, to the instances of his friends, he wrote the answers in the same form as the questions, *i.e.* in Maṣnavī rhyme, and completed them in the space of a few hours. The questions, which relate to the meaning of some Sufi terms, are given in their original form, and each is followed by the answer.

The work has been edited, with a German version, by Hammer, "Rosenflur des Geheimnisses," Pesth, 1838. It is noticed in the *Jahrbücher*, vol. 66, *Anzeige-Blatt*, p. 26, the Vienna Catalogue, vol. iii. p. 425, Krafft, p. 66, and the St. Petersburg Catalogue, pp. 212, 349.

Add. 8992.

Foll. 48; 6 in. by 4; 11 lines, 2½ in. long; written in small Shikastah-āmiz; dated A.H. 1220 (A.D. 1805).

The same work.

Add 21,104.

Foll. 892; 9¼ in. by 6¼; 19 lines, 3 in. long, with 34 lines in the margins; written in small Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins; dated Rabi' I., A.H. 923 (A.D. 1517).

[H. STEINSCHUSS.]

کلیات امیر خسرو

The complete poetical works of Amīr Khusrau, who died A.H. 725; see p. 240 *b*.

The works of Amīr Khusrau are mentioned by Sir Gore Ouseley, in his *Notices*, pp. 148—163, by Dr. Sprenger, *Oude Catalogue*, pp. 467—470, and by Dr. Dorn, *St. Petersburg Catalogue*, pp. 350. In the last work they are stated to have been collected by the poet Saifi, whose preface is preserved in one of the

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MSS. there described. An account of their contents by Raushan 'Alī (Ziyā ud-Dīn Khān) is preserved in Or. 1869, foll. 3—16, and a detailed analysis, with translated extracts, by Sir Henry Elliot, of such of Khusrau's poems as are of historical interest, will be found in the *History of India*, vol. iii. pp. 524—566.

The contents are as follows:

I. Fol. 5 *b*. محفة الصنر, Poems of adolescence, with a prose preface by the author.

. Beg. حمدی که از اول زادن زاد وجود بود

Khusrau speaks in the preface of his precocious taste for poetry, and quotes a Rubā'ī extemporized by him in his childhood in the presence of Khwājah 'Izz ud-Dīn, from whom he received the poetical surname of Sultānī, adopted in his early compositions. Much against his will, he states further on, some poems composed by him from his fifteenth to his nineteenth year had been collected by his brother Taj ud-Dīn Zāhir, who, moreover, forged a chain ("Silsilah") for the fastening of that ship (or anthology, "Safinah").

The links of that chain are distichs prefixed to each of the separate poems. All have the same measure and rhyme, so as to form one connected poem, binding together the loose contents of the Divān. A similar Silsilah is found in each of the next-following four collections.

The Tuḥfat uṣ-Sighar consists of Kaṣīdahs and Tarjī'-bands. They are in praise of Sultan Ghiyāṣ ud-Dīn Balban (A.H. 664—686), of his son Sultān-Muḥammad Ka'ān, commonly called Khān i Shahīd, of some great personages of Balban's court, and finally of the poet's spiritual guide, Shaikh Nizām ud-Dīn Auliya.

In this, as well as in the four following Divāns, every piece has prefixed to it the name and scansion of its metre.

A A

II. Fol. 51 *b*. وسط الحیوة, Poems of middle life, with a prose preface.

Beg. حمدي که از میان جان براید و ثنای

The pieces here collected were composed by Khusrau, as stated in the preface, Add. 25,807, from his twentieth to his thirty-fourth year (in other copies "from his twenty-fourth to his thirty-second year"). They are *Ḳaṣīdahs* and *Tarjī'-bands*, in praise of Nizām Auliya, of Nuṣrat ud-Dīn Sulṭān Muḥammad, the eldest son of Balban, and the poet's special patron, whose death in battle in the month of Zuhijjah, A.H. 683, is here recorded. Others are addressed to Mu'izz ud-Dīn Kaiḡubād, who reigned A.H. 686—689, to Ikhtiyār ud-Daulah B. Kishli Khān, and other Amīrs of that period.

III. Fol. 139 *b*. غرة الکمال, Poems of maturity, with preface.

Beg. غرة کمال انساني از دیباجه حمد

In the preface the author discourses at great length on the excellence of poetry in general, on the superiority of Persian to Arabic poetry, on the different kinds of poetical talent, and on his own rank among Persian poets. He names, as his great models, Sanāi and Khākānī in contemplative poetry, Raṣī and Kamāl in invention, Nizāmī and Sa'dī in Maṣnavī and Ghazals. He then goes on to state that he had been urged to collect the present Divān by his brother, the eminent penman, 'Alā ud-Dīn 'Alīshāh, and expatiates on the great variety of poetical figures or ornaments *صنعة* which he had originated, concluding with a sketch of his life. The poems included in the present collection, he states, had been written from his thirty-fourth to his forty-third year, or from A.H. 685 to to the end of A.H. 693.

This Divān, which exceeds the others in bulk, consists of *Ḳaṣīdahs*, fol. 190 *b*, *Tarjī'-bands*, fol. 286 *b*, and *Ḳiṭ'āhs*, fol. 297 *b*.

The poems are in praise of Nizām ud-Dīn

Auliya, of the Sultans Mu'izz ud-Dīn Kaiḡubād (A.H. 686—689) and Jalāl ud-Dīn Firūz Shāh (A.H. 689—695), of the latter's successor, Rukn ud-Dīn Ibrāhīm (A.H. 695), of 'Alā ud-Dīn Muḥammad Shāh (A.H. 695—715), lastly of the Amīrs Ikhtiyār ud-Dīn 'Alī B. Aibak, Saif ud-Daulah Bārbak, Tāj ud-Dīn Alp Khān Ghāzī, Tāj ud-Daulah Malik Chhajū, and some others.

IV. Foll. 317 *b*. بقیة نقیة, Select remnants, or poems of old age, with preface.

Beg. حمدي که بقیة نقیة حیات در تحریر آن

The author treats in the preface of the different kinds of Ghazals, and illustrates by copious and fanciful images the distinctive characters of each of his four Divāns. The date of compilation is not given, but from the fact of an elegy on the death of Sultan 'Alā ud-Dīn, A.H. 715, being included, it may be inferred that the Divān was completed but a few years before the poet's death.

The collection consists of *Ḳaṣīdahs*, fol. 331 *a*, *Tarjī'-bands*, fol. 377 *b*, and *Muḡaṭṭa'āt*, fol. 386 *a*. Most of the poems are addressed to Muḥammad Shāh ('Alā ud-Dīn), others to his sons, Ḳuṭb ud-Dīn Mubārak Shāh and Khiz̄r Khān, and to various Amīrs of his court.

The preceding four Divāns have been printed with the title of *Kulliyāt i Amīr Khusrau* in the press of Naval Kishor, Lucknow.

V. Fol. 393 *b*. دیوان امیر خسرو, A collection of Ghazals and Rubā'īs.

Beg. ای زخیال ما برون در تو خیال کی رسد

The contents originally formed part of the preceding four Divāns. With the exception of the first twelve pieces, which are in praise of God and the prophet, the Ghazals are arranged in alphabetical order according to the rhyme-letters, and, under each letter, those which have the same measure are grouped together, the name and scansion of the metre being prefixed to each class. At the end,

fol. 861 *b*—871 *a*, are Rubā'is without alphabetical arrangement.

VI. Foll. 871 *b*. مفتاح الفتوح, "The key of victories," a poetical account in Maṣnavī rhyme of the campaigns of Jalāl ud-Dīn Firūz-Shāh during the first year of his reign, *i.e.* from his accession, A.H. 689, to his return to Dehli in Jumāda II., A.H. 690, the time at which, as stated in the conclusion, the poem was written.

Beg. سخن بر نام شاهی کردم آغاز

This Maṣnavī was originally included in the Ghurraṭ ul-Kamāl. An abstract of its contents is given by Sir H. Elliot, History of India, vol. iii. pp. 536—544.

The following works are written in the margins:—

VII. Fol. 5 *b*. مطالع الانوار, A moral and religious poem, written in imitation of the Makhzan ul-Asrār of Nizāmī, and in the same measure.

Beg. بسم الله الرحمن الرحيم
خطبه قدس است بملك قدیم

The poem is dedicated to Sultan 'Alā ud-Dīn Muḥammad Shāh. The author states in the concluding lines, fol. 105 *b*, that it contains 3310 distichs, and was written in two weeks, A.H. 698.

VIII. Foll. 106 *b*. شیرین و خسرو, Shirin u Khusrau, an imitation of Nizāmī's Khusrau u Shirin.

Beg. خداوندا دلم را چشم بکشای
بمعراج یقینم راه بنمائی

It is also dedicated to 'Alā ud-Dīn, and contains a chapter of advice to the author's son, Mas'ūd, then in his tenth year. It is stated, towards the end, fol. 232 *b*, that this was the second poem written in imitation of Nizāmī's Khamsah, and that it was completed at the beginning of Rajab, A.H. 698. It is added that the poem consists of 4124 distichs.

IX. Foll. 233 *b*. مجنون لیلی, Majnūn Lailā, in imitation of Nizāmī's Lailā u Majnūn.

Beg. ای داده بدل خزینه راز
عقل از توشده خزینه پرداز

This poem, which is also dedicated to Sultan 'Alā ud-Dīn, is stated to contain 2660 distichs, and was written, like the two preceding, in A.H. 698; see fol. 312 *b*. The text has been lithographed in Calcutta, A.H. 1244, and in Lucknow, A.H. 1286.

X. Fol. 313 *b*. آئینه سکندری, The mirror of Alexander, a counterpart to the Iskandar Nāmah of Nizāmī.

Beg. جهان پادشاه خدائی تراست
ازل تا ابد پادشاهی تراست

This poem is also dedicated to 'Alā ud-Dīn. It is stated at the end, fol. 445 *a*, to have been written in A.H. 699, and to contain 4450 distichs.

In some copies, as Add. 24,983, 22,699, etc., the beginning is

خدایا جهان پادشاهی تراست
زما خدمت آید خدائی تراست

XI. Fol. 447 *b*. هشت بهشت, The eight paradises, a poem on the loves of Bahram, written in imitation of Nizāmī's Haft Paikar.

Beg. ای کشاینده خزاین جود
نقش پیوند کارگاه وجود

The author states at the end, fol. 540 *b*, that this poem was completed A.H. 701, and that it contains 3352 distichs. He adds in an appendix, ذیل, that the whole Khamsah (the five preceding poems, artt. vii—xi.) had been completed in the space of three years, and that it had been revised and corrected by Kāzī Shihāb ud-Dīn, whom he describes as the most accomplished scholar of the age.

XII. Fol. 544 *b*. قران السعدین, The conjunction of the two lucky planets, a poetical account of the meeting of Sultan Mu'izz ud-

Dīn Kaiḡubād and his father Nāṣir ud-Dīn Bughrā Khān), Sultan of Bengal, which took place in Dehli, A.H. 688.

Beg. حمد خداوند سرايم نخست
ناشود اين نامه بنامش درست

It is stated towards the end, fol. 647 *b*, that the poem was written in three months, and completed in Ramazān, A.H. 688, the author being then in his 36th year.

See the analysis of the poem by Sir H. Elliot, *History of India*, vol. iii. pp. 524—534, and the extracts by Prof. Cowell, *Journal of the Asiatic Society of Bengal*, vol. xxix. pp. 225—239.

The Kīrān us-Sa'dain has been lithographed in Lucknow, A.H. 1259, and edited, with a commentary, by Maulavī Kudrat Aḡmad, Lucknow, A.H. 1261.

XIII. Fol. 660 *b*. نه سپهر, The nine spheres, a poetical description of the court of Kuṭb ud-Dīn Mubārak Shāh, with an account of the principal events of his reign.

Beg. خدا را كنم بر سر نامه ياد
كه بر بنده درهاي معني كشاد

In the prologue, which contains a dedication to Kuṭb ud-Dīn, Khusrau says that his age was then over sixty, and he names the three Sultans who had successively been his patrons, and the objects of his panegyrics, namely, Mu'izz ud-Dīn Kaiḡubād, Firūz Shāh, and 'Alā ud-Dīn.

See the analysis of this poem by Sir H. Elliot, *History of India*, vol. iii. p. 557. The poem is there stated to have been completed on the 30th of Jumāda II., A.H. 718, when the poet was sixty-five years of age. Compare Stewart's Catalogue, p. 63.

XIV. Fol. 790 *b*. دولرانی خضر خان, "Duval-rānī Khiz̄r Khān," a poem on the love adventures of Khiz̄r Khān, son of Sultan 'Alā ud-Dīn, with Deval Rānī, the daughter of Rāi Karn of Gujrat.

Beg. سرنامه بنام آن خداوند
كه دلهارا بخوبان داد ميوند

This poem, which is dedicated to Sultan 'Alā ud-Dīn, was written at the request of prince Khiz̄r Khān, from a narrative penned by himself. But it was not finished until after the death of 'Alā ud-Dīn and Khiz̄r Khān. It is often called خضر خانی, and sometimes عشيقه or عشقيه; but the above is the title given to it by the author in the introduction, fol. 809 *a*.

خطاب اين كتاب عاشقي بهر
دولرانی خضر خان ماند در دهر

Khusrau states in the same passage that the heroine's name, which was originally ديولدي, had been changed by him, for convenience's sake, to دولرانی, pronouncing the first part like the plural of Daulat—

دول جون جمع دولتها ست در سمع
درين نامه است دولتها بسی جمع

The text breaks off at the end of the section in which is recorded the tragic end of Khiz̄r Khān and Deval Rānī. In the conclusion, as found in other copies (Add. 7776, fol. 119 *a*, Or. 335, fol. 154 *b*), the poet states that he wrote this poem in the space of four months and a few days, and that he completed it on the 6th of Zul-ḡa'dah, A.H. 715. He adds that it consisted originally of 4200 verses; but that 319 lines added after the death of Khiz̄r Khān, brought up the total to 4519.

An abstract of the poem is given by Sir H. Elliot, *History of India*, vol. iii. pp. 544—557. See also E. Thomas, *Pathan Kings*, p. 176, and Aumer, *Münich Catalogue*, p. 22.

The MS. contains two whole-page miniatures at the beginning, and fifteen of smaller size in the body of the volume, all in Persian style. On the first page is an illuminated shield enclosing a table of contents.

Add. 25,807.

Foll. 521; 11½ in. by 7; 17 lines, 3 in. long, with 24 lines in the margin; written in fair Nestalik, with three 'Unvāns and gold-ruled margins, apparently in the 16th century.

[WM. CURETON.]

ديوان امير خسرو

The five Divāns of Amīr Khusrāu in their original shape, that is to say, including the Ghazals and Maṣnavīs. The MS. has some lacunes and transpositions, and the text is far from correct.

The contents are:—

I. Fol. 2 *b*. وسط الحيوۃ, the second Divān (p. 610, art. ii.), first half.

The preface, which agrees with that of the preceding copy, is preceded by two lines in Arabic beginning:

بفضل الله قد سطرت هذ الصفحات

Contents: Kaṣīdahs, fol. 7 *b*. Tarjī'-band, fol. 42 *a*.

This second section breaks off in the beginning of the last Tarjī'-band (Add. 21,104, fol. 132 *b*).

II. Fol. 52 *b*. بقیہ نقیہ, the fourth Divān (p. 610, art. iv.), wanting the preface, and some lines at beginning and end. It begins with the following verse of the Silsilah:—

بقیہ ایست نقیہ زفیض طبع من این

Contents: Kaṣīdahs, fol. 52 *b*. Tarjī's, fol. 77 *b*. Maṣnavīs, fol. 82 *a*. Kīṭ'ahs (most of which are not found in the preceding copy), fol. 85 *a*. Ghazals, fol. 99 *a*. Rubā'īs, fol. 130 *a*.

The Ghazals, in this and the following Divāns, are not in alphabetical order.

III. Fol. 141 *a*. تحفة الصغر, the first Divān (p. 609, art. i.) wanting the preface and about three pages at the beginning.

Contents Kaṣīdahs, fol. 141 *a*. Tarjī's,

fol. 163 *a*. Kīṭ'ahs, fol. 167 *b*. Ghazals, fol. 169 *a*. Maṣnavīs, fol. 184 *a*. Rubā'īs, fol. 187 *a*.

The Kīṭ'ahs and Maṣnavīs are not found in the preceding copy.

IV. Fol. 193 *a*. A series of Ghazals, probably from the Ghurraṭ ul-Kamāl (p. 610, art. iii.), imperfect at beginning and end.

Beg. باز ان بلا عاشقان انك بصحرا می رود

V. Fol. 223 *a*. The latter half of the second Divān, وسط الحيوۃ, beginning with the last Tarjī'-band, and containing Kīṭ'ahs, fol. 223 *a*, Maṣnavīs, fol. 227 *a*, Ghazals, fol. 236 *a*, and Rubā'īs, fol. 307 *b*.

VI. Fol. 327 *b*. غرت الکمال, the third Divān, with the preface, to which is prefixed the following line in Arabic:

الله اطلع اهله الغر من هذه غرة الکمال

Contents: Kaṣīdahs, fol. 359 *a*. Tarjī's, fol. 417 *b*. Ghazals, 423 *a*. Rubā'īs, fol. 425 *a*.

There is a gap, apparently of considerable extent, after fol. 422; the latter part of the Tarjī's, the whole of the Kīṭ'ahs and Maṣnavīs, and the greater part of the Ghazals are wanting.

VII. Fol. 442 *b*. نہایت الکمال, the fifth of the author's Divāns, comprising the poems of the last years of his life, with a preface.

Beg. بسم الله الواهب الذي وهب الشعر المتبحر

The preface, which is confined to the praises of God, the prophet, and the author's spiritual guide, Nizām ud-Dīn, gives no clue to the date of the compilation. But the Divān includes an elegy on the death of Sultan Kūṭb ud-Dīn Mubārak Shāh, A.H. 720, fol. 464 *b*, several poems addressed to Ghiyāsh ud-Dīn Tughluq (A.H. 720—725), and to his son and presumptive heir Fakhr ud-Dīn Ulugh Khān, foll. 465, 466, and even a poem on the festive entrance of the latter into

Dehli after his accession as Muḥammad Shāh, A.H. 725, fol. 467 *a*, an event which took place a few months before the death of the poet.

Contents: Preface, fol. 442 *b*. Kaṣīdahs, fol. 444 *a*. Tarjī's, fol. 464 *b*. Maṣnavīs, fol. 469 *a*. Kīṭāhs, fol. 473 *b*. Ghazals, fol. 475 *b*. Rubā'īs, fol. 519 *a*.

The Nihāyat ul-Kamāl is mentioned in the Mir'āt Aftābnumā, fol. 111, as the last of the five Divāns of Khusrau.

Add. 23,549.

Foll. 290; 9½ in. by 5½; 19 lines, 3¼ in. long; written in Nestalik, apparently in the 17th century.

[ROBERT TAYLOR.]

غرة الكمال

The third Divān of Amīr Khusrau (p. 610, art. iii.), with some lacunes.

Contents: Preface, fol. 2 *b* (wanting about seven leaves after fol. 33, corresponding to Add. 21,104, foll. 165 *b*—171 *a*). Kaṣīdahs, fol. 59 *b*. Tarjī's, fol. 150 *b*. Ghazals, fol. 161 *b* (Add. 25,807, foll. 205 *a*—208 *b*). Kīṭāhs, fol. 170 *a*. Maṣnavīs (imperfect at the end), fol. 190 *a*. Ghazals, foll. 228 *a*—253 *b* (imperfect at beginning and end, corresponding to Add. 25,807, foll. 196 *b*—205 *a*, 208 *b*—218 *a*). Rubā'īs, foll. 254 *a*—291 *b*, (also imperfect at beginning and end, corresponding to Add. 25,807, foll. 427 *a*—438 *a*).

The Maṣnavīs include Miftāḥ ul-Futūḥ (p. 611, art. vi.), a narrative of the poet's journey to Oude with the Sultan's army (A.H. 687), addressed to his brother Zāhid (see Elliot, vol. iii. p. 535), and a few shorter poems.

Add. 22,700.

Foll. 475; 8 in. by 4½; 14 lines, 2½ in. long; written in neat Nestalik, with 'Unvān, ornamented headings, and gold-ruled mar-

gins, dated Ramazān, A.H. 890 (A.D. 1485).

[SIR JOHN CAMPBELL.]

ديوان امير خسرو

A collection of Ghazals from all four Divāns of Amīr Khusrau, arranged in one alphabetical series.

Beg. حمد رانم بر زبان لله رب العالمين
اذك جان بخشيد در قران هدى للمتقين

The arrangement differs from a similar collection described p. 610, art. v., and the number of poems is much smaller. After the Ghazals are found some Muḥaṭṭa'āt, fol. 453 *a*, not in alphabetical order, and some Rubā'īs alphabetically arranged, fol. 465 *a*.

Copyist: جلال الدين محمد

Or. 1215.

Foll. 326; 10 in. by 6; 12 lines, 2¾ in. long; written in an elegant Nestalik, with a rich 'Unvān, gold-ruled margins, and ornamental headings throughout; dated Sha'bān, A.H. 895 (A.D. 1490); bound in stamped and painted covers.

Another copy of the Divān of Amīr Khusrau, substantially agreeing, in both contents and arrangement, with the preceding MS. It contains also some Muḥaṭṭa'āt, fol. 313 *b*, and Rubā'īs in alphabetical order, fol. 319 *a*.

Copyist: نعيم الدين بن حاجي صدر الدين
المذهب

Add. 7757.

Foll. 452; 9 in. by 5; 15 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[CL. J. RICH.]

The Divān of Amīr Khusrau, containing Ghazals in alphabetical order, and, at the end, Muḥaṭṭa'āt, fol. 434 *a*, and Rubā'īs, fol. 440 *b*, both without alphabetical arrangement.

The contents differ considerably from those of the two preceding copies.

Add. 7756.

Foll. 174; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 14 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with gold-ruled margins, apparently in the 16th century.

[Cl. J. Rich.]

The Divān of the same poet, containing Ghazals in alphabetical order, a Tarjī', fol. 163 *a*, some Kitāhs, fol. 164 *a*, and Rubā'is, fol. 166 *b*, the last two sections without alphabetical arrangement. All the Ghazals in 1, but the last seventeen, are wanting, and the MS. is also imperfect at the end. The number of Ghazals is considerably less than in the preceding copies.

Or. 474.

Foll. 267; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 13 lines, $2\frac{3}{4}$ in. long; written in Nestalik, apparently in the 16th century.

[Geo. Wm. Hamilton.]

Ghazals selected from the four Divāns of Amīr Khusrau (p. 609, artt. i.—iv.), and alphabetically arranged.

Beg. دیدم بسی زمانه مرد ازمای را
سازنده نیست هیچ امیر و کدای را

Each Ghazal has a heading showing from which of the four Divāns it was taken.

The collection is much smaller than Add. 21,104, v., and differently arranged.

The first two leaves, and the last two, which contain sixteen Rubā'is in alphabetical order, are by a later hand.

Foll. 260—267 contain Jāmī's preface to his Haft Aurang, fol. 260 *b*, and the beginning of the Silsilat uz-Zahab.

Add. 24,983.

Foll. 136; $10\frac{1}{4}$ in. by $7\frac{1}{4}$; 22 lines, $3\frac{1}{4}$ in. long, with 48 lines in the margin; written in four gold-ruled columns, in a minute Nes-

talik, with rich 'Unvāns and marginal ornaments; dated Herat, A.H. 917 (A.D. 1511); bound in stamped and gilt leather.

خمسه امیر خسرو

The Khamsah, or five poems of Amīr Khusrau (p. 611, artt. vii.—xi.), viz.: Maṭla' ul-Anvār, fol. 2 *b*. Shirīn u Khusrau, fol. 28 *b*. Majnūn u Lailā, fol. 60 *b*. A'inah i Sikandari, fol. 80 *b*. Hasht Bihisht, fol. 113 *b*.

An illuminated shield on the first page contains the following inscription: کتاب خمسه
امیر خسرو دهلوی علیه الرحمة برسم خزانه السلطان
الاعظم الخاقان الاعدل الاکرم ابو الغازی سلطان حسین
بهادر خان خلد ملکه

"The five Poems of Amīr Khusrau of Delhi, mercy be upon him; for the library of the great Sultan, the just and noble Khā-kān, Abu-l-Ghāzī Sultān Husain Bahādur Khān, may his reign last for ever."

Abul-Ghāzī Sultān Husain died in A.H. 911. It is strange to find him designated as the reigning sovereign in a MS. written six years after his death, and at a time when Herat and all Khorasan had passed into the possession of Shāh Ismā'il Ṣafavī.

At the end of the Maṭla' ul-Anvār is found the following subscription: تمت الكتاب بید
تراب اقدام الفقرا محمد علی بن درویش علی ببلدة الهرات
حفظه الله عن الافات و البلیات فی شهر جمادی الاخر
سنه سبع عشر و تسعمایه

Similar colophons, bearing the same date, are appended to the fourth and fifth poems.

On the first page is impressed the seal of Kābil Khān, servant of 'Ālamgīr Padishāh, with the date 1097. Kābil Khān was appointed imperial librarian about the middle of 'Ālamgīr's reign. See Tazkirat ul-Umarā, fol. 82.

Add. 22,699.

Foll. 209; $13\frac{1}{4}$ in. by $8\frac{3}{4}$; 22 lines, $5\frac{1}{4}$ in. long; written in Nestalik, in four columns,

with five rich 'Unvāns, gold headings and gold-ruled margins; dated A.H. 978 (A.D. 1571). [Sir JOHN CAMPBELL.]

The same Khamsah.

Two whole-page miniatures, in fair Persian style, are prefixed to each of the five poems.

Copyist : محسن بن لطف الله معاد الحسينى

Add. 7752.

Foll. 188; 9 in. by $6\frac{1}{4}$; 25 lines, 4 in. long; written in small Nestalik, in four columns, with five 'Unvāns; dated Rabi' II., A.H. 981 (A.D. 1573). [Cl. J. RICH.]

The same Khamsah.

Copyist : عبد الحسين بن جمشيد

Add. 7751.

Foll. 245; $9\frac{1}{2}$ in. by $6\frac{3}{4}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik, in four gold-ruled columns, with five 'Unvāns; dated A.H. 982, (A.D. 1574); bound in painted covers.

[Cl. J. RICH.]

The same Khamsah.

The volume contains eleven whole-page miniatures, in the Persian style of the 18th century. A note on the first page states that it was given by Muḥammad Kāzīm B. Jalāl ud-Dīn Muḥammad Māzandarānī to his son Muḥammad Hāshim. The former's seal bears the date 1100.

Add. 26,159.

Foll. 232; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 20 lines, $4\frac{1}{4}$ in. long; written in Nestalik, in four gold-ruled columns, with five 'Unvāns; apparently early in the 17th century. [WM. ERSKINE.]

The same Khamsah.

Add. 21,976.

Foll. 92; 2 in. by $4\frac{1}{2}$; 19 lines, $2\frac{5}{8}$ in. long; written in fair Nestalik, in two gold-

ruled columns, with 'Unvān; dated Rāndījah, district of Aḥmadābād, Gujrāt, Zulḥijjah A.H. 995 (A.D. 1587).

Maṭla' ul-Anvār (see p. 611, art. vii.).

Copyist : مظفر قلى ابن شاه قلى ارلات

Add. 24,054.

Foll. 150; 10 in. by $6\frac{1}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in fair Nestalik, with gold headings; dated Sha'bān, A.H. 885 (A.D. 1480).

A'inah i Sikandarī (see p. 611, art. x.).

Add. 16,785.

Foll. 99; $5\frac{1}{4}$ in. by $3\frac{3}{4}$; 13 lines, $1\frac{3}{4}$ in. long, with 8 lines in the margin; written in small Nestalik, apparently about the close of the 15th century. [WM. YULE.]

Hasht Bihisht (see p. 611, art. xi.).

Foll. 83, 84, and 97—99, have been supplied by a later hand.

A note on the first page states that the MS. was purchased for the library of the Kādiriyyah in A.H. 1050.

Add. 16,784.

Foll. 110; $8\frac{1}{2}$ in. by 4; 15 lines, $2\frac{5}{8}$ in. long; written in Nestalik; dated Faṭḥābād, Rabi' I., the 9th year of Muḥammad Shāh (A.H. 1139, A.D. 1726). [WM. YULE.]

The same poem.

Copyist : محمد نجم الدين حسيني

Add. 7753.

Foll. 145; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 14 lines, 3 in. long; written in fair Nestalik, in two gold-ruled columns, on gold-sprinkled paper, with a rich 'Unvān, and illuminated headings throughout; dated Herat, Rajab, A.H. 921 (A.D. 1515). [Cl. J. RICH.]

Kīrān us-Sa'dain; see p. 611, art. xii.

The MS. is endorsed زبدة التمثيل خسرو دهلوی

It contains four whole-page miniatures in Persian style.

The transcriber, سلطان محمد خندان, Sultān Muḥammad Khandān, is mentioned in the *Habib us-Siyar*, vol. iii., Juz 3, p. 350, as a skilled penman then (A.H. 930) still living in Herat.

Add. 26,160.

Foll. 119; 8½ in. by 5; 17 lines, 2½ in. long; written in fair Nestalik; dated Ṣafar, A.H. 1000 (A.D. 1591). [WM. ERSKINE.]

The same poem.

Copyist: قطب الدين محمود الحسيني

Add. 18,413.

Foll. 104; 9 in. by 5; 15 lines, 3½ in. long; written in Nestalik; dated Shāhjahānābād, in the reign of Muḥammad Shāh (A.D. 1719—1748). [WM. YULE.]

The same poem.

Copyist: مير محمد علي سيدالکوئي

Add. 16,786.

Foll. 161; 9½ in. by 5; 12 lines, 3½ in. long; written in Nestalik, apparently in the 18th century. [WM. YULE.]

The same work.

The first page bears the stamp of General Claud Martin.

Egerton 1033.

Foll. 144; 10 in. by 6½; 15 lines, 4 in. long; written in a rude Indian hand, at Rāmnaḡar, apparently in the 18th century.

The same work.

Copyist: غلام حسن رضا ولد شيخ محمد حيات
انصاری

Or. 364.

Foll. 65; 9 in. by 5½; 20 lines, 3½ in.

VOL. II.

long; written in small Nestalik; dated Ṣafar, A.H. 1136 (A.D. 1723).

[GEO. WM. HAMILTON.]

A commentary on the *Ḳirān us-Sa'dain*.

Author: Nūr Muḥammad, called *Ḳāzī Nūr ul-Ḥaḡḡ Dihlavī*, نور محمد المدعو بنورالحق دهلوي

Beg. خطبه كبريا وجلال مر بادشاهی را

The work is dedicated to Majd ud-Dīn Maulānā Shaikh 'Abd ul-Ḥaḡḡ, the author's father and instructor. Both have been already mentioned. See pp. 14 *a* and 224 *b*.

The date of composition, A.H. 1014, is ingeniously indicated in the following chronogram:—

چشم عیب ارز میان بر دارند
می شود شرح قران السعدين

It is obtained by deducting from the total produced by the title شرح قران السعدين, namely 1084, the "eye" of the word عیب "fault," that is to say, the value of the letter ع, viz. 70.

See Sprenger, *Oude Catalogue*, p. 471.

Or. 335.

Foll. 158; 9 in. by 5½; 14 lines, 2¾ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 982 (A.D. 1574). [GEO. WM. HAMILTON.]

Duvalrānī Khizr Khān (see p. 612, xiv.), with three whole-page miniatures in the Persian style.

Add. 7754.

Foll. 153; 9½ in. by 6; 12 lines, 2¾ in. long; written in fair Nestalik on gold-sprinkled paper, with a rich 'Unvān, and illuminated borders, probably early in the 16th century. [CL. J. RICH.]

The same poem, with six whole-page miniatures in fair Persian style.

Copyist: شاه محمد الکاتب

B B

Harleian 414.

Foll. 120; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 19 lines, $3\frac{1}{4}$ in. long; written in cursive Nestalik, in Sulṭān-pūr, apparently in the 17th century.

The same poem, called in the subscription
کتاب عشیقہ

Copyist: محمد لطیف بن محمد شریف ابن
باباشاه بردی بلخی

Add. 24,952.

Foll. 260; $7\frac{1}{2}$ in. by $4\frac{1}{4}$; 14 lines, 2 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 922 (A.D. 1526).

دیوان حسن دهلوی

The Dīvān of Mir Ḥasan, of Dehli.

Beg. ای حاکم جهان و جهان داور حکیم
محدث همه بدایع و تو مبدع قدیم

Khwājah Ḥasan, or Amīr Ḥasan, surnamed Najm ud-Dīn, son of 'Alā'ī Sanjarī, was a native of Dehli, and an intimate friend of Amīr Khusrau, with whom he stayed five years in Multan, A.H. 678—683, at the court of Muḥammad Sulṭān, the eldest son of Ghiyāsh ud-Dīn Balban. Like Khusrau, he was one of the court-poets of Sultan 'Alā ud-Dīn Khiljī (A.H. 695—715) to whom most of his laudatory poems are addressed. At the age of fifty-three he joined, through Amīr Khusrau's influence, the circle of disciples which surrounded Nizām ud-Dīn Auliya, and soon became one of the favourite Murids of the holy Shaikh, whose teaching he attended from A.H. 707 to 722, and whose utterances he wrote down from day to day under the title of Favā'id ul-Fu'ād (Or. 1806, 2001). When Sultan Muḥammad B. Tughluq, in A.H. 727 (see Badāonī, vol. i. p. 226), laid Dehli waste, and forcibly removed its inhabitants to his new capital Deogīr, or Daulatabād, Amīr Ḥasan went with them,

and died, according to the same author, p. 201, in the same year. Taqī Kāshī, however, gives A.H. 745, and the Khulāṣat ul-Afkār, fol. 65, A.H. 738, as the date of Mir Ḥasan's death.

The historian Ziyā Baranī, who was the constant associate of Mir Ḥasan, and of Amīr Khusrau, speaks with enthusiasm of the former's gifts and moral character, and says that he was called the Sa'dī of Hindustān. See Tārīkh i Fīrūzshāhī, pp. 67, 359. Other notices will be found in Nafahāt ul-Uns, p. 711, Akhbār ul-Akhyār, fol. 87, Firishtah, vol. i. p. 214, vol. ii. p. 737, Haft Iklim, fol. 153, and Daulatshāh, fol. 168. See also Hammer, Redekünste, p. 232, and Sprenger, Oude Catalogue, p. 418.

Contents: Kaṣīdahs, not alphabetically arranged, fol. 2 *b*. Ghazals in alphabetical order, fol. 35 *b*. Kīṭ'ahs, fol. 244 *a*. A Maṣnavī, in praise of Sultan 'Alā ud-Dīn, fol. 246 *b*. Rubā'īs, fol. 248 *a*.

The Kaṣīdahs are nearly all in praise of Sultan 'Alā ud-Dīn Khiljī (A.H. 695—715). Two are addressed respectively to Ulugh Khān (afterwards Sultan Muḥammad), and Khizr Khān, the sons of Sultan Ghiyāsh ud-Dīn Tughluq (A.H. 720—725).

A note on the first page states that the MS. belonged to Kātib Zādah Muḥammad Rafī, the first court physician, سرطابای خاصه.

Copies of the Dīvān are mentioned in the St. Petersburg Catalogue, p. 356, Ouseley's Collection, No. 178, the Gotha Catalogue, p. 73, and the Munich Catalogue, p. 22.

Add. 7747.

Foll. 304; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 16 lines, $2\frac{1}{2}$ in. long; written in neat Nestalik, in two gold-ruled columns, probably in the 16th century.
[Cl. J. Rich.]

دیوان اوحدي

The Dīvān of Auhādī.

Rukn ud-Dīn Auḥadī, sometimes called Marāghī, from Marāghah, which appears to have been his birthplace, and sometimes Isfahānī, from his habitual residence, Isfahan, took his poetical surname Auḥadī from his spiritual guide, Shaikh Auḥad ud-Dīn Ḥamid Kirinānī, who died A.H. 697 (see Oude Catalogue, p. 48, and Nafahāt, p. 684). He left, besides his Divān, a poem called Jām i Jam, composed A.H. 733, and another entitled Dah Nāmah, dedicated to a grandson of Naṣir ud-Dīn Ṭūsī (Majālis ul-Mūminīn, fol. 334, and Haj. Khal., vol. iii. p. 239). Auḥadī died in Marāghah, near Tabriz, and the date of his death, A.H. 738, was engraved upon his tomb. See Nafahāt ul-Uns, p. 706, Lubh ut-Tavārikh, Add. 23,512, fol. 107, and Riyāz ush-Shu'arā, fol. 20.

Daulatshāh, who with his usual inaccuracy confounded Auḥadī with his master Auḥad ud-Dīn, makes him die A.H. 697. He has been followed by Taḳī Kāshī, Oude Catalogue, p. 17, and the Haft Iklim, fol. 362. Compare Sprenger, Oude Catalogue, p. 360.

Contents: Kaṣīdahs and Tarjī'-bands, fol. 1 *a*. This section, which contains religious and Ṣufi poems, without alphabetical arrangement, is imperfect at the beginning. The first complete piece begins thus:—

هوس كعبه وان منزل وانجاست مرا

Ghazals in alphabetical order, fol. 48 *a*, also imperfect at the beginning. The first complete Ghazal begins thus:—

ای غم عشق تو یار غارما

Rubā'is, without alphabetical arrangement, fol. 297 *a*.

In a poem included in the first section, fol. 16 *b*, Auḥadī addresses Khwājah Salmān (p. 624 *b*), a contemporary poet, whose pride and ambition he severely reproves.

The Divān of Auḥadī is mentioned by Haj. Khal. vol. iii. p. 264, and an extract from it is noticed in the Gotha Catalogue, p. 72.

Add. 7090.

Foll. 156; 9 in. by 5; 15 lines, 2½ in. long; written in Nestalik; dated Sirhind, Zulka'dah, A.H. 1038 (A.D. 1629).

جام جم

"The Cup of Jamshīd," a poem in the style of the Ḥadīkah of Sanā'ī (p. 549 *a*), and in the same measure, by Auḥadī.

Beg. قل هو الله لامر قد قال
من له الحمد دائما متوال

The prologue contains eulogies upon the reigning Sultan Abu Sa'id, (A.H. 716—736), and his Vazīr Ghiyāṣ ud-Dīn Muḥammad B. Rashīd (A.H. 728—736), to the latter of whom the poem is dedicated. It is divided into three sections, called *دور*, or "circles." It was composed, as stated in the conclusion, fol. 155 *a*, in the space of one year, and completed in A.H. 733:—

جو بتاریخ بر گرفتیم فال
هفتصد رفته بود سی و سه سال

Copyist: عبد القدوس

See Haj. Khal., vol. ii. p. 498, Sprenger, Oude Catalogue, p. 362, and the Vienna Catalogue, vol. i. p. 543.

Or. 333.

Foll. 114; 8 in. by 4½; 17 lines, 2½ in. long; written in cursive Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

The same poem, wanting the last four lines.

In this copy the date of composition is A.H. 732, fol. 113 *b*:

هفصدی رفته بود سی و دو سال

The last four distichs are wanting.

On the first page are the stamps of the kings of Oude, and some earlier seals, dated A.H. 1111—1117.

Add. 18,113.

Foll. 93; 12 $\frac{3}{4}$ in. by 9 $\frac{1}{4}$; 25 lines, 5 in. long; written in a small and elegant Nestalik, in four gold-ruled columns, with three rich 'Unvāns, and gold headings; dated Baghdād, Jumāda I., A.H. 798 (A.D. 1396).

Three poems by Khwājā Kirmānī, خواجوی کرمانی

Kamāl ud-Dīn Abul-'Atā Maḥmūd B. 'Alī, poetically surnamed Khwājū, was a native of Kirmān. He states in the epilogue of Gul u Naurūz (a passage not found in the Museum copy, but quoted by Erdmann in his "Chudsehu Germani," Zeitschrift der Deutschen Morg. Gesellschaft, vol. ii. pp. 205—215) that he was born on the fifth of Shavvāl, A.H. 679. According to the Tārīkh i Ja'fārī, quoted in the Lubb ut-Tavārīkh, Add. 23,512, fol. 118, he began his poetical career as a panegyrist of the Muzaffaris, but having left them, in consequence of some slight, he repaired to the court of Amir Shaikh Abu Ishāk (who ruled in Shīrāz from A.H. 742 to 754), in whose praise he composed many poems, and died there A.H. 753. The date assigned to his death by Taḳī Kāshī, Oude Catalogue, p. 18, A.H. 745, is too early; for it will be seen further on, p. 621 *b*, that the poet was still alive in A.H. 746.

It is said that Khwājū had followed for some years the teaching of the great Ṣūfī, 'Alā ud-Daulah of Simnān, who died A.H. 736. He has left a Dīvān, and a Khamsah written in imitation of the five poems of Nizāmī, and beginning with the Rauzat ul-Anvār. The Khamsah was completed A.H. 744, as stated in Ḥabīb us-Siyar, vol. iii., Juz 2, p. 24. See also Haj. Khal., vol. iii. p. 175. That date is indeed found at the end of Kamāl-Nāmah, which must have been the last poem of the Khamsah. Notwithstanding that undoubted fact, Daulatshāh gives A.H. 742 as the date of the poet's death, an error which has been blindly copied by the 'Riyāz

ush-Shu'arā, fol. 172, and the Ātashkadah, fol. 62. Other notices are to be found in Majālis ul-Mūminīn, fol. 543, and Haft Iḳlīm, fol. 119. See also Hammer, Redekünste, p. 248, Sprenger, Oude Catalogue, p. 471, and Dorn, St. Petersburg Catalogue, p. 357.

I. Fol. 1 *b*. همای همایون, the love adventures of Shahzādah Humāi, prince of Zamīn Khāvar, and Humāyūn, a daughter of the Faghfūr, or emperor of China; a Maṣnavī in the same metre as the Iskandar Nāmah of Nizāmī.

Beg. بنام خداوند بالا و پست
که از هستیش هست شد هر چه هست

In the prologue, after duly praising the reigning sovereign Abu Sa'īd Bahādur Khān, and his Vazīr Ghiyāṣ ud-Dīn Muḥammad (son of the historian Rashīd ud-Dīn), the author says that he had been induced to compose this poem by the illustrious Ṣadr, Abul-Faṭḥ Majd ud-Dīn Maḥmūd, who had supplied him with a genuine Persian theme, and had urged him to "sing to the Muslims a Magian spell," فسون مغان بر مسلمان بخوان

From the epilogue we learn that the poem was composed in Baghdād, where Khwājū was pining for his native Kirmān, and that it was completed in A.H. 732, a date expressed by the chronogram بذل in the following lines:—

کنم بذل بر هر که دارد هوس
که تاریخ این نامه بذلت و بس

The contents have been stated by Erdmann, i.e., p. 213, and, from a Turkish imitation, by Krafft, Handschriften der Orientalischen Akademie, p. 71. See also Haj. Khal., vol. vi. p. 504, and the Vienna Catalogue, vol. i. p. 544.

II. Fol. 50 *b*. کمال نامه, the "Book of Perfection," an ethic and religious poem, in the metre of Haft Paikar.

Beg. بسم من لا اله الا هو
صيح لفظي وزين معذاه

The greater part of the prologue is taken up by an invocation to Shaikh Abu Ishāk Ibrāhīm B. Shahriyār Kāzarūnī, the patron saint of Kāzarūn (who died A.H. 426; see above, p. 205 *a*, Nafahāt ul-Uns, p. 286, and B. de Maynard, *Diet. Géographique*, p. 472). The poet states that he was staying as a devout worshipper at the Shaikh's holy shrine. In the epilogue he addresses a panegyric to the sovereign of Fārs, Amīr Shaikh Abu Ishāk (A.H. 742—754), and some advice to his own son, Mujir ud-Dīn Abu Sa'īd 'Alī. He adds that he had read the poem to his spiritual guide (Murshid), then just arrived in the land, who being pleased with it, had conferred upon him the holy investiture (Khirqah), and upon his work the title of Kamāl Nāmāh. The date of composition, A.H. 744, is stated in the following lines:—

شد بتاربع هفصد و چل و چار
کار این نقش آذری جو نکار

The same verse is quoted in the *Habib ut-Siyar* as giving the date of the completion of the *Khamsah*.

The poem is divided into sections (Bāb), which in another copy, Add. 7758, are numbered from 1 to 12. The present MS. has lost a leaf after fol. 50.

III. Fol. 71 *b*. روضة الانوار, the "Garden of Lights," a Sufi poem in twenty sections (*Maqūlahs*).

Beg. زينت الروضة في الاول
بسم اله صيد مفضل

It is dedicated to Shams ud-Dīn Maḥmūd B. Sā'in, to whom the poet had been recommended, as he states in the epilogue, by his patron, Tāj ud-Dīn Aḥmad 'Irāqī.

Shams ud-Dīn Maḥmūd B. Sā'in was first

attached to the Chūpānī princes Amīr Pir Husain and Malik Ashraf, by whom he was put in possession of the fortress of Sirjānu. He surrendered it, A.H. 744, to Amīr Muḥammad Muzaffar. Sent by the latter to Shīrāz on a mission to Amīr Shaikh Abu Ishāk, he deserted his patron to enter the service of his rival, by whom he was appointed Vazīr. He died in an encounter with the Muzaffaris on the 4th of Šafar, A.H. 746, a date recorded by Khwājū in verses quoted by Ḥāfiẓ Abrū; see Or. 1577, and Ḥabīb us-Siyar, vol. iii., Juz 2, p. 18.

Tāj ud-Dīn 'Irāqī, a wealthy inhabitant of Kirmān, was one of the first who came out of that city, then besieged by Amīr Muḥammad Muzaffar, to submit to the conqueror (A.H. 741). Raised by him to the Vazirate, he incurred his anger some years later, and was put to death. See *Dastūr ul-Vuzarā*, fol. 121.

In the prologue the poet introduces his beloved, who suggests to him that, his *Gul u Naurūz* being finished, he should now turn to his admired Nizāmī, and try to surpass the *Makhzan ul-Asrār*.

Khwājū says in the epilogue that the poem had been written at the shrine of Shaikh Abu Ishāk Ibrāhīm Kāzarūnī, and completed A.H. 743:—

جيم زيادت شده برميم و ذال
وامده جون عين منعل هلال

A leaf is wanting after fol. 79.

The *Rauzat ul-Anvār* is considered as the first poem of the *Khamsah*. See Haj. Khal. vol. iii. pp. 175, 498, and *Zeitschrift der D. M. G.*, vol. xvi. p. 234.

This fine MS. is due to the pen of a celebrated calligrapher, Mir 'Alī Tabrizī, who signs مير علي بن الياس التبريزي الباورچی.

In some lines quoted in the *Majālis ul-Mūminin*, fol. 486, Sultān 'Alī Mashhadī, a penman of great repute (see p. 573 *a*), calls Mir 'Alī

Tabrīzī the inventor of the Naskh-Ta'lik, and says that he was a contemporary of Kamāl Khujandī (who died A.H. 803). See also *Mir'āt ul-'Ālam*, fol. 458, and Blochmann, *Ain Akbari*, p. 101, where he is said to have lived under Timūr.

At the beginning of the *Rauzat ul-Anvār*, which appears to have held originally the first place in the volume, is an illuminated shield with an inscription showing that the MS. had been written for the library of a royal personage called Abul-Faṭḥ Bahrām: *برسم کتب خانه شهریار ابو الفتح بهرام جم اقتدار*

The MS. contains nine whole-page miniatures in a highly finished Persian style.

Add. 7758.

Foll. 178; $8\frac{3}{4}$ in. by 6; 21 lines, 4 in. long; written in Nestalik, in four gold-ruled columns, with four 'Unvāns; dated Rabī' I., A.H. 934 (A.D. 1527). [CL. J. RICH.]

Five poems by the same author, as follows:—

I. Fol. 1 *b*. Humāi and Humāyūn; see the preceding MS., Art. I.

This copy contains an epilogue, foll. 54 *b*—56 *a*, which is a later addition. The Sultan, we are told, having succumbed to fate, and the Vazīr having soon followed, the poet had lost the expected reward. (Abu Sa'īd died on the 13th of Rabī' II., A.H. 736, and Ghiyāṣ ud-Dīn was put to death in Ramaẓān of the same year.) Subsequently, however, his patron, Tāj ud-Dīn Aḥmad 'Irākī (see p. 621 *b*), having proceeded from Kirmān to the royal camp to kiss the threshold of the Khikān, obtained for Khwājū and his work the favourable notice of the Vazīr, Shams ud-Dīn Maḥmūd B. Šā'in (see p. 621 *a*), who recompensed him beyond his hopes.

II. Fol. 57 *b*. کل و نوروز, the love-story of Naurūz, son of the king of Khorasan, and

Gul, daughter of the emperor of Rūm, a Maṣnavī in the metre of Khusrau u Shīrīn.

Beg. بنام نقشبند خلوت خاک
عذار افروز مه رویان افلاک

It is dedicated to the same Vazīr, Tāj ud-Dīn 'Irākī, whose generous reward is thankfully recorded in the epilogue. The date of composition, A.H. 742, is stated in the following lines:—

بروز جیم و از مه زال رفته
زهجرت با و میم و ذال رفته
دوشش بر هفصد و سی کشته افزون
بپایان آمد این نظم همایون

An abstract of the poem has been given by Erdmann, l.c., p. 212. See Haj. Khal., vol. v. p. 234.

III. Fol. 118 *b*. Kamāl-Nāmah; see the preceding MS., Art. II.

IV. Fol. 142 *b*. گهر نامه, the "Book of Jewels," a Maṣnavī in praise of the Vazīr Bahā ud-Dīn Maḥmūd and his ancestors.

Beg. بنام نام بخش نامداران
کدای درکه او شهریاران

The prologue contains eulogies on the reigning prince of Kirmān, Amīr Muḥammad Muẓaffar, and on his Vazīr, the above-named Bahā ud-Dīn Maḥmūd. The entire poem is devoted to the glorification of the latter, who was a lineal descendant in the sixth generation of the celebrated Vazīr of the Saljūq empire, Nizām ul-Mulk (see p. 444 *a*), and of his forefathers. Each of these becomes in turn the theme of hyperbolic laudations of the most tedious sameness, from which little is to be learned as to their real history. Their filiation is, from father to son, as follows:—

The great Nizām ul-Mulk. Ḥamīd ul-Mulk Maḥmūd, who died in Tabrīz, and was buried in Jarandāb. Qivām ul-Mulk Nūr ud-Dīn Mas'ūd, Vazīr of Kizil Arslān, also buried

in Jarandāb. Fakhr ud-Dīn Aḥmad, who died in Sīvās. Zakī ud-Dīn Maḥmūd, who became Vazīr of the Khākān of Turkistān, and was called Atā Maḥmūd. He died in Azarbāijān. 'Izz ud-Dīn Yūsuf, who served Yūsuf Shāh and Amīr Muẓaffar, and died in Rūm. Bahā ud-Dīn Maḥmūd, for whom the poem was written.

Ḳaṣīdahs in praise of the same personages, and in the same order, are mentioned by Erdmann, l.c., p. 215, as forming part of the Divān of Khwājū.

The present copy wants the conclusion, in which occurs, according to Dr. Sprenger, Oude Catalogue, p. 473, the following line, giving A.H. 746 as the date of composition:

ز تیروز [sic] مه يك نیم رفته
ز هجرت ذال و واو و میم رفته

V. Fol. 155 a. Rauzat ul-Anvār (see the preceding MS., III.), wanting two leaves at the beginning.

Copyist: علی بن حسین بن عماد الدین الحسینی

Or. 28.

Foll. 86; 7 in. by 5½; 13 lines, 3 in. long; written in cursive Naskhī; dated Rajab, A.H. 881 (A.D. 1476).

[G. C. RENOARD.]

مونس الارواح

The Divān of Haidar, حیدر.

ای زهستی غلغلی در ملک جان انداخته
عکس نور ذات خود بر انس و جان انداخته

The poet, no record of whom has been found, uses Haidar as his takhalluṣ, and is called in the heading and subscription Haidar ush-Shīrāzī. The Divān shows that he lived in Shīrāz, his birthplace, and occasionally in Yazd, about the middle of the eighth century of the Hijrah. It contains, fol. 35, an elegy on the death of Sultan Abū Sa'īd, which took place A.H. 736, and, fol. 78, two

satires against a contemporary poet, Khājū Kirmānī (see p. 620 a), whom the author charges with disparaging Sa'dī, while plundering his Divān, and declares unable to compete in poetry with himself:—

مبدر در پیش شاعر نام خواجو
که او دزدیست از دیوان سعدی
چو نتواند که با من شعر گوید
چرا گوید سخن در شان سعدی

The other satire, beginning

خواجو دزد کابلی از شهر کرمان می رسد
موریست او در شاعری نزد سلیمان می رسد

was composed when Khwājū came from Kirmān to Shīrāz, and is stated, in the heading, to have been recited in the presence of Amīr Shaikh Abū Ishāḳ (A.H. 742—754).

There are also three Ḳaṣīdahs addressed to Nuṣrat ud-Dīn Shāh Yahyā, of whom the poet says, fol. 27, that he had, in the presence of Sultan Muḥammad, gloriously vanquished Akhī at the gate of Tabrīz, and had received as his reward the sovereignty of Yazd, the seat of his father:—

نصرة دنیا و دین کردن فراز شرق و غرب
شاه یحیی و مظفر سایه پروردگار
.....
در بر سلطان محمد بهلوان شرق و غرب
بر در تبریز بشکستی اخی در کارزار
چون چنین نام آوری کردی بهنگام نبرد
سبج نام آوری دادت خدیو نامدار
تا بسلطانی نشینی بر سر تخت پدر
آمدی و یزد بکرتی بعزم استوار

Shāh Muẓaffar, the eldest son of Amīr Muḥammad Muẓaffar, the founder of the Muẓaffari dynasty, had died in his father's life-time, A.H. 754 (see Maṭla' us-Sa'dain, fol. 91). His eldest son, Nuṣrat ud-Dīn Shāh Yahyā, was only fifteen years old when he fought by the side of his grandsire in the battle referred to in the above lines, in which Akhī

Jūk, a Chūpānī Amīr, who had made himself master of Āzarbāijān, was completely routed before Tabrīz, A.H. 759 (ib. fol. 101, and Price's Retrospect, vol. ii. p. 690).

Having been confined, A.H. 760, by his uncle Shāh Shujā', in the fortress of Shīrāz, Shāh Yahyā was re-instated by him as viceroy of Yazd A.H. 764. But he took the first opportunity to assert his independence, and, being of a restless and ambitious disposition, carried on for years a constant struggle with his relatives. Placed by Tīmūr, after his conquest of Shīrāz, A.H. 789, at the head of the government of Fārs, he was dispossessed a few months later by his brother Shāh Manšūr, and was eventually involved, A.H. 795, in the general slaughter of the Muzaffari princes by the ruthless conqueror.

Another Kaṣidah, composed in Yazd, fol. 43, is in praise of Sharaf ud-Dīn Shāh Husain:—

شرف دنیا و دین بحر هنر شاه حسین
آنک کیوانش غلامست و فلک خدمتکار
مثل این شاه جهان کیر نباشد هرگز
نه در این مملکت یزد که در هیچ دیار

Shāh Husain was the third son of the above-mentioned Shāh Muzaffar, and apparently succeeded his elder brother, Shāh Yahya, in the principality of Yazd, but the exact period is not recorded.

The Dīvān, which begins with seven Kaṣidahs in praise of God and the prophet, contains, besides the pieces above mentioned, little else than Ghazals, and is without any systematic arrangement. Its title is found in a short prologue, headed سبب نظم کتاب, in which the following dialogue is carried on with an imaginary interlocutor:—

چه گفت گفت که حیدر کتاب عشق بساز
کز آن کتاب بود کار بسته را مفتاح
بگفتمش که کتاب مرا چه نام نهی
بگفت نام کتاب تو مونس الارواح

Transcriber: محمد بن حسن بن عبد الله النکساری

Add. 27,314.

Foll. 400; 11 in. by 6½; 19 lines, 3½ in. long; written in Nestalik, probably in India, in the 17th century. [D. FORBES.]

The poetical works of Salmān Sāvajī, سلمان ساوجی

Khawājah Jamāl ud-Dīn Salmān, son of Khawājah 'Alā ud-Dīn Muḥammad, was born in Sāvah, where his father held a high financial appointment, and followed in early life the same profession, which he afterwards gave up for poetry. He was, according to Jāmī, Bahāristān, fol. 67, a successful imitator of the great Kaṣidah writers, especially of Kamāl Ismā'īl, whom he often surpassed, but did not reach the same eminence in the Ghazal.

In his Firāk Nāmah, which he composed, as stated in the Ḥabīb us-Siyar, vol. iii., Juz 1, p. 136, A.H. 761, Salmān says that he had completed his seventy-first year:

کنون سالم از شست و یک در گذشت
بساط نشاطم فلک در نوش

He must therefore have been born about A.H. 690.

His earliest poems are apparently those which he addressed to the celebrated Vazīr, Ghiyāṣ ud-Dīn Muḥammad, who died A.H. 736. But his brilliant career as court-poet commenced in the time of the founder of the Īlkānī dynasty, Amīr Shaikh Ḥasan Buzurg, who rose to power after the death of Sultan Abu Sa'īd, A.H. 736, held his court in Baghdad, and died A.H. 757. He was in high favour with that prince, and afterwards with his son and successor, Shaikh Uvais (A.H. 757—776), who established his residence in Tabrīz, as also with the latter's mother, the accomplished Dilshād Khātūn. Having survived Shaikh Uvais, who died on the 2nd of Jumāda I., A.H. 776 (Maṭla' us-Sa'dain, fol. 148), Salmān maintained for some time the same influential position under his son and successor, Sultān Husain

(A.H. 776—784), to whom several of his poems are addressed. He composed also, as has been noticed in the *Maṭla' us-Sa'dain*, fol. 152, two *Kaṣīdahs* in honour of Shāh Shujā', during that king's temporary occupation of Tabrīz in A.H. 777. It is said that he passed his last years in retirement in his native place.

It will be seen from the above facts that the date A.H. 769, assigned by Daulatshāh to Salmān's death, and adopted by most later writers, is by at least eight years too early. The *Ṭabaḳāt i Shāhjahānī*, fol. 38, places that event in A.H. 778, Haj. Khal., vol. iv. p. 389, in A.H. 779, and *Taḳī Kāshī*, *Oude Catalogue*, p. 18, in A.H. 799 (an obvious error for 779).

The notices of Daulatshāh and Ātashkadāh have been edited in text and translation by Erdmann, *Zeitschrift der D. M. G.*, vol. xv. pp. 758—772. Other notices will be found in *Majālis ul-Mūminīn*, fol. 547, *Haft Iklim*, fol. 408, and *Riyāz ush-Shu'arā*, fol. 208. See also Hammer, *Redekünste*, p. 260, Ouseley's *Notices*, p. 117, and Sprenger, *Oude Catalogue*, p. 555.

The contents are as follows :

I. Fol. 1 b. *جمشید و خورشید*, the love-story of Jamshīd and Khwushīd, a *Maṣnavī* poem in the measure of *Khusrau u Shīrīn*.

Beg. *الهی پرده پندار بکشی*
 در کنجینه اسرار بکشی

After a panegyric addressed to Sultān Uvais, the poet relates in the prologue how he had been summoned to the presence of his royal patron, and told that, Nizāmī's book on *Farhād* and *Khusrau* having become old and obsolete, he should compose on the tale of *Jamshīd*, a new poem dedicated to his sovereign :

کهن شد نامه فرهاد و خسرو
 بر آور خسروانه نقشی از نو
 رواجی نیست آن سیم کهن را
 بنام سکه نو زن سخن را

VOL. II.

In obeying the king's behest, he says, further on, he found a welcome opportunity of discharging a debt of gratitude for fifty years' favours :

ادای حق به پنجه سال نعمت
 اکرداری هوس دریاب فرصت

In the epilogue Salmān regrets his departed youth, and complains of the infirmities of age. His figure is bent like a bow, nothing but skin and bones.

مرا قدیست جوبین چون کمانی
 به بینی پوستی بر استخوانی

The poem was completed, as stated in the following lines at the end, in the month of *Jumāda II.*, A.H. 763 :

باسم حضرت سلطان عهد شیخ اویس
 که عهد سلطنتش باد متصل بدوام
 شد این بدیع معانی جمادی الثانی
 سنه ثلاث و ستین و سبعماید تمام

The *Jamshīd* of Salmān is not the mythical king of Persian tradition, but an imaginary prince, son of the *Faghfūr*, or emperor of China. The heroine is a daughter of the *Ḳaiṣar* of Rūm.

II. Fol. 85 a. *فراق نامه*, the "Book of Separation," a *Maṣnavī*.

Beg. *بنام خدای که با تیره خاك*
 بر آمیخت این کوهر جان پاک

It was written, like the preceding, for Sultān Uvais, who had desired Salmān to compose a poem on the pangs of absence.

زمن نامه خواست اندر فراق
 که آن نامه باشد سراسر فراق

It is stated in the *Ḥabīb us-Siyar*, vol. iii., Juz 1, p. 136, that Sultān Uvais was then pining for his minion Bairām Shāh, who, in consequence of some quarrel, had left the court and gone to Baghdād, A.H. 761.

The heroes of the tale are called *Malik* and *Maḥbūb*. See Haj. Khal., vol. iv. p. 389.

c c

III. Fol. 117 *a*. Kaṣīdahs and Tarjī'-bands.

This section is slightly imperfect at the beginning. The poems are arranged according to the personages to whom they are addressed, as follows: Muḥammad and 'Alī, fol. 117 *a*. Sulṭān Uvais, fol. 128 *b*. Jalāl ud-Dīn Shaikh Ḥusain (A.H. 776—784), fol. 222 *a*. Nūyān A'zam Shaikh Ḥasan Beg (Ḥasan Buzurg), fol. 228 *a*. Dilshād Khātun (wife of the preceding), fol. 248 *b*. Dūndī Sulṭān (wife of Sulṭān Uvais), fol. 268 *a*. Shams ud-Dīn Zakariyyā (Vazīr of Sulṭān Ḥusain), fol. 272 *b*. Shāh Maḥmūd (the Muzaffarī, who died A.H. 776), fol. 277 *a*. Shāh Shujā' (A.H. 759—786), fol. 279 *b*. Ṣāhib Ghiyāṣ ud-Dīn Muḥammad (who died A.H. 736), fol. 282 *a*.

IV. Fol. 285 *a*. Marṣiyahs, or funeral poems, including elegies on the death of Sulṭān Abu Sa'īd (A.H. 736), Amīr Īlkān, Shaikh Ḥasan, Sulṭān Uvais, and Dūndī Khātun.

V. Fol. 295 *a*. Muḳaṭṭa'āt, without alphabetical arrangement. Several of these relate to contemporary events, fixing their dates, as, for instance, the death of Shaikh Ḥasan Chūpānī in A.H. 744, and a destructive inundation at Baghdād in A.H. 775. At the end is a Tarjī'-band.

VI. Fol. 329 *a*. Ghazals, and Rubā'is, also without alphabetical arrangement.

This volume bears the seal of the college of Fort William. On the first page are several 'Arzdidahs, one of which is dated A.H. 1062.

Add. 7755.

Foll. 134; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 12 lines, 3 $\frac{1}{4}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [Cl. J. Rich.]

Jamshīd u Khwushīd. See above, art. i.

The volume contains three whole-page miniatures in the Persian style.

Add. 6619.

Foll. 186; 8 in. by 5; 15 lines, 2 $\frac{1}{2}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān and gilt headings; dated Zulhijjah, A.H. 876 (A.D. 1472).

[J. F. HULL.]

مهر و مشتري

The tale of Mihr and Mushtarī, a Maṣnavī poem.

Author: 'Assār, عصار

Beg. بنام پادشاه عالم عشق
که نامش هست نقش خاتم عشق

Maulānā Muḥammad 'Aṣṣār, of Tabriz, is mentioned in the Lubb ut-Tavārikh as one of the panegyrists of the Īlkānī Sultan Shaikh Uvais (A.H. 757—776). He died, as stated in the same work, A.H. 779, or, according to Takī Kāshī, Oude Catalogue, p. 18, A.H. 784. Very meagre notices of him are found in the Bahāristān, fol. 68, Haft Iklim, fol. 513, and Ātashkadah, fol. 18. See also Hammer, Redekünste, p. 254, and Sprenger, Oude Catalogue, p. 311.

'Aṣṣār refers in several passages to the numerous poems which he had composed in praise of princes, and which often had remained unread. Thus in the epilogue:

ببسته از کهرهای قصاید
بکردن بادشاهانرا قلاید
بمداحی بسی کوهرفشاند
قصاید گفته و بر کس نخوانده

Finding poets neglected and scorned, he had retired, as he says in the prologue, to solitude and silent contemplation. From this torpor he is roused by a friend, who urges him to complete his poetical works by

adding to them a *Maṣnavī*, the only kind of composition which he had not yet attempted:

کنون از هر چه زین معنی دهد دست
بغیر از مثنوی در دفترست هست
دران نیزت ببايد ساخت مدخل
که تا کردد ازو دیوان مکمل

After urging two objections, the absence of any patron of poetry, especially in "this town of Tabriz," and the unapproachable standard of perfection held up by Nizāmī, the author yields, and relates to his friend the tale of Mihr and Mushtari, "the story of a love free from all weakness, pure of all sensual desire."

بس آنکه کردم از رای درایت
زمهر و مشتري بروی حکایت
از آن عشقی ز هر علت معرا
وزان مهری ز هر شهوت مبرا

The author states in the conclusion that the poem was completed on the tenth of Shavvāl, A.H. 778:

بروز واو و دال از ماه شوال
ز هجرت رفته حا و عین با دال [ذال]

and that it consisted of 5120 distichs,

بکویش پنج الفست و صد و بیست

The above date, which had been arbitrarily changed to A.H. 674 by C. R. S. Peiper, *Commentatio de libro Persico Mihr o Muschteri*, Berlin, 1835, has been vindicated with overwhelming evidence by Prof. Fleischer, *Zeitschrift der D. M. G.*, vol. xv. pp. 389—396. The contents of the poem have been stated by Peiper in the above quoted work, and by Sir Gore Ouseley in the *Biographical Notices*, pp. 201—226. See also the *Vienna Catalogue*, vol. i. p. 547, the *St. Petersburg Catalogue*, p. 359, and the *Upsala Catalogue*, p. 111.

Transcriber: مرشد

This copy contains eight whole-page miniatures in the Persian style.

Add. 7759.

Foll. 141; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 14 lines, 2 $\frac{1}{4}$ in. long; written in fair Nestalik, in two gold-ruled columns, on glazed, tinted, and gold-sprinkled paper; dated Ramaẓān, A.H. 855 (A.D. 1451). [Cl. J. RICH.]

دیوان حافظ شیرازی

The *Divān* of Ḥāfiẓ Shīrāzī.

Beg. الا یا ایها الساتی ادر کاسا و ناولها
که عشق آسان نمود اول ولی افتاد مشکلها

Ḥāfiẓ Shīrāzī, originally called Shams ud-Dīn Muḥammad, who is by common consent the greatest of Persian lyrics, ranks also high as a Sufi; a spiritual symbolism is generally supposed to underlie, in his most Anacreontic strains, the expression of sensuous ideas. Jāmī says in the *Bahārīstan* that he is as great in the Ghazal as Ḥāfiẓ Fāryābī in the *Kaṣīdah*. The whole of his long and uneventful life was, with the exception of short absences, spent in his beloved Shīrāz. Such of his poems as bear upon contemporary events are frequently quoted by the historians of the period. Their dates range from the reign of Amīr Shaikh Abū Ishāḳ (A.H. 742—754), which he extols as a glorious epoch for his native city, to the short-lived rule of the last of the Muzaffaris, Shāh Maṣṣūr (A.H. 790—795). The latter took possession of Shīrāz towards the end of A.H. 790, about six months after the first invasion of Tīmūr. Two poems in his praise, quoted in the *Maṭla' us-Sa'dain*, fol. 198, are probably the latest compositions of Ḥāfiẓ, who died A.H. 791, or, according to less trustworthy authorities, A.H. 792.

The first is the date recorded by Muḥammad Gul-andām, the friend of Ḥāfiẓ, and collector of the *Divān*. It is engraved, according to Sir Gore Ouseley, *Notices*, p. 40, on the poet's tombstone, and is conveyed by the words خاک مصلی in the following chronogram, found in some copies of Gul-andām's preface:—

چو در خاک مصلي ساخت منزل
بجو تاريخش از خاک مصلي

It has been followed by the *Lubb ut-Tavārīkh*, fol. 117, and by *Taḳī Kāshī*, *Oude Catalogue*, p. 19.

The second date, A.H. 792, is expressed by another chronogram, which, although contradicting the direct statement of *Gul-andām*, has found its way into most copies of the same preface :

بسال با وضا و دال ابجد
ز روز هجرت ميمون محمد
بسوي جذت اعلى روان شد
فريد عهد شمس الدين محمد

It has been adopted by *Jāmī*, *Nafahāt*, p. 715, and, after him, in *Ḥabīb us-Siyar*, vol. iii., Juz 2, p. 47, *Majālis ul-Mūminīn*, fol. 334, and *Haj. Khal.*, vol. iii. p. 272.

Daulatshāh, whose account of *Ḥāfiz* has been translated by S. de Sacy, *Notices et Extraits*, vol. iv. p. 238, stands alone in placing his death as late as A.H. 794, and commits a further anachronism in representing a supposed interview of *Ḥāfiz* with *Tīmūr* as having taken place after the death of *Shāh Maṣṣūr*, who fell in battle A.H. 795.

Firishtah has a circumstantial account of a message sent by the king of Deccan, *Maḥmūd Shāh Bahmanī* (A.H. 780—799), to *Ḥāfiz* to induce him to come to his court. The poet, probably anxious to escape from the approaching hosts of *Tīmūr*, accepted the invitation, as well as the funds provided for the journey, and proceeded as far as *Hormuz*, where he went on board the king's ship. But, frightened at the sight of a rough sea, he landed again, and made all speed back to *Shīrāz*. See the *Bombay edition*, vol. i. p. 577.

Notices on *Ḥāfiz* will be found in *Hammer's Redekünste*, p. 261, *Ouseley's Notices*, pp. 23—42, *Sprenger, Oude Catalogue*,

p. 415, and *Defrémery, Journal Asiatique*, 5^e Serie, pp. 406—425.

The *Divān* was first edited by *Abū Ṭālib Khān* (see p. 378 *b*), in *Calcutta*, 1791, and re-printed in 1826. It has been printed in *Bombay*, A.H. 1228 and 1277, *Dehli*, 1269, *Cawnpore*, 1831, *Lucknow*, A.H. 1283, *Teheran*, A.H. 1258, *Bulak*, A.H. 1250, 1256 and 1281, and *Constantinople*, 1257. An excellent edition of the text, with the Turkish commentary of *Sūdī*, has been published by *H. Brockhaus, Leipzig*, 1854.

A German translation of the *Divān* by *J. von Hammer* was published in *Tübingen*, 1812. Select poems have been translated into German by *Bodenstedt, Berlin*, 1877, and into English by *J. Richardson*, 1774, *J. Nott*, 1787, *J. H. Hindley*, 1800, *H. Bicknell*, 1875, *S. Robinson*, 1875, and *W. H. Lowe*, 1877.

Contents: Ghazals in alphabetical order, fol. 1 *b*. *Maṣnavīs*, fol. 132 *a*. *Ḳiṭ'ahs*, fol. 134 *b*. *Rubā'is*, fol. 138 *b*.

Copyist: سليمان الفوشنجي

Add. 7760.

Foll. 179; 9 $\frac{3}{4}$ in. by 6; 15 lines, 3 in. long; written in neat Nestalik, in two gold-ruled columns, with *Urvāns*, illuminated headings, and gold designs on the margins, dated A.H. 921 (A.D. 1515), bound in painted covers. [Cl. J. Rich.]

The *Divān* of *Ḥāfiz*, with the preface of *Muḥammad Gul-andām*, محمد گل اندام, which begins حمد ييكد و ثنائي بيعد و سپاس بي قياس After some remarks on the charm and pregnant sense of *Ḥāfiz's* poetry, and on the wonderful speed with which it had spread to the most distant lands, delighting kings and Sufis alike, the writer of the preface, who describes himself as an old friend of *Ḥāfiz*, says that during his life the poet was so busy lecturing on the *Coran*, giving instruction to the Sultan, writing glosses to the *Kashshāf*

and the Miftān, studying the Maṭālī' and the Miṣbāh, etc., that he found no leisure to collect his scattered poems; and although Muḥammad Gul-andām, who often held converse with him in the college, درس گاه, of Maulānā Kivām ud-Dīn 'Abd Ullāh, repeatedly pressed the subject on his attention, Hāfiz still put it off with some excuse, until death overtook him in A.H. 791 (see Add. 5625, and 7761), when the task of collecting and arranging the Divān devolved on the writer.

The above preface is printed in the Bombay edition of the Divān.

Contents: Preface, fol. 3 *b*. Kaṣīdahs, beg. زد بآسانی, fol. 6 *b*. Maṣnavīs, fol. 12 *a*. Tarjī'-bands, fol. 18 *a*. Ghazals, in alphabetical order, fol. 23 *b*. Muḥaṭṭa'āt, fol. 170 *a*. Rubā'īs, fol. 174 *a*.

The copyist, Sulṭān Muḥammad Khandān, was a pupil of the famous calligrapher Sulṭān 'Alī Mashādī, and one of the scribes of Mir 'Alī Shīr (see p. 617 *a*).

Of four miniatures in Persian style, placed at the beginning and end of the volume, two are of modern date.

The first page is covered with 'Arzdidāhs of the reign of Shāhjahān and Aurangzīb.

Add. 7761.

Foll. 228; 10½ in. by 6; 14 lines, 3¼ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvāns, and gold headings; dated Jumāda I., A.H. 983 (A.D. 1575). [Cl. J. Rich.]

The Divān of Hāfiz, with the same preface.

Contents: Ghazals, fol. 5 *b*. Kaṣīdahs, beg. شد عرصه جهان جو بهشت برین جوان, fol. 192 *b*. Maṣnavīs, fol. 199 *a*. Tarjī'-bands, fol. 206 *a*. Kīṭāhs, fol. 212 *a*. Rubā'īs, fol. 220 *b*.

Copyist: ابراهیم حسین بن محمد امین الکاتب

Or. 1220.

Foll. 194; 7 in. by 3¼; 12 lines, 2 in.

long; written in Nestalik, with gold-ruled margins, ornamental headings, and six miniatures in the Persian style, apparently in the 16th century. [ALEX. JABA.]

The same Divān, without the Kaṣīdahs.

Grenville xli.

Foll. 258; 5 in. by 3; 10 lines, 1½ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century; bound in painted covers.

The same Divān, wanting about forty leaves at the beginning, and not including the Kaṣīdahs.

It contains nineteen miniatures, in the Indian style, and of a high degree of finish, but partly defaced.

Prefixed is a letter of Wm. Marsden to the Hon. Thomas Grenville, describing the MS.

Add. 8890.

Foll. 147; 4½ in. by 3; 15 lines, 1¾ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins; dated Jumāda, A.H. 1020 (A.D. 1611).

The same Divān, without the Kaṣīdahs.

Copyist: ابو الفتح بن شیخ محمد بنی اسرائیل ساکن کول

On the cover is written: "Given by Sr. R. C. to At'her Ali Khan, and by him bequeathed to Sir W. Jones."

Add. 26,161.

Foll. 154; 8 in. by 4¾; 15 lines, 2¾ in. long; written in fair Nestalik, with a rich 'Unvān and gold-ruled margins; dated the fourth year of Shāhjahān (A.H. 1040—41, A.D. 1631). [WM. ERSKINE.]

A copy of the same Divān, containing, besides the Ghazals, only one Maṣnavī, with a few Kīṭāhs and Rubā'īs.

Copyist: عبد الله تبریزی

The first page contains several 'Arzdidahs and seals of the reign of Shāhjahān.

Add. 16,762.

Foll. 200; 11 in. by $6\frac{1}{2}$; 17 lines, $3\frac{1}{2}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān; dated Rabi' I., A.H. 1053 (A.D. 1643). [WM. YULE.]

The same Divān, without the Kaṣīdahs.

Copyist: عبد الرشيد بن مولانا عبد اللطيف
ترکان دهلوی

The volume contains eleven miniatures, partly in Indian, and partly in Persian style, which did not originally belong to it.

On the fly-leaf is written: "Wm. Yule, from his friend Col. D. Ochterlony, Dehli, 10 Sept., 1805."

Add. 5625.

Foll. 213; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 17 lines, 3 in. long; written in Nestalik, with 'Unvāns and ruled margins; dated Zulka'dah, A.H. 1082, (A.D. 1672).

The same Divān, with the preface of Muḥammad Gul-andām, and the Kaṣīdahs.

Copyist: محمد مقيم لاهوری

Add. 7762.

Foll. 195; $5\frac{1}{2}$ in. by $3\frac{1}{2}$; 15 lines, 3 in. long; written in a cursive character; dated Zulhijjah, A.H. 1109 (A.D. 1698).

[Cl. J. RICH.]

The same Divān.

Copyist: حیدر بن ولی

Add. 25,815.

Foll. 270; 9 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Jumāda I., A.H.

1161, the first year of Aḥmad Shāh (A.D. 1749). [WM. CURETON.]

The same Divān, with the preface of Muḥammad Gul-andām, and the Kaṣīdahs.

At the end, foll. 268—270, is an anonymous tract on the spiritual meaning attached by Sufis to the names of sensual objects, substantially agreeing with the treatise of Sayyid 'Alī Hamadānī, mentioned further on.

Copyist: شیخ فیض الله ساکن قصد سیالکوت

Add. 7763.

Foll. 404; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with two 'Unvāns, illuminated borders, and 112 miniatures in the Indian style; written apparently in the 18th century. [Cl. J. RICH.]

The same Divān, to which are prefixed—
1. The Preface of Muḥammad Gul-andām, fol. 1 b. 2. Exposition of the spiritual meaning of words in the Divān of Hāfiz, by Amir Sayyid 'Alī Hamadānī (see p. 447 b), fol. 7 b—12 a.

ترجمہ مرادات دیوان حضرت خواجہ حافظ شیرازی
علیہ الرحمۃ نقل است از حضرت امیر کبیر امیر سید
علی ہمدانی

Add. 27,264.

Foll. 252; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 13 lines, $3\frac{3}{4}$ in. long, in a page; written in Indian Nestalik; dated Rajab, A.H. 1226 (A.D. 1811).

[Sir JOHN MALCOLM.]

The same Divān, with the preface of Gul-andām, and the Kaṣīdahs. Prefixed are some observations on the spiritual meaning of some words in the Divān, partly taken from Sayyid 'Alī Hamadānī, fol. 1 a, and a notice on the life of Hāfiz, from the Ḥabīb us-Siyar, and Nafahāt ul-Uns, fol. 4 b.

Add. 4946.

Foll. 153; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{1}{4}$ in.

long; written in Indian Nestalik, apparently in the 18th century. [CLAUD RUSSELL.]

Another copy of the same Dīvān, containing only the Ghazals, a few Kīṭāhs, and a short Maṣnavī.

Add. 23,550.

Foll. 209; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; 13 lines, 3 in. long; written in Nestalik, probably in the 18th century. [ROB. TAYLOR.]

The same Dīvān.

Or. 1367.

Foll. 309; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 11 lines, $4\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century. [SIR CHAS. ALEX. MURRAY.]

The same Dīvān, imperfect at the end.

Add. 6620.

Foll. 200; 7 in. by $3\frac{3}{4}$; 11 lines, $2\frac{1}{8}$ in. long; written in Indian Nestalik, apparently in the 18th century. [J. F. HULL.]

The same Dīvān, slightly defective at beginning and end.

Add. 7764.

Foll. 219; 7 in. by 4; 14 lines, $2\frac{1}{4}$ in. long; written in Nestalik, with an 'Unvān, illuminated borders, and sixteen miniatures in the Indian style; dated Zulḡa'dah, A.H. 1215 (A.D. 1801); bound in painted covers. [CL. J. RICH.]

The same Dīvān.

Or. 1417.

Foll. 170; 12 in. by $6\frac{3}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in Nestalik, as stated, in Kashmīr; dated A.H. 1264 (A.D. 1848).

The same Dīvān.

Add. 7765.

Foll. 264; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 20 lines, $3\frac{1}{2}$ in.

long; written in a cursive Nestalik, apparently in the 17th century.

[CL. J. RICH.]

A Turkish commentary upon the Dīvān of Hāfiz, by Surūrī, سروري (see p. 606 a).

Beg. الحمد لله الذى حفظ الذكر عن تحريف

The author states, in a short Turkish preface, that he had written this commentary for some religious friends, with the object of fully disclosing the spiritual sense of the Dīvān.

This copy breaks off in the middle of the letter ن.

See Haj. Khal., vol. iii. p. 273, and the Munich Catalogue, p. 26.

Or. 29.

Foll. 239; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 23 lines, $3\frac{3}{4}$ in. long; written in a small Turkish Naskhī, apparently in the 17th century.

[G. C. RENOUEAU.]

A commentary upon the Dīvān of Hāfiz by Maulānā Sham'ī Efendī, مولانا شمعى افندي (see p. 607 a).

Beg. حمد بى پاىان صانعى را كه افتاب منير

In a short Persian preface the author informs us that he had written the present work by desire of his protector, Aḥmad Farīdūn. It contains the text, followed by a Turkish paraphrase and a few verbal explanations.

The subscription, apparently transcribed from the author's own, states that the commentary had been completed at the end of Zulḥijjah, A.H. 981. See Haj. Khal., vol. iii. p. 273, and Krafft's Catalogue, p. 67.

Or. 312.

Foll. 113; $9\frac{3}{4}$ in. by 6; 15 lines, $3\frac{3}{4}$ in. long; written in cursive Indian Nestalik, on silver-sprinkled paper; dated Patnah, Jumāda II., A.H. 1072 (A.D. 1661).

[GEO. WM. HAMILTON.]

نور اليقين

The *Divān* of Mas'ūd of Bak, *مسعود بك*.

Beg. الحمد لله الذي نور فواد العارفين بانوار ذات

The author, who sometimes uses Mas'ūd i Bak (but still oftener Mas'ūd) as his Takhaluṣ, was so called, according to Ilāhī, *Oude Catalogue*, p. 84, followed by the *Riyāz ush-Shu'arā*, fol. 410, from Bak, a dependency of Bukhārā. He was, as stated in the *Akhbār ul-Akhyār*, fol. 137, a relative of Sultan Fīrūz Shāh (A.H. 752—790), and bore in his early life the title of Shīr Khān. When he renounced the world, he took for his spiritual guide Shaikh Rukn ud-Dīn B. Shaikh Shihāb ud-Dīn, Imām of Nizām ud-Dīn Auliya, and became a fervent adept of the Chishtī order. By his mystic exaltation and reckless utterances he made himself obnoxious to the 'Ulamā, by whom he was sentenced to death, as stated in *Ṭabaḳāt i Shāhjahānī*, A.H. 800. He was buried near the tomb of the famous saint Kuṭb ud-Dīn, in old Dehli. He left, besides his *Divān*, a treatise entitled *Tamhīdāt* on the plan of a work of the same name by 'Ain ul-Kuzāt Hamadānī (p. 411 *b*), and another called *Mir'āt ul-'Ārifin*. See Sprenger, *Oude Catalogue*, p. 486.

The author says, in a short preamble, that he had composed this work called *Nūr ul-Yaḳīn* at the request of his brother Naṣīr ud-Dīn Muḥammad, that it might give light to the eyes of friends and serenity to the bosom of the godly.

The *Divān*, which is entirely of a religious and mystic character, contains *Ḳaṣīdahs*, fol. 3 *a*, *Ghazals* in alphabetical order, fol. 19 *b*, and *Rubā'is* similarly arranged, fol. 95 *a*.

Several of the *Ḳaṣīdahs* are in praise of the author's spiritual guide Rukn ud-Dīn, whose proper name, 'Uṣmān, appears in the following lines, fol. 13 *b*:

شیخ رکنا دین عثمان ابن قطب الحق شمار
کز جمال اوست بسطی در دل مستور من

Other poems are addressed to Shaikh Naṣīr ud-Dīn, no doubt the celebrated *Chirāgh i Dihlī* (see p. 41 *b*), who was also, according to Ilāhī, a religious instructor of Mas'ūd. His name occurs on fol. 24 *b*:

شاهنشهی جهان لطافت نصیر دین
کو داد حسن از رخ خود این دیار را

Add. 19,496.

Foll. 177; 6½ in. by 4¼; 13 lines, 3 in. long; written in cursive Nestalik, apparently in the 17th century.

دیوان کمال خجندی

The *Divān* of Kamāl Khujandī.

Shaikh Kamāl was born and grew up in Khujand, a town of Māvarā un-Nahr; but, after performing a pilgrimage to Mecca, he settled in Tabrīz, where Sultan Ḥusain B. Shaikh Uvais (A.H. 776—784) built for him a monastery (*Khānḳāh*), and where his renown as a devotee and religious teacher drew to him numbers of disciples. Tughtāmish, Khān of *Ḳipchāḳ*, when returning from his raid upon Tabrīz in *Zulḳa'dah*, A.H. 787 (see *Maṭla' us-Sa'dain*, fol. 185), took him to his capital Sarāi, where Kamāl remained four years. He afterwards returned to Tabrīz, then the residence of Mīrān Shāh, son of Timūr, by whom he was treated with considerate attention. There he died, according to Jāmī, *Nafaḥāt*, p. 712, in A.H. 803, a date adopted by Ḥabīb us-Siyar, vol. iii., *Juz 3*, p. 90, *Haft Iklim*, fol. 601, *Ṭabaḳāt i Shāhjahānī*, fol. 35, *Mirāt ul-Khayāl*, fol. 41, and *Riyāz ush-Shu'arā*, fol. 383.

Daulatshāh places the same event in A.H. 792. But this is inconsistent with his own account; for, according to him, Kamāl lived many years after his return from Sarāi, which cannot have taken place earlier than A.H. 791 or 792. According to the *Majālis*

ul-'Ushshāk (see p. 352 *b*), Kamāl Khujandī died A.H. 808.

Jāmī says in the Bahāristān that Kamāl imitated the style of Ḥasan Dihlavī (p. 618 *a*), but surpassed him in subtlety of thought. He is said to have been much admired by his contemporary Ḥāfiz.

Notices on his life have been given by Hammer, Redekünste, p. 255, Ouseley, Notices, pp. 192 and 106, Bland, Century of Ghazals, iii., and Dr. Sprenger, Oude Catalogue, p. 454.

The present copy contains Ghazals in alphabetical order, fol. 1 *a*, Kīṭāhs, fol. 169 *a*, and a few Rubā'is, fol. 176 *b*. It wants all the Ghazals in the letter *ṭ* but the last seven. Among the Kīṭāhs is found one in which the poet compares himself with his namesake Kamāl Iṣfahānī (Oude Catalogue, p. 455), and another relating to the invasion of Tugh-tamish, fol. 174 *a*:

لشکر بادشاه توغتمش

آمد و هاتف این ندا درداد

Copies are mentioned in Fleischer's Dresden Catalogue, p. 7, Vienna Catalogue, vol. i. p. 557, Munich Catalogue, p. 27, and Bibliotheca Sprenger., No. 1428.

Add. 7739.

Foll. 104; 5½ in. by 3¾; 12 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

دیوان مغربی

The Divān Maghribī.

Beg. بیا بر چشم عاشق کن تجلی روی زیبارا
که جز و امق نداند کس کمال حسن عذارا

Maghribī, whose original name was Muḥammad Shīrin, was born, according to Taḳī Aḥḥādī, quoted in Riyāz ush-Shu'arā, fol. 413, in the town of Nāin, province of Isfahan, and took his poetical name from a Maghribī

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Shaikh by whom he had been invested with the Khirḳah of the Sufi order of Ibn ul-'Arabī. He was a disciple of Shaikh Ismā'il Sīsī, lived in Tabriz on terms of friendship with Kamāl Khujandī, and was, like him, better known as a Sufi than as a poet. He is said to have been in great favour with Mirān Shāh, until he was supplanted by his more celebrated contemporary. According to Jāmī, Nafahāt, p. 713, followed by the Ḥabīb us-Siyar, vol. iii., Juz 3, p. 91, and by Taḳī Kāshī, Oude Catalogue, p. 19, Maghribī died in Tabriz A.H. 809. Taḳī Aḥḥādī and the Majālis ul-'Ushshāk (p. 252 *b*) give a somewhat earlier date, A.H. 807.

See Dr. Sprenger, Oude Catalogue, p. 476; compare Ouseley's Notices, p. 106, and Hammer, Redekünste, p. 78, where three poems of Maghribī are wrongly ascribed to Amir Mu'izzī.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Tarjī'-bands, fol. 80 *b*. Rubā'is in alphabetical order, fol. 100 *b*.

The Divān, which is mentioned by Haj. Khal., vol. iii. p. 315, and in the Bibliotheca Sprenger., No. 1444, has been printed in Persia, A.H. 1280. See Dorn, Mélanges Asiatiques, vol. v. p. 524.

Add. 6623.

Foll. 80; 9½ in. by 5; 19 lines, 3 in. long; written in Indian Nestalik; dated Rabī II., A.H. 1177 (A.D. 1763). [J. F. Hull.]

The same Divān, somewhat differently arranged.

Beg. چه مهر بود که بسرشت یار در کل ما
چه کج بود که بنهاد یار در دل ما

Foll. 75—80 contain some poetical extracts and a fragment of an Arabic-Persian vocabulary.

Add. 25,824.

Foll. 35; 8½ in. by 5; 18 lines, 3¼ in.

D D

long; written in Nestalik; dated Ṣafar, A.H. 1096 (A.D. 1685). [WM. CURETON.]

كنز الاشتها

"The treasure of appetite," a collection of poems, with a prose preface by the author.

Author: Jamāl ud-Dīn Abu Ishāk, sur-named Hallāj, جمال الدين ابو اسحاق المعروف بحلاج

سپاس بی قیاس و حمد بی حد رازق بی سبب

Hakīm Jamāl ud-Dīn Abu Ishāk, commonly called ابو اسحاق الطعمه, or Abu Ishāk the gastronomer, designates himself in his verses by the takhalluṣ بسحق, a contraction of ابو اسحاق. He was a native of Shīrāz and a favourite of Sulṭān Iskandar B. 'Umar Shaikh, grandson of Tīmūr and viceroy of Fārs, A.H. 812—817. He died, according to the Ṭabaḳāt i Shāhjahānī, fol. 75, A.H. 819, or, as stated in the Mir'āt ul-'Ālam, fol. 475, A.H. 827. See also Takī Kāshī and Ilāhī, Oude Catalogue, pp. 19, 68, Haft Ik-līm, fol. 99, and Mir'āt ul-Khayāl, fol. 44.

He says in the preface that he was in his youth ambitious to achieve renown in poetry, but, coming after so many great poets, as the latest of whom he names Kamāl Khujandī and Hāfiz, he was at a loss what new theme to select, when his beloved came in and suggested one by complaining of the loss of her appetite, for the restoration of which he wrote the present work.

The poems, which are in the form of Ghazals and Rubā'is, describe, in a curious travesty of the lyric style, various products of the culinary art. See Haj. Khal., vol. v. p. 248, and the Vienna Catalogue, vol. i. p. 415.

Foll. 33—35 contain a fragment of a description of Kashmīr by Faizī.

Add. 7811.

Foll. 319; 9¼ in. by 6; 15 lines, 2¾ in. long; written partly in Naskhi, and partly in Nestalik; apparently in the 16th century. [Cl. J. RICH.]

ديوان نعمت الله

The Divān of Ni'mat Ullah, commonly called Ni'mat Ullah Valī.

Amīr Nūr ud-Dīn Ni'mat Ullah, who was, according to his own statement in this Divān, fol. 309, a son of Mīr 'Abd Ullah, and a descendant of the Imām Bākir, is revered, especially by Shī'ahs, as a great saint, and worker of miracles, and was the founder of a religious order, called after him Ni'matul-lāhī. It is stated in a contemporary Manā-ḳib, written for 'Alā ud-Dīn Shāh Bahmanī (A.H. 838—862), Add. 16,837, foll. 339—355, that he was born in Ḥalab, A.H. 730 or 731, but grew up in Irak, and went in his twenty-fourth year to Mecca, where he stayed seven years, and became a disciple and Khalīfah of Shaikh 'Abd Ullah Yāfi'ī (who died A.H. 768; see the Arabic Catalogue, p. 427). He lived afterwards successively in Samar-ḳand, Herat, and Yazd, attracting everywhere crowds of disciples, and finally settled in Māhān, eight farsangs from Kirmān, where he spent the last twenty-five years of his life, and died on the 22nd of Rajab, A.H. 834, at the age of 103 or 104 lunar years. In a later, but much more circumstantial account of his life, the Jāmi' i Mufidī, Or. 210, foll. 2—36, the same day and year are given as the date of his death, which is confirmed by several contemporary chronograms.

'Abd ur-Razzāk, who visited the saint's tomb A.H. 845, says in the Maṭla' us-Sa'dain, fol. 167, that Ni'mat Ullah Valī died on the 25th of Rajab, A.H. 834. The same year is mentioned in Ḥabīb us-Siyar, vol. iii., Juz 3, p. 143, Lubb ut-Tavāriḳh, fol. 177, and Ṭabaḳāt i Shāhjahānī, fol. 53.

Daulatshāh, who places his death in A.H. 827, is followed by Taḳī Kāshī, Oude Catalogue, p. 19, Majālis ul-Mūminin, fol. 299, Riyāz ush-Shu'arā, fol. 451, and Mir'āt ul-'Ālam, fol. 110. Compare Hammer, Redekünste, p. 223, and Sprenger, Oude Catalogue, p. 517.

Ni'mat Ullah Vali was treated by Shāhrukh with great consideration, and the king of Deccan, Aḥmad Shāh Bahmanī (A.H. 825—838), obtained as a singular favour the sending of one of the saint's grandchildren to his court. After the saint's death two others of his grandsons, Shāh Ḥabīb Ullah and Shāh Muḥibb Ullah, went to the Deccan, with their father Khalil Ullah, and rose to high rank at the Bahmanī court. See Firishtah, vol. i. p. 633. A detailed account of those of his descendants who remained in Persia, and intermarried with the Ṣafavis, is to be found in the above quoted Jāmi' i Mufīdī. The holy Sayyid's tomb in Māhān is a much frequented place of pilgrimage. He left, besides his Divān, a collection of Sufi tracts, the number of which is said to exceed five hundred.

The present copy of the Divān, which consists of poems of religious and mystic character, is imperfect at beginning and end. Its contents are as follows:—A miscellaneous series of Maṣnavīs, Ḳaṣīdahs, Ghazals, and Rubā'is, without any apparent system of arrangement, fol. 7 *a*. (It contains a piece composed A.H. 777, fol. 30, in which a description of the distracted state of the world is followed by a prophecy of the approaching reign of the promised Imām.) Ghazals, alphabetically arranged, fol. 41 *a*. Maṣnavīs, fol. 303 *a*. Rubā'is, alphabetically arranged, breaking off in the letter د, fol. 310 *a*—316 *b*.

The series of Ghazals, which begins

جام کیتی نماست سید ما
جام و جانان ماست سید ما

has after fol. 302 a lacune extending from د to م.

Three copies of the same Divān are mentioned in Bibliotheca Sprenger., Nos. 1470—1472.

Foll. 1—6 contain a prose tract by the same author, imperfect at the end, on the means of attaining spiritual insight, with the heading رسالة السلوكية.

Fol. 317 contains the end of a versified tract on ascetic life, called in the subscription الرسالة الفقية.

At the end of the volume, foll. 317 *b*—319, is a Tarji'-band, ascribed to Khwajah Ḥāfiẓ, in praise of Imām 'Alī Riẓā, with the burden

السلام ای شاه سلطان خراسان السلام

It is written by another hand; the transcriber, Muḥammad Ḳāsim of Isfahān, dates Zulḳa'dah, A.H. 971.

Add. 7091.

Foll. 220; 9 in. by 5½; 15 lines, 3½ in. long; written in fair Nestalik with gold-ruled margins; dated Muḥarram, A.H. 962 (A.D. 1554).

دیوان قاسم انوار

The Divān of Ḳāsim i Anvār.

من بچاره سودازده سرکردانم
که باوصاف خداوند سخن چون رانم

Sayyid Ḳāsim, or Ḳāsim i Anvār, whose original name was Mu'in ud-Dīn 'Alī, is, like the preceding, a saint of great renown with the Shī'ahs. He was born in Sarāb (Yāqūt's Sarāv), in the district of Tabrīz, A.H. 757, and had for religious instructors Shaikh Ṣadr ud-Dīn Ardabili, an ancestor of the Ṣafavis, and, after him, Shaikh Ṣadr ud-Dīn 'Alī Yamānī, a disciple of Shaikh Auḥad ud-Dīn Kirmānī (see p. 619 *a*). After staying some time in Gilān, he went to Khorasan,

and settled in Herat, where he lived during the reigns of Timūr and Shāhrukh. There disciples flocked to him in such numbers, and he acquired so great an influence, as to give umbrage to the sovereign. 'Abd ur-Razzāk relates in the *Maṭla' us-Sa'dain*, fol. 155, that in A.H. 830, Shāhrukh having been stabbed in the Masjid of Herat by a certain Aḥmad Lur, Sayyid Kāsim was charged by Mirzā Bāisunghar with having harboured the intended assassin, and was obliged to leave Herat and repair to Samarkand, where he found a protector in Mirzā Ulugh Beg. He returned, however, some years later, to Khorasan, and took up his abode in Kharjird, a town of the district of Jām, where he died in A.H. 837. See *Nafaḥāt ul-Uns*, p. 689, *Laṭā'if Nāmah*, fol. 5, *Majālis ul-'Ushshāk* (p. 352 *b*), *Ḥabib us-Siyar*, vol. iii., Juz 3, p. 145, *Lubb ut-Tavārikh*, fol. 112, and *Haft Iklim*, fol. 509.

Daulatshāh alone has an earlier date for the death of Sayyid Kāsim, viz. A.H. 835. See Hammer, *Redekünste*, p. 285, Bland, *Century of Ghazals*, vi., and Sprenger, *Oude Catalogue*, p. 533.

The *Divān*, in which the poet uses sometimes قاسم, sometimes قاسمی, for his *Takhalluṣ*, contains—Ghazals alphabetically arranged, fol. 1 *b*. A *Tarjī'-band*, fol. 203 *b*. Ghazals and *Ḳiṭ'ahs*, some of which are in Turkish, others partly in the *Gilāni* dialect, fol. 208 *a*. *Rubā'is*, fol. 215 *b*.

Copyist: نعمت الله بن سيد علي الحسيني

Copies of the *Divān* are mentioned in the *Vienna Catalogue*, vol. i. p. 559, the *Gotha Catalogue*, p. 101, the *Münich Catalogue*, p. 28, and the *Bibliotheca Sprenger*, No. 1491—1493.

Add. 25,825.

Foll. 167; 10½ in. by 7¼; 17 lines, 4 in. long; written in *Nestalik*, apparently in India, in the 18th century. [WM. CURETON.]

The same *Divān*, containing only the Ghazals, and wanting the latter part of the letter ی.

Add. 18,874.

Foll. 242; 8½ in. by 6; 15 lines, 4 in. long; written in *Nestalik*, apparently in the 15th century.

I. Fol. 1 *b*. The same *Divān*, containing: Ghazals in alphabetical order, fol. 1 *b*. A miscellaneous series of Ghazals, *Ḳiṭ'ahs*, and *Maṣnavis*, fol. 196 *b*. *Rubā'is*, fol. 204 *a*. *Marṣiyahs* on Mir Ghiyāṣ, Mir Makhdūm, and Khwājah Ḥasan 'Aṭṭār, fol. 208 *b*. A *Maṣnavī*, containing, according to the heading, a prediction of the death of Timūr, fol. 209 *b*. A *Maṣnavī* treating of the various degrees in ascetic life, في مقامات السالكين, fol. 211 *b*. See the *Vienna Catalogue*, vol. i. p. 559.

II. Fol. 214 *b*.

انيس العارفين

A *Maṣnavī* by the same poet, treating of the meanings attached by the Sufis to the words "soul," نفس, "spirit," روح, "heart," عشق, "intellect," عقل, and "love," عشق, with a short prose preface beginning منذ خدایرا جلت عظمتہ وعلت کلمتہ علی بن نصیر هارون بن ابی القاسم الحسيني التبريزي المشهور بالقاسمي. It is stated in the introduction, fol. 220 *b*, that the poem was written in answer to some questions which were put to the author when he was about twenty years old.

A copy of this work is mentioned, without author's name, in the *Vienna Catalogue*, vol. iii. p. 506. The last verses are those of the poem described, without title, in the *Leyden Catalogue*, vol. ii. p. 119. Other copies are noticed in the *Gotha Catalogue*, p. 101, and in the *St. Petersburg Catalogue*, p. 389.

III. Fol. 231 *b*. رسالة الامانة, "Tract of the Trust," a Sufi work in prose and verse, by the same.

شکر و سباس و حمد بی قیاس سزاوار
حضرتیست

By امانه, "Trust," the author understands spiritual insight, as the true scope of man's creation. He refers incidentally, fol. 237 *a*, to an interview he had in Herat, A.H. 779, with Maulānā Zāhīr ud-Dīn Khālvaṭī. This tract, which is quoted in the Nafahāt, p. 692, is described, without title, in the Gotha Catalogue, p. 101.

Or. 1224.

Foll. 237; 6½ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, apparently in the 16th century. [ALEX. JABA.]

I. Fol. 1 *a*. The Divān of Kāsim i Anvār, wanting the first page, and containing Ghazals, Kīṭāhs, fol. 192 *b*, a Tarjī-band, fol. 194 *b*, and Rubā'is, fol. 199 *a*.

II. Fol. 203 *b*. Anīs ul-'Arifīn; see above, art. ii.

III. Fol. 225 *b*. Risālat ul-Amānah; see above, art. iii.

Add. 7768.

Foll. 349; 8½ in. by 5½; 19 lines, 2½ in. long; written in fair Nestalik, with 'Unvāns, gold-ruled margins, and gilt headings; dated Zulhijjah, A.H. 857 (A.D. 1453).

[CL. J. RICH.]

کلیات کاتبی

The Kulliyāt, or collected works, of Kātibī.

Kātibī, who calls himself Muḥammad B. 'Abd Ullah un-Nisāpūrī, was born in Tarshīz, but studied in Nishāpūr, and took his poetical surname from his early application to the art of penmanship under the celebrated poet and calligrapher Simī in the latter place. He went thence to Herat, and composed poems in praise of Timūr, Shahrukh, and the latter's son Mirzā Bāisunghar (who died A.H. 837), but, failing to obtain adequate

recognition, he left the court in disgust, and, after wandering through Astrābād and Gilān, he found a generous patron in the ruler of Shirvān, Mirzā Shaikh Ibrāhīm (who died A.H. 820, after a reign of twenty-five years; see Lubb ut-Tavārikh, fol. 153), whose reckless liberalities he squandered with equal lavishness. From Shirvān, after a short stay in Āzarbāijān, obtaining but scant notice from its sovereign, Amīr Iskandar B. Karā Yūsuf (A.H. 824—838), he repaired to Isfahān, where he was initiated to Sufism by Khwājah Šā'in ud-Dīn Tarikah (who died A.H. 835; see p. 42 *a*). He finally settled in Astrābād, where he began writing a Khamsah in imitation of Nizāmī, but had scarcely achieved the counterpart of the Makhzan ul-Asrār, when he was carried off by the plague in A.H. 838 or 839.* Another poem, however, the Lailā Majnūn, evidently belonging to the Khamsah, is noticed in the St. Petersburg Catalogue, p. 366.

Notices on Kātibī are to be found in Daulatshāh, vi. 12, Latā'if Nāmah, fol. 7, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 149, Majālis ul-Mūminīn, fol. 549, Ṭabaqāt i Shāhjahānī, fol. 77, Haft Iqlīm, fol. 313, and Riyāz ush-Shu'arā, fol. 381. Compare Hammer, Redekünste, p. 281, Ouseley, Notices, p. 188, Bland, Century of Ghazals, v., and Dr. Sprenger, Oude Catalogue, p. 457.

Copies of the Divān of Kātibī are noticed in the Leyden Catalogue, vol. ii. p. 119, the Vienna Catalogue, vol. i. p. 561, and the Bibliotheca Sprenger., No. 1429. Other portions of the Kulliyāt are mentioned in the St. Petersburg Catalogue, p. 366, the Upsala Catalogue, p. 104, and the Gotha Catalogue, p. 76.

I. Fol. 1 *b*. The Divān, with the heading,
دیوان شمس الدین محمد نيسابوري المعروف بکاتبی

* A plague, which raged with unexampled violence in Herat, is recorded in the Maṣla' us-Sa'dain under A.H. 838.

Beg. ای کل آدم بخمر جان مخمر ساخته

Contents: *Kaṣīdahs*, arranged according to the persons to whom they are addressed. The first are in praise of God, Muḥammad, 'Alī, and the author's spiritual preceptor Khwājah Ṣāin ud-Dīn. The next following are addressed to Timūr, Shāhrukh, Bāisunghar, Shāh Ibrāhīm, king of Shirvān, his son the Shāhẓādah Minūchihr, and persons of less note. Ghazals in alphabetical order, fol. 89 *b*. Muḥaṭṭa'āt, fol. 186 *b*. Rubā'īs and Fardiyyāt, fol. 193 *b*.

II. Fol. 200 *b*. گلشن ابرار, "The rose-garden of the godly," a religious poem in imitation of the *Makhzan ul-Asrār* of Nizāmī.

Beg. بسم الله الرحمن الرحيم تاج کلامست و کلام قدیم

III. Fol. 224 *b*. مجمع البحرين, "The confluent of the two seas," or metres (a poem so called because it may be read in two different measures), with a short prose preface, beginning مدام از حضرت مبلغ الهام و متکلم

Beg. of the poem:—

ای شده از قدرت تو ما و طین
لوحه دیباچه دنیا و دین

The poem, which treats of the loves of Nāẓir and Manzūr, in the allegorical sense familiar to the Sufis, is often called ناظرو منظور

IV. Fol. 258 *b*. ده باب, "The ten Bābs," or chapters, a poem containing moral precepts and anecdotes, in the style of the *Bustān*.

Beg. ای برحمت در دو عالم کارسا;
جمله عالم را برحمت کارساز

In the conclusion Kātibī addresses his son 'Ināyat, for whom the poem was written. The headings are given in the *Upsala Catalogue*, p. 104. A poem with the same beginning is described in the *Gotha Catalogue*, p. 77, under the title of *Tajnīsāt*.

V. Fol. 293 *b*. سی نامه, "The thirty letters," a poem on the loves of Muḥibb and Maḥbūb, so called from the thirty love-letters which it contains.

Beg. زهی سی نامه ام نامی ز نامت
حدیثم حرفی از جزو کلامت

The poem is often referred to by the title of محب و محبوب

VI. Fol. 385 *b*. کتاب دلربای, "Dilrubāi," an allegorical poem, treating of Kūbād, King of Yaman, and his crafty Vazīr.

Beg. زهی روح را رحمت رائحه
کلام مرا حمد تو فائحه

Kātibī wrote it, as he states in the introduction, on returning after a long absence to Gilān, and shortly after the death of Sultān Riẓā (who died A.H. 829; see *Jahānārā*, fol. 69). It is dedicated to the latter's successor, Amīr Kiyā (Mir Sayyid Muḥammad). In the same passage are mentioned the poet's former works, *Dah Bāb*, *Sī Nāmāh*, *Majma' ul-Bāhrain*, and *Jān u Dil*.

Copyist: سلطان علی

Add. 24,953.

Foll. 309; 7 in. by 4½; 15 lines, 2½ in. long; written in fair Nestalik, with three Unvāns, and gold-ruled margins; dated Astrābād, Jumāda I., A.H. 883 (A.D. 1478).
[LORD ABERDEEN.]

Another copy of the *Kulliyāt* of Kātibī, containing—the *Divān*, fol. 1 *b*. *Dah Bāb*, fol. 212 *b*. *Majma' ul-Bāhrain*, fol. 254 *b*. *Gulshan i Abrār*, fol. 295 *b*.

The last poem wants the latter half, corresponding to foll. 212—223 of the preceding copy.

Transcriber: الحسين بن محمد بن جلال الرشيد
الکاتب السبزواری

Add. 21,588.

Foll. 119; 9 in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with gold-ruled margins; dated Şafar, A.H. 1023 (A.D. 1614).

The Dīvān of Kātibī, wanting the Kaşīdahs.

Beg. آفاق پر صداست ز کوه کناه ما

Copyist: مسعود کاتب

On the first page is a note signed Sultān Muḥammad Kuṭubshāh, stating that the MS. had been written by Mas'ūd in the royal library at Haidarābād.

Add. 22,702.

Foll. 85; $7\frac{3}{4}$ in. by $4\frac{1}{2}$; 12 lines, $2\frac{1}{8}$ in. long; written in neat Nestalik, with 'Unvān and gold headings; dated Shirāz, Ramazān, A.H. 889 (A.D. 1484). [Sir JOHN CAMPBELL.]

The Dīvān of Khayālī, دیوان خیالی

Beg. ای زده کوس شهنشاهی بر ایوان قدم

Maulānā Khayālī, of Bukhārā, was a pupil of his townsman Khwājah 'Iṣmat, who died A.H. 829. Khayālī died, according to the Ṭabaḳāt i Shāhjahānī, fol. 94, during the reign of Ulugh Beg (A.H. 850—853). See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 161, Laṭā'if Nāmah, fol. 9, Daulatshāh, vi. 19, Sprenger, Oude Catalogue, p. 465, and Hammer, Redekünste, p. 279.

Contents: Two Kaşīdahs in praise of God and Muḥammad, fol. 1 *b*. Ghazals in alphabetical order, fol. 4 *b*. Tarjī' in praise of 'Alī, fol. 80 *a*. Kaşīdah in praise of the author's master, Khwājah 'Iṣmat Ullah, fol. 81 *b*. Kīṭāhs, Rubā'īs and Fardiyyāt, fol. 83 *a*.

Add. 27,266.

Foll. 31; 8 in. by 5; 10 lines, $2\frac{1}{2}$ in. long; written in elegant Nestalik, with 'Unvān,

and gilding between the lines throughout, probably in the 16th century.

[Sir JOHN MALCOLM.]

حال نامه

Hāl Nāmah, a Maṣnavī by 'Arifī, عارفی.

Beg. زان پیش که حسب حال کویم

از خالق ذو الجلال کویم

Maulānā Maḥmūd 'Arifī, surnamed the second Salmān, سلمان ثانی, lived in Herat, his native city, under Shāhrukh, and died there, according to the Ṭabaḳāt i Shāhjahānī, fol. 96, A.H. 853. He left, besides various poems, among which the present is mentioned by Jāmi, Bahāristān, as the best, a versified treatise on law, and a Dah Nāmah dedicated to the Vazīr Khwājah Pīr Aḥmad B. Ishāk. See Daulatshāh, vii. 4, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 150, Laṭā'if Nāmah, fol. 42, and Ilāhī, Oude Catalogue, p. 80.

Although entitled Hāl Nāmah by the author, fol. 29,

این نامه که ساختم تمامش حالی شده حال نامه نامش
the present poem is better known, from its subject, as کوی و چوگان. It is an allegory, in which the ball and the bat are personified as types of mystic love, and all the images are borrowed from the favourite game of Chaugān. The author wrote it, as he states in the epilogue, in the space of two weeks, in the year indicated by the chronogram کوی خبر, *i.e.* A.H. 842, in the following lines, fol. 29:—

ای آنکه معاینه ندانی تاریخ بیان این معانی
چون کوکبه و سحر نماید روشن بقو کوی خور نماید

He says in the same passage that he was then past fifty years of age, and adds, in a second epilogue, that he had been rewarded by the prince to whom he presented the poem with the gift of a horse and a thousand Dinārs.

The Gūy u Chaugān was written, accord-

ing to the *Ṭabakāt i Shāhjahānī*, in Shirāz, for Mirzā 'Abd Ullah B. Ibrāhīm Sultān B. Shāhrukh. Mirzā 'Abd Ullah succeeded his father as viceroy of Fārs in A.H. 838; but he was dispossessed after the death of Shāhrukh by his cousin Mirzā Sultān Muḥammad B. Mirzā Bāisunghar, who had been for five years governor of Irak. In the present copy the dedication is addressed to Sultān Muḥammad, fol. 8:

خورشید سریر ماه مسند سلطان جهانیان محمد

Copies are mentioned in the Leyden Catalogue, vol. ii. p. 123, the St. Petersburg Catalogue, p. 379, and the Munich Catalogue, p. 36. Compare Haj. Khal., vol. v. p. 266.

Add. 23,612.

Foll. 49; $8\frac{3}{4}$ in. by 6; 7 lines, 3 in. long, in a page; written in fair Nestalik, on tinted and gold-sprinkled paper, with 'Unvān and ornamental designs on every page, probably in the 15th century.

The *Divān* of Shāhī, دیوان شاهی.

Beg. ای نقش بسته نام خطت با سرشت ما
وین حرف شد ز روز اول سر نوشت ما

Amīr Shāhī, originally called Ak-Malik, or Akā Malik, son of Amīr Jamāl ud-Dīn Fīrūzkūhī, a scion of the princely family of the Sarbadārs, was born in Sabzavār, and attached himself to Mirzā Bāisunghar, by whose influence some of his paternal estates in Sabzavār were restored to him. There he lived in affluence, and found full leisure to cultivate his artistic and literary tastes. The latter part of his life was spent in Astrābād, whither he had been called by the son of his former patron, Mirzā Abul-Kāsim Bābur, to design some palaces, and where he died A.H. 857, upwards of seventy years old.

Notices on Amīr Shāhī will be found in *Daulatshāh*, vii. 1, *Laṭā'if Nāmāh*, fol. 14,

Ḥabīb us-Siyar, vol. iii., Juz 3, p. 150, *Haft Iklim*, fol. 322, *Majālis ul-Mūminin*, fol. 551, and *Ṭabakāt i Shāhjahānī*, fol. 115. Compare Hammer, *Redekünste*, p. 293, Ouseley, *Notices*, p. 131, and Sprenger, *Oude Catalogue*, p. 563.

The *Divān* consists of Ghazals alphabetically arranged, with some *Ḳiṭ'ahs* and *Rubā'is* at the end. The present copy has lost a few pages in the body of the volume, and two or three at the end.

Other copies are noticed in the Leyden Catalogue, vol. ii. p. 119, the Vienna Catalogue, vol. i. p. 562, the St. Petersburg Catalogue, p. 366, the Upsala Catalogue, p. 105, and the *Bibliotheca Sprenger*., No. 1516.

Add. 7788.

Foll. 38; $8\frac{3}{4}$ in. by 5; 13 lines, $2\frac{5}{8}$ in. long; written in Nestalik, with gold-ruled margins; dated *Rauzat un-Nabaviyyah* (Medina), end of A.H. 969 (A.D. 1562).

[Cl. J. RICH.]

The same *Divān*, wanting the first page.

Copyist: محمد امین المشهور بمیرک الحسینی

On the fly-leaf is a short Turkish notice on the poet, an English translation of which has been prefixed.

Or. 288.

Foll. 36; 8 in. by 5; 13 lines, $3\frac{1}{4}$ in. long; written in Nestalik, dated Kaurālī, Parganah of Palwal, Sha'bān, A.H. 1185 (A.D. 1771).

[GEO. WM. HAMILTON.]

دیوان شاهی

The same *Divān*, wanting the Ghazals in ی.

Add. 7769.

Foll. 217; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 15 lines, 3 in.

long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Samarkand, Jumādā II., A.H. 955 (A.D. 1548).

[Cl. J. RICH.]

المصباح

"The Lamp," a Maṣnavī containing thoughts on spiritual life, illustrated by copious anecdotes of prophets, saints, and fakīrs, in the style and measure of the Maṣnavī of Jalāl ud-Dīn Rūmī.

Author: Rashīd, رشید

Beg. ای بنامت کارهارا افتتاح
نیست بی نام تو در امری فلاح

In a heading written in gold on the first page the author is called Rashīd ud-Dīn Muḥammad ul-Asfarā'īnī, صدر مشایخ الامم قطب
الاقطاب فی العالم شیخ رشید الملة والدين محمد
الاسفراینی

It is stated in a note written on the fly-leaf, and dated A.H. 1097, that he lay buried in Bahṛābād, Asfarā'in, with Shaikh Sa'd ud-Dīn Ḥamavī and Shaikh Āzarī.

In the prologue the author states that he had written this work with the permission of his Shaikh, who is called, in a marginal addition, *میر عبد الله رئیس الاولیا*, and that it is divided into three books, treating respectively of love, fol. 4*b*, dissolution, fol. 74*a*, and long-ing, fol. 159*b*.

شد مرتب بر سه اصل این کج راز
در محبت در فنا و در نیاز

The date of composition, A.H. 852, is given in the following line at the end:

چو گذشت از هجرة خير الانام
هشتصد و پنجاه و دو این شد تمام

See Stewart's Catalogue, p. 71, and Sprenger, Oude Catalogue, p. 542.

VOL. II.

Or. 355.

Foll. 33; 9½ in. by 6¼; 25 lines, 4¾ in. long; written in four gold-ruled columns, in small Nestalik, with 'Unvān, apparently in the 17th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

The first half of the same work, corresponding to foll. 1—102 of the preceding copy.

Add. 7930.

Foll. 221; 9 in. by 4¾; 17 lines, 2¾ in. long; written in Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 17th century. [Cl. J. RICH.]

I. Foll. 1—179. The Divāns of Nā'ilī, Vijdī, and Şabrī, Turkish.

II. Foll. 181—221. The Divān of Nazīrī,
دیوان نظیری

Beg. کل روی تو که از سنبل مویت پیداست

The poet, who calls himself in two places, foll. 216*a*, 220*b*, طوسی, a native of Tūs, or Mashhad, lived in India, and most of his Kaṣīdahs are addressed to Sayyid Shāh Khalīl-Ullah, on whose death he has a Marṣiyah, fol. 189*b*, and to his two sons and successors, Shāh Muḥibb Ullah, and Shāh Ḥabīb Ullah. Both father and sons are described in the twofold character of warlike princes and of holy teachers. It appears from various passages that the poet had grown old in their service, but not rich, as some piteous appeals for money, food, and raiment, plainly testify.

It has been before stated (p. 635*a*) that Shāh Khalīl Ullah, son of Ni'mat Ullah Valī, went, after his father's death, A.H. 834, to the Deccan, and was received with the highest marks of regard by Alḥmad Shāh Bahmanī. His sons enjoyed high rank and great wealth under that prince and his successor 'Alā ud-Dīn Shāh (A.H. 838—862).

E E

Ḥabīb Ullah met with a violent death in A.H. 864. See *Firishtah*, Briggs' translation, vol. ii. pp. 419, 462. We learn from the same author, Bombay edition, vol. i. p. 628, that Mullā Nazīrī was employed, with Sāmi'ī and others, in continuing the *Bahman Nāmah*, or poetical history of the Bahmani dynasty, which the author Āzarī (see p. 43 *b*) had brought down to the reign of Humāyūn Shāh, A.H. 862—865.

Contents: *Kaṣīdahs*, fol. 181 *b*. *Ghazals*, without alphabetical arrangement, fol. 204 *b*. *Muḥaṭṭa'āt*, fol. 212 *b*. *Rubā'īs*, fol. 216 *b*.

Or. 1150.

Foll. 151; 8 in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{8}$ in. long; written in small Nestalik, with ruled margins, apparently in the 16th century.

[ALEX. JABA.]

A more extensive *Dīvān* of the same poet, slightly imperfect at the beginning, containing *Kaṣīdahs* in alphabetical order, fol. 1 *a*. *Ghazals* similarly arranged, fol. 122 *b*. *Īṭīḥs*, fol. 139 *a*. *Rubā'īs*, fol. 146 *a*.

Add. 19,766.

Foll. 362; 14 in. by $10\frac{3}{4}$; 19 lines, $6\frac{1}{2}$ in. long; written in large Nestalik, in four columns enclosed by gilt borders, with rich 'Unvāns; dated Ramazān, A.H. 1097 (A.D. 1686). Bound in painted and glazed covers.

خاور نامه

Khāvar Nāmah, a poem in the epic metre on the warlike deeds of 'Alī, and his companions, Mālik and Abu l-Mihjan.

Author: Ibn Ḥusām, ابن حسام

Beg. نخستین برین نامه دلکشای
مخن نقش بستم بنام خدای

Maulānā Muḥammad B. Ḥusām ud-Dīn, known as Ibn Ḥusām, was born, according

to Daulatshāh, in Khūsaf, خوسف,* or, as written in some copies, جوسف, in the *Kuhistān* of Khorasan, where he is said to have led the life of a peasant, and to have composed his poems in the fields. He boasts, in the epilogue of the present poem, his proud independence. Having reduced his wants to one barley loaf a day, he scorned the banquets of kings:

بیك قرص جو تا شب از بامکاه
قناعت نمایم چو خورشید و ماه
شکم چون بیك نان توان کرد سیر
مکش منت سفرهء اردشیر

He died A.H. 875, leaving, besides his *Khāvar Nāmah*, numerous poems in praise of the Imāms, which are highly popular with the Shī'ahs. See the *Majālis ul-Mūminīn*, fol. 555, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 336, where A.H. 893 is given as the date of his death, *Ṭabaḳāt i Shāhjahānī*, fol. 139, *Riyāz ush-Shu'arā*, fol. 23, and the *Ātashkadah*, fol. 40, where he is noticed under Khwāf. Compare Hammer, *Redekünste*, p. 297, and Sprenger, *Oude Catalogue*, pp. 19, 68, and 432.

The poem was written, as stated in the prologue, in imitation of the *Shāhnāmah* of Firdūsī, for whom the author expresses the highest admiration. Its matter, professedly borrowed from an Arabic work, is pure fiction. It relates to the battles and single combats fought by 'Alī and his companions, with the Shāh i Khāvarān, named *Ḳubād*, with other heathen kings called *Ṭahmās Shāh*, and *Šišān Shāh*, and with hosts of *Dīvs* and dragons.

The date of composition, A.H. 830, is given in the following verses of the epilogue, in which the title of the poem appears in

* Khūsaf is, according to Ḥāfiẓ Abrū, fol. 180, a district on the edge of the desert which divides Khorasan from Kirman.

the form of Khāvarān Nāmāh, from the name of 'Alī's principal adversary :

چو بر سال هشد بیفزود سی
شد این نامه تازیان پارسی
مراین نامه را خاوران نامه نام
نهادم بدانکه که کردم تمام

The Khāvar Nāmāh is mentioned by Mohl, Preface to the Shāhnāmāh, p. 77, as the latest of the imitations of the great epos. A copy is mentioned in the Ouseley Collection, No. 27.

The MS. contains one hundred and fifty-six whole-page miniatures in the Indian style.

Copyist : مولچند ملتانی

The name of Kamāl ud-Dīn Khān has been substituted in the subscription for that of the original owner.

Add. 7773.

Foll. 297; 9½ in. by 5½; 17 lines, 3 in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins; dated Rajab, A.H. 962 (A.D. 1497).

[Cl. J. Rich.]

The Divān of Jāmī, دیوان جامی, with a prose preface beginning with the following line:

بسم الله الرحمن الرحيم
هست صلاي سر خوان کریم

Nūr ud-Dīn 'Abd ur-Rahmān Jāmī, who died A.H. 898 (see p. 17 a), may be called the last of the classical poets of Persia. After dwelling in the preface on the high value of poetry, he states that he had cultivated it from his youth upwards, and had until then, when he was drawing near to his seventieth year, kept his poems in alphabetical order. Having resolved, however, to bring them into a more rational arrangement, he performed that task in A.H. 884. That date is ingeniously conveyed

in the following line of a versified chronogram, بر روی صدف نهاد يك دانه کهر. It is obtained by placing a "pearl" on the face of the "shell," in other words, a dot on the first letter of the word صدف.

Contents : Kaṣīdahs, arranged according to subjects, beginning *زان پیش کز مداد دهم*, fol. 5 b. This section, beginning with poems in praise of God, Muḥammad, and 'Alī, contains religious and moral pieces, partly in imitation of Khāḳānī and Amir Khusrau, several Kaṣīdahs addressed to the reigning sovereign, Abul-Ghāzī Sulṭān Ḥusain, and various occasional pieces. Tarjībānds, including Marṣiyahs on the death of the saint Sa'd ud-Dīn Kāshgharī, who died A.H. 860, of the poet's brother, and of his son, fol. 36 a. Maṣnavīs addressed to Sulṭān Abū Sa'īd and his successor Sulṭān Ḥusain, to the Osmanli Sultan Muḥammad II., and the Karā Kuyunlū sovereign, Jahānshāh, fol. 54 a. Ghazals in alphabetical order, beginning *بسم الله الرحمن الرحيم اعظم اسماء عليم*, fol. 60 b. Kit'āhs, fol. 280 b. Rubā'īs in alphabetical order, fol. 285 a.

Copyist : محمد حسين بن سيف الدين على

Copies of the Divān are mentioned in the Catalogues of Leyden, vol. ii. p. 120, Krafft, p. 68, St. Petersburg, p. 379, Upsala, p. 106, Copenhagen, p. 41, Gotha, p. 102, and Münich, p. 30. Jāmī's minor poems have also been collected in three separate Divāns, containing respectively the compositions of his youth, middle life, and old age, on which see Sprenger, Oude Catalogue, p. 448, and the St. Petersburg Catalogue, pp. 371, 372.

German translations of select poems have been given by V. von Rosenzweig, Vienna, 1840, by Rückert in the Zeitschrift für die Kunde des Morgenlands, vols. 5, 6, and in the Zeitschrift der D. M. G., vols. 2, 4, 5, 6, 24, 25 and 29, lastly by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858.

Add. 25,816.

Foll. 311; 11 in. by $6\frac{1}{4}$; 17 lines, $3\frac{3}{8}$ in. long; written in fair Nestalik, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Balkh, A.H. 976 (A.D. 1568).

[WM. CURETON.]

The same Dīvān, with the preface. The arrangement and contents are substantially the same as in the preceding MS.

Add. 7774.

Foll. 302; 7 in. by $4\frac{1}{4}$; 14 lines, about $2\frac{3}{4}$ in. long; written in cursive Nestalik; dated Muḥarram, A.H. 949 (A.D. 1542).

[Cl. J. RICH.]

An earlier collection of Jāmī's minor poems, with a shorter preface, beginning *موزون ترین کلامی که غزل سرایان انجمن*. In the preface, which contains a dedication in verse to Sultan Abu Sa'īd, the poet says that he had reached his fiftieth year.

Contents: Two religious poems in imitation of Khākānī and Khusrau, and a third descriptive of old age, fol. 4 *a*.

Beg. *معلم کیست عشق و کیم خاموش دبستانش*

Some Tarjī's, concluding with a Marṣiyah on the death of Maulānā Sa'd ud-Dīn Kāshgharī (A.H. 860), fol. 14 *a*. Ghazals in alphabetical order, fol. 28 *b*.

Beg. *بسم الله الرحمن الرحيم اعظم اسماء عليم حكيم*

Kit'ahs, fol. 284 *a*. Rubā'is in alphabetical order, fol. 289 *b*.

Or. 1218.

Foll. 265; $8\frac{1}{4}$ in. by 5; 15 lines, 3 in. long; written in a neat Nestalik, in two columns, with 'Unvān and gold-ruled margins; dated Kazvīn, Ramazān, A.H. 894 (A.D. 1489).

[ALEXANDRE JABA.]

Another collection, with the same preface. The contents are nearly the same, but the arrangement somewhat different.

Add. 7770.

Foll. 287; 11 in. by $6\frac{3}{4}$; 21 lines, $4\frac{1}{2}$ in. long; written in fair Nestalik, in four gold-ruled columns, with nine 'Unvāns, apparently in the 16th century. [Cl. J. RICH.]

هفت اورنگ جامی

The seven Maṣnavīs of Jāmī, with a prose preface.

Beg. *حمدا لرب جلیل من عبد ذلیل و سلاما*

Jāmī states in the preface that the above title, "Haft Aurang," was taken from the seven-starred constellation so-called (the Great Bear). He then proceeds to set forth the metre of each of the seven poems, which he takes in the following order, differing from their arrangement in the present copy:—
1. Silsilat uz-Zahab. 2. Salāmān u Absāl. 3. Tuḥfat ul-Ahrār. 4. Subḥat ul-Abrār. 5. Yūsuf u Zulaikhā. 6. Lailā u Majnūn. 7. Khirad-Nāmāh i Iskandarī.

I. Fol. 2 *b*. *سلسلة الذهب*, "The Golden Chain," a religious poem in the metre of the Haft Paikar, dedicated to Sulṭān Ḥusain.

Beg. *لله الحمد قبل كل كلام*
بصفات الجلال والاکرام

The poem is divided into three sections (Daftars), beginning respectively on foll. 2 *b*, 49 *b*, and 70 *b*.

See for the contents the Jahrbücher, vol. 66, Anzeige Blatt, pp. 20—26.

II. Fol. 85 *b*. *سبحة الابرار*, "The Rosary of the Righteous," a religious poem in the metre of the Nuh Sipihr of Amīr Khusrau, dedicated to Sulṭān Ḥusain, with a short prose preface beginning *المنة لله که بخون کر خفتم*.

The poem begins thus:

ابتداء بسم الله الرحمن الرحيم المتوالی الاحسان

The Subḥah has been printed in Calcutta, A.H. 1226, and 1262.

III. Fol. 123 *b*. یوسف و زلیخا, "Yūsuf and Zulaikhā," a poem in the metre of Nizāmī's *Khusrau u Shīrin*, dedicated to Sultān Ḥusain.

Beg. الهی غنچه امید بکشای
کلی از روضه جاوید بنمای

It is stated in the following lines of the epilogue, that the poem was completed at the close of A.H. 888:

قلم نساجی این جنس فاخر
رسانید آخر سالی بآخر
که باشد بعد از آن سال مجدد
نهم سال از نهم عشر از نهم صد

This is the most popular of Jāmī's poems. It has been repeatedly printed in India, and A.H. 1279 in Persia. The text has been published, with a German translation, by V. von Rosenzweig, Vienna, 1824. See also extracts by the same, *Mines de l'Orient*, vol. ii. p. 47, and by P. Zingerle, Phönix, 1852.

IV. Fol. 173 *b*. لیلی و مجنون, "Lailā and Majnūn," in the same measure as the poem of the same name by Nizāmī.

Beg. ای خاک تو تاج سر بلندان
مجنون تو عقل هوشمندان

The author states in the concluding lines that he had written the poem in the space of about four months, in A.H. 889, devoting to it two or three hours each day, and that it contains 3760 distichs. It has been translated into French by A. L. Chézy, Paris, 1805, and into German by Hartmann, Leipzig, 1807.

V. Fol. 220 *b*. خردنامه اسکندری, "Alexander's Book of Wisdom," a poem in the metre of the *Iskandar Nāmah* of Nizāmī, dedicated to Sultān Ḥusain.

Beg. الهی کمال الهی تراست
جمال جهان پادشاهی تراست

It appears, from the epilogue, that this poem originally formed the last portion of the author's *Khamsah*, mentioned further on.

VI. Fol. 249 *b*. سلامان و ابسال, "Salāmān u Absāl," an allegorical poem, in the same measure as the *Manṭiq uṭ-Tair* of 'Attār.

Beg. ای بیاد تازہ جان عاشقان
ز لب لطف تر زبان عاشقان

It is dedicated to Shāh Ya'qūb, *i.e.* Ya'qūb Beg B. Ḥasan Beg, of the Aq Kuyunlu dynasty, who reigned from A.H. 883 to 896. Mr. F. Falconer has published the text, London, 1850, and an English translation, 1856.

VII. Fol. 255 *b*. تحفة الاحرار, "A Gift to the Free," a religious poem in the metre of the *Makhzan ul-Asrār*, divided into twelve *Maḳālahs*.

Beg. بسم الله الرحمن الرحيم
هست صلاى سر خوان کریم

The prologue contains a eulogy on the then living chief of the Naqshabandi order, Shaikh Nāṣir ud-Dīn 'Ubaid Ullah, better known as Khwājah Aḥrār (see p. 373 *b*), whose surname is alluded to in the title. The poem was completed, as stated at the end, A.H. 886. It has been edited by F. Falconer, London, 1848.

Prefixed to the last poem is a short prose preface written by Jāmī for his *Panj Ganj* or *Khamsah*, a collection consisting of five of the above poems, viz. *Tuḥfat ul-Aḥrār*, *Subḥat ul-Abrār*, *Yūsuf u Zulaikhā*, *Lailā u Majnūn*, and *Khīrad Nāmah i Iskandarī*. It begins thus:

قبله همت خدای شناس

The contents of the *Haft Aurang* are described by Dr. Sprenger in the *Oude Catalogue*, pp. 442—451. Copies are mentioned in *Stewart's Catalogue*, p. 65, in *Ouseley's Collection*, No. 132, and in the catalogues of Vienna, vol. i. p. 564, St. Petersburg, p. 368, Upsala, p. 107, and Munich, p. 31.

Add. 26,162.

Foll. 416; 9 in. by $5\frac{3}{4}$; 21 lines, $2\frac{1}{2}$ in. long, with 14 lines in the margin; written in fair Nestalik, in two columns, with 'Unvāns, apparently in the 16th century.

[WM. ERSKINE.]

The same poems in their original order, viz.: Silsilat uz-Zahab, fol. 2 *b*. Salāmān u Absāl, fol. 126 *b*. Tuḥfat ul-Aḥrār, fol. 143 *b*. Subḥat ul-Abrār, fol. 181 *b*. Yūsuf u Zulaikhā, fol. 236 *b*. Lailā u Majnūn, fol. 306 *b*. Khirad-Nāmah i Iskandarī, fol. 375 *b*.

The MS. bears the name and seal of Edward Galley.

Or. 472.

Foll. 275; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{4}$ in. long; written in small Nestalik, in four columns, apparently in the 17th century.

[GEO. WM. HAMILTON.]

Another copy of the Haft Aurang, differently arranged, as follows: Lailā u Majnūn, fol. 5 *b*. Khirad-Nāmah i Iskandarī, fol. 49 *b*. Silsilat uz-Zahab, with the preface to the Haft Aurang, fol. 76 *b*. Salāmān u Absāl, fol. 156 *b*. Tuḥfat ul-Aḥrār, with the preface to the Panj Ganj, fol. 171 *b*. Subḥat ul-Abrār, with a short prose preface, fol. 193 *b*. Yūsuf u Zulaikhā, fol. 229 *b*.

A note on fol. 76 *a*, relating to a purchase of the MS., is dated A.H. 1053.

Add. 27,265.

Foll. 263; $11\frac{3}{4}$ in. by $7\frac{1}{2}$; 16 lines, $3\frac{3}{8}$ in. long, with 34 lines in the margins; written in fair Nestalik, with 'Unvān and illuminated headings; dated Rajab, A.H. 973 (A.D. 1566). Bound in painted covers.

[Sir JOHN MALCOLM.]

The Divān of Jāmī, with the preface noticed p. 641 *a*.

Contents: Preface, fol. 1 *b*. Kaṣīdahs,

fol. 5 *a*. Tarjī's, fol. 18 *a*. Maṣnavīs, fol. 26 *a*. Two Kaṣīdahs in imitation of Khā-kānī and Khusrau, and a third descriptive of old age, fol. 29 *b*. Marṣiyahs and some occasional pieces, fol. 38 *a*. Ghazals in alphabetical order, fol. 48 *a*. Kīṭ'ahs, fol. 255 *a*. Rubā'īs and Fardiyyāt, fol. 257 *b*.

The margins form a separate series, containing the four following poems: Subḥat ul-Abrār, fol. 1 *b*. Tuḥfat ul-Aḥrār, with the preface, fol. 92 *b*. Khirad-Nāmah i Iskandarī, fol. 148 *b*. Salāmān u Absāl, foll. 220 *b*—257 *b*.

Copyist: یوسف بن یعقوب دشت بیاضی

Add. 16,799.

Foll. 98; $8\frac{1}{2}$ in. by 6; 20 lines, $4\frac{1}{8}$ in. long; written in minute Nestalik, in four gold-ruled columns, with three 'Unvāns and gilt headings, probably in the 16th century.

[WM. YULE.]

I. Fol. 1 *a*. Silsilat uz-Zahab (see p. 644 *b*), wanting the first page, two leaves after fol. 2, two leaves after fol. 72, and two more after fol. 78.

II. Fol. 82 *b*. Salāmān u Absāl (see p. 645 *b*). On fol. 48 *b* is found the name of Sir Gore Ouseley.

Add. 7772.

Foll. 192; $8\frac{1}{4}$ in. by 5; 17 lines, 3 in. long; written in cursive Nestalik; dated Muḥarram, A.H. 988 (A.D. 1580).

[CL. J. RICH.]

Silsilat uz-Zahab (see p. 644 *b*), wanting six leaves after fol. 1.

Copyist: دوست محمد بن سلطان محمد

Add. 23,551.

Foll. 236; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with gold-

ruled margins and four rich 'Unvāns, apparently in the 16th century.

[ROBERT TAYLOR.]

The same poem.

Add. 18,416.

Foll. 144; $8\frac{1}{2}$ in. by 5; 15 and 13 lines, $2\frac{1}{2}$ in. long, with 30 lines in the margins in the latter half of the volume; written in cursive Indian Nestalik; dated Ramazān, A.H. 1057 (A.D. 1647).

[WM. YULE.]

The same poem.

Add. 18,415.

Foll. 233; $8\frac{1}{2}$ in. by 5; 15 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Lahore, Zul-hijjah, A.H. 1148 (A.D. 1736).

[WM. YULE.]

The same poem.

Or. 336.

Foll. 299; $9\frac{1}{2}$ in. by 6; 9 lines, $3\frac{1}{2}$ in. long; written in Indian Nestalik, probably in the 18th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

The same poem, wanting the latter part of Daftar I., the beginning of Daftar II., and the whole of Daftar III.

Add. 26,163.

Foll. 48; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 12 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with gold-ruled margins; dated Rabi' I., A.H. 980 (A.D. 1572).

[WM. ERSKINE.]

Salāmān u Absāl (see p. 645, vi.), wanting the first page, single leaves after foll. 1, 24, and 26, and four leaves after fol. 44.

The Subḥat-ul-Abrār (see p. 644, ii.), written by a later hand in the margins of foll. 1—44, has corresponding lacunes.

Copyist: محمد بن علاء الدين رزى

Add. 6615.

Foll. 182; $9\frac{1}{4}$ in. by 6; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān, gold-ruled margins, and illuminated borders; probably about the close of the 15th century.

[J. F. HULL.]

Tuḥfat ul-Ahrār (see p. 645, vii.), with a short prose preface, in which Jāmī claims indulgence for his poem, "however unworthy to be strung on the same thread as the priceless pearls of the Makhzan ul-Asrār of Nizāmī, and the Maṭla' ul-Anvār of Amīr Khusrau."

Beg. حامدا لمن جعل جنان كل عارف مخزن اسرار

Foll. 61—182, written by another hand, probably in the 16th century, contain the Subḥat ul-Abrār with the preface above noticed (p. 644 b, ii.).

Add. 6616.

Foll. 166; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, 3 in. long; written in Indian Nestalik, dated Jumāda I., A.H. 1025 (A.D. 1616), and Jumāda II., A.H. 1019 (A.D. 1610).

[J. F. HULL.]

Subḥat ul-Abrār, with Jāmī's preface, fol. 1 b.

Tuḥfat ul-Ahrār, with the preface noticed in the preceding MS., fol. 105 b.

Or. 1369.

Foll. 61; $10\frac{3}{4}$ in. by $6\frac{1}{2}$; 12 lines, $2\frac{3}{4}$ in. long; written in neat Nestalik, with 'Unvān, gilt headings, and ornamental designs in the outer margins, apparently in the 15th century.

[SIR CHAS. ALEX. MURRAY.]

The Tuḥfat ul-Ahrār, with the same prose preface. It wants the latter part of the prologue and the first two Maḳālahs. At the end is the author's subscription, stating that the poem had been completed in A.H. 886.

Add. 19,004.

Foll. 78; $6\frac{1}{2}$ in. by $4\frac{1}{2}$; 12 lines, $2\frac{3}{4}$ in.

long; written in a fair Nestalik, with gold-ruled margins, probably in the 16th century.

Tuḥfat ul-Aḥrār, with the same preface and subscription.

Add. 16,798.

Foll. 76; 9 in. by $5\frac{1}{2}$; 12 lines, $2\frac{1}{4}$ in. long; written in fair Nestalik, with 'Unvān, gold headings and illuminated borders; dated A.H. 938 (A.D. 1531). [WM. YULE.]

Tuḥfat ul-Aḥrār, with the preface.

Two leaves are wanting after fol. 8, four after fol. 12, and one after fol. 21. At the beginning are two miniatures in fair Indian style, with rich borders.

Copyist: محمد قاسم ابن شاديشاه

Add. 25,817.

Foll. 62; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [WM. CURETON.]

The same poem.

Add. 19,499.

Foll. 150; 8 in. by $4\frac{3}{4}$; 12 lines, $2\frac{5}{8}$ in. long; written in Nestalik, with gold-ruled margins, probably in the 16th century.

The same poem.

Copyist: عبد الكريم ملتاني

Add. 25,818.

Foll. 86; $6\frac{1}{2}$ in. by 4; 11 lines, 2 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins; dated Agrah, Rajab, A.H. 1006 (A.D. 1598). [WM. CURETON.]

The Tuḥfat ul-Aḥrār, with the preface.

Copyist: محمد صادق حافظ ناکوری

Or. 1230.

Foll. 65; 7 in. by $3\frac{3}{4}$; 18 lines, $1\frac{1}{8}$ in.

long, with 12 lines in the margin; written in small and fair Nestalik, probably about the close of the 15th century.

[ALEXANDRE JABA.]

Subḥat ul-Abrār (see p. 644 b), with the preface, and Turkish glosses written between the lines.

Add. 26,164.

Foll. 130; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 12 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān, illuminated headings, and gold designs in the margins, apparently in the 16th century. Bound in gilt and stamped leather.

[WM. ERSKINE.]

Subḥat ul-Abrār, with the preface.

Copyist: قوام بن محمد کاتب شیرازی

At the end is a miniature in Persian style, with a rich border.

Or. 1225.

Foll. 113; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 14 lines, $2\frac{5}{8}$ in. long; written in small Nestalik, with 'Unvān and ruled margins, probably in the 16th century. [ALEXANDRE JABA.]

The same poem, with the preface.

Harleian 501.

Foll. 112; 8 in. by $4\frac{1}{4}$; 14 lines, $2\frac{3}{8}$ in. long; written in Nestalik; dated Ramaẓān, A.H. 1009 (A.D. 1601).

Subḥat ul-Abrār, with the preface.

Copyist: سید علی بن سید ناصر کیا

Add. 24,055.

Foll. 150; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 14 lines, 3 in. long; written in neat Nestalik, with a rich 'Unvān, gilt headings, and gold-ruled margins; dated Rabi' II., A.H. 947 (A.D. 1540).

Yūsuf and Zulaikhā (see p. 645 b).

Copyist: محمد قاسم جامی

Or. 1221.

Foll. 177; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 12 lines, 2 in. long; written in Nestalik, with 'Unvān, gold-ruled margins and illuminated headings, dated Sha'bān, A.H. 989 (A.D. 1581). Bound in gilt and stamped leather.

[ALEXANDRE JABA.]

Yūsuf and Zulaikhā, with three whole-page miniatures in Persian style.

Add. 6629.

Foll. 139; $6\frac{1}{4}$ in. by 4; 13 lines, $2\frac{3}{8}$ in. long; written in small Nestalik; dated A.H. 997 (A.D. 1589).

[J. F. HULL.]

The same poem.

Or. 1368.

Foll. 176; 12 in. by 7; 12 lines, $3\frac{3}{8}$ in. long; written in fine Nestalik, on gold-sprinkled paper, with 'Unvān, illuminated borders and headings, apparently in the 16th century.

[Sir CHAS. ALEX. MURRAY.]

The same poem, with six whole-page miniatures in Persian style.

Foll. 32—37, 138, 139 and 176 have been supplied by Muḥammad Rizā i Iṣfahānī, in Rabi' II., A.H. 1011 (A.D. 1602).

Add. 19,493.

Foll. 142; 8 in. by $4\frac{1}{2}$; 15 lines, $2\frac{1}{4}$ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

The same poem.

A Persian note on the first page is dated Lahore, A.H. 1042.

Add. 25,902.

Foll. 138; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{8}$ in. long; written in Nestalik, with gold-ruled margins, probably in the 17th century.

The same poem.

VOL. II.

Add. 5562.

Foll. 167; $8\frac{1}{2}$ in. by $4\frac{3}{4}$; 13 lines, $3\frac{1}{8}$ in. long; written in Nestalik; dated Murshid-ābād, Rajab, the 5th year of Farrukhsiyar, (A.H. 1129, A.D. 1717).

[CHARLES HAMILTON.]

The same poem.

Copyist: ملك عاتل

Add. 7771.

Foll. 205; $8\frac{3}{8}$ in. by $5\frac{1}{4}$; 12 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1177 (A.D. 1764). Bound in painted covers.

[Cl. J. RICH.]

The same poem, with seventy-six miniatures in fair Indian style.

Copyist: جمال الدين الملقب بحسن

Add. 26,165.

Foll. 140; $8\frac{1}{4}$ in. by 5; 15 lines, $3\frac{3}{8}$ in. long; written in Indian Nestalik, probably in the 18th century.

[WM. ERSKINE.]

The same poem, wanting three leaves at the end.

Add. 19,432.

Foll. 140; 9 in. by $6\frac{1}{4}$; 15 lines, $3\frac{3}{8}$ in. long; written in Indian Nestalik, probably in the 18th century.

The same poem.

Add. 7778.

Foll. 184; $7\frac{1}{4}$ in. by $4\frac{1}{2}$; 17 lines, $2\frac{1}{4}$ in. long; written in Nestalik; dated Rabi' II., A.H. 967 (A.D. 1560).

[Cl. J. RICH.]

رساله مير حسين در معنی

A Turkish commentary by Surūrī (see p. 606 a) on the versified treatise on logogriphs of Mir Ḥusain B. Muḥammad ul-Ḥusainī, which begins thus:

F F

بنام انکه از تالیف و ترکیب
معمای جهان [را] داده ترتیب

Mir Husain, a native of Nishāpūr, who led the life of a scholar in the Madrasah Ikhlaṣiyyah of Herat, attained eminence in the art of versified riddles. He died A.H. 904. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 340, Lubb'ut-tavārikh, fol. 164, Taḳī and Ilāhī, Oude Catalogue, pp. 20, 75, and Haft Iklim, fol. 317.

The treatise was written, as stated in the preface, by desire of Mir 'Alī Shīr, and submitted for approval to Jāmī, whose classification of Mu'ammās had been adopted. The logogriphs given as examples relate to proper names of men.

Surūrī says in the preface that he had previously written a commentary upon Jāmī's treatise on the same subject, رساله در فن معنی. He states at the end that the present commentary was completed in A.H. 965.

The Risālah of Mir Husain is mentioned by Haj. Khal., vol. v. p. 638, by Uri, p. 294, and in the Catalogues of Leyden, vol. i. p. 360, München, p. 43, and Gotha, p. 116.

Add. 7767.

Foll. 89; 7 in. by 5; 13 lines, 23¼ in long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

دیوان اسیری

The Divān of Asīrī.

Beg. ای عشق تو آتش زده در خرمن جانها
وز سوز غمت سوخته دلها و روانها

Asīrī, whose proper name was Shaikh Shams ud-Dīn Muḥammad B. Yaḥyā, of Lāhijān, in Gilān, was the principal Khalifah of the celebrated founder of the Nūrbakhshī order, Sayyid Muḥammad Nūrbakhsh, who died in Rai, A.H. 869. After his master's

death he settled in Shīrāz, where he built a monastery called Khānḳāh Nūriyyah. He was a friend of the famous philosopher Davānī (see p. 442 *b*), and lived on to the time of Shāh Ismā'īl, who went to see him after taking possession of Shīrāz (A.H. 910). He left, besides his Divān, a commentary upon the Gulshan i Rāz (see Haj. Khal., vol. v. p. 233). A full notice of his life is found in the Majālis ul-Mūminīn, fol. 345; see also Riyāz ush-Shu'arā, fol. 43. His son, who became celebrated as a poet under the name of Fidā'ī, died A.H. 927. See Taḳī Kāshī, Oude Catalogue, p. 20, No. 143, and p. 21, No. 179, and Ilāhī, *ib.*, p. 70.

The above named Sayyid Muḥammad Nūrbakhsh, whose life is also recorded in the Majālis ul-Mūminīn, fol. 343, was the son of Sayyid Muḥammad, of Kaṭīf, and a descendant of Imām Mūsā Kāzīm. He was born in Kā'in, A.H. 795, and was initiated in Sufism by Khwājah Ishāq Khutlānī, a disciple of Sayyid 'Alī Hamadānī (see p. 447 *b*), from whom he received the surname of Nūrbakhsh. Having been incarcerated by Shahrukh in Herat for an attempted rising in Khutlān, where he had proclaimed himself Khalif, A.H. 826, he escaped from confinement, and, after long wanderings through Baṣrah, Baghdād, and Kurdistān, where he found many followers, he settled in Gilān, where he remained until the death of Shāhrukh. He then repaired to Rai, where he spent the rest of his life. His son, Shāh Kāsim, who succeeded him as head of the Nūrbakhshis, and was treated with great consideration by Shāh Ismā'īl Ṣafavī, died in Rai, A.H. 927. See Ḥabīb us-Siyar, vol. iii., Juz 4, p. 115.

The Divān contains Ghazals alphabetically arranged, in some of which the poet addresses Nūrbakhsh as his spiritual guide, and a Tarjī'-band at the end, foll. 85—89. Another Tarjī'-band is written in the margins of the same folios.

The margins of foll. 4—38 contain the

Zād ul-Musāfirin (see p. 608 *a*), wanting the eighth Maḳālah.

A copy of the Divān of Asīrī is mentioned in the Gotha Catalogue, p. 109.

Or. 1096.

Foll. 408; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 12 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 1018 (A.D. 1609). [D. FORBES.]

دیوان فغانی

The Divān of Fighānī.

Beg. ای سرنامه انام تو عقل کوه کشای را
ذکر تو مطلع غزل طبع سخن سرای را

Fighānī was the son of a cutler in Shīrāz, and originally took, in allusion to his father's trade, the takhalluṣ of Sakkāki. He created, according to Vālih, Riyāz ush-Shu'arā, fol. 336, a new style of poetry, which most of the subsequent poets, down to the time of Mirzā Šā'ib, strove to imitate. It was not however to the taste of the poets of the court of Sultān Ḥusain, and Fighānī left Herat, where he had first tried his fortune, and repaired to Tabriz. There he won the favour of Sultan Ya'kūb, the youthful sovereign of the Ak-kuyunlu dynasty (A.H. 883—896), who bestowed upon him the title of Bābā i Shu'arā, or "father of the poets." After the death of his protector, he settled in Abivard, and subsequently in Mashhad, where his poems in praise of the Imām secured him an honourable reception. He died there, according to the Lubb ut-Tavārikh, fol. 180, A.H. 922, or, as stated by Sam Mirzā (Notices et Extraits, vol. iv. p. 305), A.H. 925. See also Majālis ul-Mūminin, fol. 560, Haft Iklim, fol. 101, Bland, a Century of Ghazals, ix., and the Oude Catalogue, p. 21, No. 176, and p. 403.

The Divān contains Ghazals in alpha-

betical order, Rubā'is and Fardiyyāt, fol. 197 *a*.

Copies are mentioned in the catalogues of Leyden, vol. ii. p. 122, St. Petersburg, p. 384, and Munich, p. 34, and in the Bibliotheca Sprenger., No. 1396.

The MS. bears the signature and Persian seal of Edward Galley.

Add. 16,794.

Foll. 176; 10 in. by $5\frac{3}{4}$; 15 lines, 3 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 18th century. [WM. YULE.]

The same Divān, with an additional section of Kaṣidahs, mostly in praise of 'Alī and the Imāms, foll. 1—14, beginning:

منم پیوسته در بزم سقا هم رهم شارب
ز جام ساتی کوثر علی ابن ابی طالب

Add. 25,821.

Foll. 65; 12 in. by $9\frac{1}{2}$; 19 lines, $5\frac{1}{2}$ in. long; written in Nestalik; dated A. 1201 of the Bengal Era (A.D. 1794).

[WM. CURETON.]

دیوان آصفی

The Divān of Āṣafī.

Beg. ساز اباد خدایا دل ویرانی را
یا مده مهربان هیچ مسلمانی را

Khwājah Āṣafī, son of Khwājah Ni'mat Ullah Kuhistānī, who had been Vazīr to Sultan Abu Sa'id, took his poetical surname from his father's office (Āṣaf). He was one of the most eminent poets of the court of Herat in the reign of Sultan Ḥusain, and attached himself especially to Mir 'Alī Shīr, and to the Sultan's son, Mirzā Badi' uz-Zamān, whom he accompanied to Balkh. He died on the 16th of Sha'bān, A.H. 923, at the age of seventy, as stated in Ḥabīb us-Siyar, vol. iii., Juz 3, p. 346, in Lubb ut-

Tavārikh, fol. 180, and in Haft Iklim, fol. 336. The date is fixed by two chronograms, one of them said to have been composed by Aṣafī himself when he felt death drawing near, "He measured with seventy steps the road to eternity,"

زین مرحله رفت و کشت تاریخ وفات
بیمود ره بقا بکام هفتاد.

the other due to a contemporary poet, Amīr Sultān Ibrāhīm Amīnī :

پرسید دل از من که چه آمد تاریخ
کفتم ز برات آمده روز دوم

Sām Mirzā and Taḳī Kāshī give A.H. 920, and Ilāhī A.H. 928 (Oude Catalogue, pp. 20 and 71), as the date of his death. Other notices will be found in Daulatshāh, viii. 6, Laṭāif Nāmāh, fol. 33, Khulāṣat ul-Akḥbār, fol. 401, Memoirs of Baber, p. 194, Riyāz ush-Shu'arā, and Atashkadāh, fol. 76. Compare Sprenger, Oude Catalogue, p. 310.

The Divān consists of Ghazals in alphabetical order, and some Rubā'is, fol. 62 *b*. Copies are mentioned in the catalogues of Vienna, vol. i. p. 577, St. Petersburg, p. 385, Copenhagen, p. 41, and Munich, p. 34, and in Bibliotheca Sprenger., No. 1370.

Cotton. Cleopatra A. ix.

Foll. 65; 7 in. by 4 $\frac{3}{4}$; 11 lines, 2 $\frac{3}{4}$ in. long; written in small Nestalik, probably in the 17th century.

The same Divān, wanting three leaves at the beginning and one at the end.

Or. 271.

Foll. 78; 8 $\frac{1}{2}$ in. by 6; 15 lines, 3 $\frac{1}{2}$ in. long; written in cursive Nestalik; dated Ṣafar, A.H. 1278 (A.D. 1862).

[GEO. WM. HAMILTON.]

The same work.

Copyist: دایه قادریخش ساکن نود محله قریب
پیر رمضان غازی

This copy was made for Col. G. W. Hamilton, then Commissioner Superintendent of the Province of Multan.

Add. 10,586.

Foll. 79; 8 $\frac{1}{4}$ in. by 5; 13 lines, 2 $\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān, gold-ruled margins, and six miniatures in Persian style; dated Tabriz, A.H. 938 (A.D. 1532); bound in painted covers.

لیلی مجنون

Lailā and Majnūn, a Maṣnavī by Hātifi, هاتفی

Beg. این نامه که خامه کرد بنیاد
توقیع قبول روزیش باد

Maulānā 'Abd Ullah Hātifi, who was the son of Jāmī's sister, and, like him, a native of Kharjird, in the province of Jām, was unrivalled in his day as a Maṣnavī writer. It is said that he did not commence his Khamsah, upon which, although not completed, his fame chiefly rests, until he had given to his celebrated uncle proofs of his competence, and obtained his leave. He devoted no less than forty years to the composition and improvement of the Timūr Nāmāh, the last poem of the Khamsah.

Sām Mirzā states in his Tazkirah, fol. 88, that his father Shāh Ismā'īl, passing through Kharjird on his return from the conquest of Khorasan, A.H. 917, strolled to the house of Hātifi, who was living there in great seclusion, and, finding the gate closed, effected an entrance by scaling the garden wall. After entertaining his unbidden guest, the poet had to comply with his desire by writing a poetical record of the Shāh's victories. Of this last poem, however, (a copy of which is described in the St. Petersburg Catalogue, p. 383) only a thousand lines were written; it was left unfinished at his death, which took place, as stated in

the *Ḥabīb us-Siyar*, vol. iii., Juz 3, p. 346, in the month of Muḥarram, A.H. 927. See also *Memoirs of Baber*, p. 196, *Lubb ut-Tavārikh*, fol. 181, *Haft Iklim*, fol. 285, *Riyāz ush-Shuarā*, fol. 501, *Hammer*, *Redekünste*, p. 355, *Ouseley*, *Notices*, p. 143, and *Sprenger*, *Oude Catalogue*, p. 421.

The prologue contains an invocation to Sayyid Kāsim i Anvār, the patron Saint of Kharjird (see p. 635 *b*), in whose shrine, and through whose inspiration, Hātifi formed the first conception of this poem. In the epilogue he describes himself as the successor of Nizāmī and Khusrau, while he ranks Jāmī, who is spoken of as still living, as a fourth by the side of the three monarchs of the realms of poetry, Firdūsī, Anvarī, and Sa'dī. In conclusion he expresses a hope that this, his first poem, would be followed by four others, to complete a Panj Ganj, or Khamsah.

Copyist: جلبی القاینی

The *Lailā Majnūn* was edited by Sir Wm. Jones, with a notice on the author by 'Alī Ibrāhīm Khān (see p. 328 *a*), Calcutta, 1788. It has been reprinted by Navalkishor in Lucknow.

Copies are mentioned in the catalogues of Leyden, vol. ii. p. 121, Vienna, vol. i. p. 581, and Gotha, p. 107, in the Ouseley Collection, No. 261, and the Bibliotheca Sprenger., No. 1410. A manuscript translation by Dr. J. Leyden is preserved in Add. 26,574.

Add. 16,801.

Foll. 71; 7 in. by 4½; 15 lines, 2¼ in. long; written in Indian Nestalik; dated Sha'bān, A.H. 1027 (A.D. 1618).

[WM. YULE.]

The same poem.

Add. 26,166.

Foll. 90; 8½ in. by 4½; 14 lines, 2¾ in.

long; written in fair Nestalik, with 'Unvān, gilt headings, gold-ruled margins, and seven miniatures in Persian style; dated Rabī' I., A.H. 960 (A.D. 1553). [WM. ERSKINE.]

هفت منظر

Haft Manzar, a Maṣnavī by Hātifi, in imitation of the Haft Paikar of Nizāmī.

Beg. ای نکرانده صحیفه غیب
نام تو صدر صفحه لا ریب

The poet, who, in the introduction, addresses Jāmī as still living, designates in the epilogue the present poem as his third, naming *Lailā Majnūn* as the first, and *Shirīn Khusrau* as the second.

Copies are noticed in Stewart's Catalogue, p. 67, and in the catalogues of St. Petersburg, p. 383, Copenhagen, p. 42, and Munich, p. 34.

Add. 7780.

Foll. 122; 8¼ in. by 4½; 14 lines, 2½ in. long; written in neat Nestalik, with gold-ruled margins, gold-headings, and eight miniatures in Persian style, apparently in the 16th century. [CL. J. RICH.]

تیمور نامه

Timūr Nāmah, the poetical history of Timūr, by Hātifi, a Maṣnavī in imitation of Nizāmī's *Iskandar Nāmah*.

Beg. بنام خدائی که فکر خرد
نیارد که تا کنه او پی برد

The poem is sometimes called *Zafar-Nāmah* (see Haj. Khal., vol. iv. p. 176), but its real title is *Timūr Nāmah*, which, however, from the exigencies of the metre, the text shows only in a contracted form, تمر نامه

من امروز کز کلک جادو نرب
سخن را دهم از تمر نامه زیب

The author addresses, in the prologue, the reigning sovereign, apparently Sultān Ḥusain, without mentioning his name:

شہا شہریارا سرا سرورا
خداوندکارا جهان پرورا

and, after boasting of his own matchless excellence, not only in Maṣnavī, but also in Kaṣīdah and Ghazal, complains that the cares of livelihood prevented him from giving full scope to his genius :

ز فکر معاشم سراسیمہ وار
سراسیمہ دارد مرا روزگار
گر اندک زمانم فیراغی بود
یکام دل خود دماغی بود
دہم آئینان داد را در سخن
کہ حیران بماند سپہر کهن

He mentions in the epilogue his three previous poems, Lailā u Majnūn, Shīrīn u Khusrau, and Haft Manzar, dwells on the contrast existing between the fabulous story of Alexander and the veracious character of his Timūr Nāmāh, and asserts that he had strictly followed the lead of the eloquent official writers who had recorded Timūr's authentic history, as contained in the Zafar Nāmāh :

نکردم ز افسانہ بی فروغ
ز اسکندر مردہ نقل دروغ
سخن افرینان حسان کلام
کہ بودند سر دفتر خاص و عام
شدند ان حریفان فرخندہ رای
بسوی تہر نامہ ام رهنمای
کہ این نامہ دور نامہ خسروی
بود درخور نامہ مانوی
جو دیدم دران قصہ پر فروغ
ظفر نامہ یافتم بی دروغ

He says in conclusion that, although his life had been spent in celebrating the praises of the Timurides, he had not reaped any other benefit than his world-wide renown.

The Timūr Nāmāh has been lithographed with the title ظفرنامہ ہاتقی in Lucknow, 1869.

Copies are described in Uri's Catalogue, p. 116, in the catalogues of St. Petersburg,

p. 381, and Munich, p. 34, in the Ouseley Collection, No. 263, and the Bibliotheca Sprenger., No. 1412.

Add. 22,703.

Foll. 87; 11½ in. by 7; 13 lines, 2½ in. long; written in fair Nestalik, in two columns, with illuminated borders, gilt headings, rich gold designs in the margins, and seven whole-page miniatures, probably in the sixteenth century.

[SIR JOHN CAMPBELL.]

A fuller recension of the same poem, imperfect at beginning and end, and wanting single leaves after foll. 16, 37, 54 and 58. It begins with the taking of Isfahan, and ends with Timūr's victory before Halab, corresponding to pp. 38—85 of the Lucknow edition.

Add. 6618.

Foll. 159; 9¾ in. by 6; 14 lines, 2¾ in. long; written in Nestalik, with 'Unvān, gold-ruled margins, and gold headings, apparently in the 16th century.

[F. HULL.]

The same poem.

Or. 340.

Foll. 117; 8½ in. by 5; 15 lines, 2¾ in. long; written in Nestalik, with gold-ruled margins, probably in the 16th century.

[GEO. WM. HAMILTON.]

The same poem.

Foll. 2, 7—30, 46—53, 61—69 and 78—116 have been supplied by a later hand, in A.H. 1187 (A.D. 1773).

Add. 25,829.

Foll. 161; 8 in. by 4½; 11 lines, 2¾ in. long; written in cursive Indian character; dated Safar, A.H. 1085 (A.D. 1674).

[WM. CURETON.]

The same poem.

Or. 341.

Foll. 159; 11 in. by 6 $\frac{3}{4}$; 11 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik, with two 'Unvāns and ruled margins; dated Lahore, A.D. 1856 (A.H. 1273). [GEO. WM. HAMILTON.]

The same poem.

Prefixed is a short notice on Tīmūr, with his portrait, foll. 2 *b*—4 *a*.

Copyist : بندن راجه رام کول المعروف طوطه

Or. 343.

Foll. 41; 8 $\frac{3}{4}$ in. by 6; 17 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [GEO. WM. HAMILTON.]

فتوح الحرمین

A poetical description of the holy shrines of Mecca and Medina, and of the rites of pilgrimage, in the metre of the Makhzan ul-Asrār.

Author: Muḥyī, محیی

Beg. ای همه کس را بدرت التجا
کعبه دل را ز تو نور و صفا

Muḥyī Lārī, a native of the island of Lār in the Persian Gulf, lived, according to the Riyāz ush-Shu'arā, fol. 411, from the time of Sultan Ya'qūb (A.H. 883—896) to the reign of Shāh Ṭahmāsp, who succeeded A.H. 930. He wrote a commentary upon the Ta'īyyah of Ibn Fāriz, and dedicated the present poem, on his return from Mecca, to Sultan Muzaḥfar B. Maḥmūd Shāh (who reigned in Gujrāt from A.H. 917 to 932). That dedication is not found in the present copy. Muḥyī died, as stated by Taḳī Kāshī, Oude Catalogue, p. 21, A.H. 933. He is described by Sām Mirzā, fol. 117, and the author of Haft Iklim, fol. 114, as a disciple of Davānī (see p. 442 *b*). Compare Atash-kadah, fol. 137, and Haft Asmān, p. 89.

In a copy of the Futūḥ ul-Ḥaramain, described in the Vienna Catalogue, vol. ii. p. 122, the date of composition is expressed by the chronogram اضیق = A.H. 911.

The Futūḥ ul-Ḥaramain has been sometimes ascribed, by a very natural oversight, to Jāmī; see Stewart's Catalogue, p. 66, and Sprenger, Oude Catalogue, p. 451. Jāmī's name occurs indeed in this line of the prologue, fol. 10 *a*:

کر بودت از سخن من ملال
کوش کن از غارف جامی مقال

but only in connexion with an extract from his Tuḥfat ul-Aḥrār, viz. the seventh Maḳālah, which, treating of the same subject and being in the same metre, has been inserted in full, foll. 10 *a*—11 *b*. The author gives his name in the introduction, fol. 4 *a*:

محیی از افسانه اولب میند
کو دل تو باز رهاند ز بند

and again in the conclusion, fol. 41 *b*:

محیی ازین هر دو طلب کام خویش
کام دل خویش و سر انجام خویش

In a lithographed edition published in Lucknow, A.H. 1292, which contains a text substantially agreeing with the present copy, the quotation from Jāmī has been omitted, and the work is boldly ascribed to the famous saint, Muḥyī ud-Dīn 'Abd ul-Ḳādir Jilānī, who died A.H. 561. The contents of the poem have been stated in the Jahrbücher, vol. 71, Anzeige Blatt, p. 49. Compare Haj. Khal., vol. iv. p. 385, and Dr. Lee's Oriental MSS., London, 1830, p. 59.

The MS. contains coloured drawings of the holy places.

Add. 7783.

Foll. 111; 6 in. by 3 $\frac{3}{4}$; 11 lines, 2 $\frac{3}{4}$ in. long; written in Shafī'ī, with 'Unvān and gold-ruled margins; dated Rabī' II., A.H. 1192 (A.D. 1778). [Cl. J. Ricci.]

دیوان هلالی

The Dīvān of Hilālī.

Beg. ای نور خدا در نظر از روی تو مارا
بگذار که در روی تو بینیم خدا را

Badr ud-Dīn Hilālī, born in Astrābād of a Chaghatai Turkish family, went as a youth to Herat, where his education was watched over by Mir 'Alī Shīr. Sām Mirzā, whom he often visited, states, fol. 85, that he was put to death as a Shī'ah heretic by the Uzbek invader, 'Ubaid Khān, A.H. 939. He left a Dīvān and two Maṣnavīs, entitled Shāh u Darvīsh and Shīfāt ul-'Ashīkīn. A third, Lailā u Majnūn, is ascribed to him by Taḳī Auhādī, and the author of the Atashkadah; but its existence is contested by Vālih, Riyāz ush-Shu'arā, fol. 501. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 350, Haft Iklim, fol. 468, Hammer, Redekünste, p. 368, and Sprenger, Oude Catalogue, p. 426.

The Dīvān consists of Ghazals alphabetically arranged, with a few Kīṭ'ahs and Rubā'īs at the end, fol. 106 a. It has been lithographed in Cawnpore, A.H. 1281. See the catalogues of Vienna, vol. i. p. 563, and Munich, p. 35, Bibliotheca Sprenger., No. 1414, and King's College Library, No. 186.

Add. 7781.

Foll. 55; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 12 lines, 1 $\frac{1}{8}$ in. long; written in small and fair Nestalik, in gold-ruled columns, with 'Unvān, and gold-sprinkled margins; dated Sha'bān, A.H. 927 (A.D. 1521.) [Cl. J. RICH.]

شاه و درویش

"The King and the Darvīsh," a Maṣnavī by Hilālī.

Beg. ای وجود تو اصل هر موجود
هستی و بوده و خواهی بود

This poem is often called Shāh u Gadā. The objectionable nature of its subject is not

redeemed by any pretence of spiritual symbolism.

See Stewart's Catalogue, p. 76, the catalogues of Leyden, vol. ii., p. 122, of St. Petersburg, p. 389, and of Munich, p. 35, and the Ouseley Collection, No. 526.

Copyist: شاه محمود النشابوری

Add. 26,168.

Foll. 34; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 12 lines, 2 $\frac{1}{8}$ in. long; written in fair Nestalik, with 'Unvān, ruled columns, and tinted designs in the margins, probably in the 16th century.

[WM. ERSKINE.]

A defective copy of the same poem, wanting two leaves after fol. 9, twelve after fol. 10, and four at the end. It bears the signature and Persian stamp of Edw. Galley, with the date 1783.

Add. 7782.

Foll. 22; 9 $\frac{1}{2}$ in. by 5; 15 lines, 2 $\frac{5}{8}$ in. long; written in Shikastah-Āmīz, with ruled margins; dated A.H. 1076 (A.D. 1666).

[Cl. J. RICH.]

The same poem, wanting the epilogue.

Or. 307.

Foll. 141; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 17 lines, 3 in. long; with 30 lines in the margins; written in fair Nestalik, probably in the 17th century.

دیوان لسانی

The Dīvān of Lisānī.

Beg. زهی عشقت بباد بی نیازی داده خرمنها
خم فتراک شوقت سرکشان را طوق کردنها

Lisānī, whose original name was Vajih ud-Dīn 'Abd Ullah, was born in Shīrāz, but spent the greater part of his life in Baghdād and Tabriz. Sām Mirzā, who often enjoyed his society, describes him as a pious man who led the life of a Darvīsh, and states that

he died in Tabriz A.H. 941. According to the *Majālis ul-Mūminin*, fol. 562, he composed, chiefly in praise of the Imāms, about one hundred thousand verses, most of which are lost, and breathed his last while engaged in prayer in the mosque of Tabriz, at the time that Sultan Sulaimān was marching upon that city, *i.e.* at the beginning of the year above mentioned. See *Haft Iklim*, fol. 100, *Riyāz ush-Shu'arā*, fol. 397, *Ātashkadah*, fol. 133, Hammer, *Redekünste*, p. 391, Sprenger, *Oude Catalogue*, p. 476, and Erdmann, *Zeitschrift der D. M. Gesellschaft*, vol. xii. pp. 518—535, where several pieces from Lisānī's *Divān* are given in text and translation.

The *Divān* comprises, in the present copy, an alphabetical series of Ghazals, with a considerable gap after fol. 69, extending from the end of ج to the beginning of م, and a *Maṣnavī* entitled *Sākī Nāmāh*, fol. 137 *b*. See the *Vienna Catalogue*, vol. i. p. 584.

On the first page is a short notice on the poet, giving the same date of death as above, and mentioning Vahshī, Muḥtashim, and Zamīrī as his principal imitators.

Or. 279.

Foll. 360; 9 in. by 5½; 18 lines, 2½ in. long, with 12 lines in the margin; written in small Nestalik, probably in the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

کلیات اهلی شیرازی

The poetical works of Ahli Shīrāzī.

This poet is not to be confounded with his contemporary namesake, Ahli Khurāsānī, a native of Turshīz, who lived in Herat, and died A.H. 934 (see the *Oude Catalogue*, p. 319). Ahli of Shīrāz, who excelled in all kinds of poetical composition, is especially famous for the ingenious artifices of versification, in which he emulated and surpassed Salmān and Kātībī. Mir 'Alī Shir mentions

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him in his *Majālis*, written A.H. 896, as a scholar and accomplished poet, who had twice sent him verses from Shīrāz, and had just composed a skilfully rhymed *Kaṣīdah* in imitation of Salmān. With the exception of a short stay in Tabriz, Ahli appears to have spent the whole of his life in his native city, where he died in old age A.H. 942. That date, which is given by Sām Mīrzā, fol. 96, is fixed by the following chronogram due to a contemporary poet Mirak, and quoted in the *Majālis ul-Mūminin*, fol. 561, and *Haft Iklim*, fol. 102: پادشاه شعرا بود اهلی. See also *Habīb us-Siyar*, vol. iii., Juz 4, p. 112, *Riyāz ush-Shu'arā*, fol. 28, *Ātashdah*, fol. 119, Hammer, *Redekünste*, p. 376, Sprenger, *Oude Catalogue*, p. 320, Bland, *a Century of Ghazals*, vii., and Erdmann, *Zeitschrift der D. M. Gesellschaft*, vol. xv. pp. 775—785, where some specimens of Ahli's *Divān* are given in text and translation.

I. Fol. 4 *b*. سحر حلال "Lawful Witchcraft," the love-story of Prince Jam and Princess Gul, in *Maṣnavī* rhyme, with a short prose preface beginning:

حمد ییحد و ثنای نا محدود و شکر نا محدود

Beg. of the poem, ای همه عالم بر تو بی شکوه
رفعت خالک در تو پیش کوه

Ahli wrote it, as he states in the preface, in order to make good his boast that he was able to outdo Kātībī, by combining in one poem the artifices of metre and plays upon words found separately in that poet's two admired works, the *Majma' ul-Bahrain* and the *Tajnisāt*. The prologue includes a eulogy addressed to the author's patron, Kāzī Mu'in ud-Din (Ṣā'idī):

نام تو از عالم حرمت معین
با همه از عالم حرمت معین
قاضی اسلامی و قاضی نشان
میدهی از آتی و ماضی نشان

G G

II. Fol. 16 *b*. شمع و پروانه, "Candle and Moth," a Maṣnavī.

Beg. بنام آنکه مارا از عنایت
دهد پروانه شمع هدایت

It is dedicated to Sultan Ya'kūb (of the Ak-Ḳuyūnlū Dynasty, A.H. 883 to 896), and is stated, in the concluding lines, to consist of one thousand and one distichs. The date of composition, A.H. 894, is expressed by the chronogram تم الکتاب, in the following line:

سخن کر بهر تاریخش کنم کم
بود تم الکتاب الله اعلم

III. Fol. 37 *a*. Ḳaṣīdahs, arranged according to subjects.

Beg. الهی بسر دفتر حکمت الله
بنی آدم آئینه قدرت الله

The Ḳaṣīdahs are in praise of Muḥammad, 'Alī, the Imāms, Shāh Ismā'īl, Khwājah Mu'in ud-Dīn Ṣā'idi, Amīr Sa'd ud-Dīn As'ad, Amīr 'Alī Shīr, Ya'kūb Khān, and others. This section contains also some Tarjīz- and Tarkīb-bands, and concludes with a Muḥammas.

IV. Fol. 93 *b*. Muḳaṭṭa'āt, including a large number of chronograms on contemporary events.

V. Fol. 104 *b*. Ghazals in alphabetical order.

Beg. ای حیرت صفات تو بند زبان ما
انگشت حیرتست زبان دردهان ما

VI. Fol. 302 *b*. ساقی نامه, a collection of Rubā'īs, addressed to the "cup-bearer," and alphabetically arranged.

Beg. ساقی قدحی که کارساز است خدا

VII. Fol. 308 *a*. رباعیات کنجفه, Rubā'īs describing the various cards of the game, and

written for a pack of cards intended for a royal personage.

Beg. ای سرو سہی خاک رخت وقت خرام

VIII. Fol. 314 *b*. Rubā'īs, followed by some riddles, fol. 354 *a*, and an invocation (Munājāt) in verse, fol. 358 *b*.

Copies of the Kulliyāt are described in Stewart's Catalogue, p. 67, and in the catalogues of Vienna, vol. i. p. 585, and St. Petersburg, p. 391.

Add. 27,313.

Foll. 283; 10½ in. by 6½; 19 lines, 2½ in. long, with 12 lines in the margin; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1170 (A.D. 1757). [DUNCAN FORBES.]

A similar collection, containing—Siḥr i Ḥalāl, wanting the last sixteen lines, fol. 1 *b*. Sham' u Parvānah, wanting the first twelve lines, fol. 13 *a*. Ḳaṣīdahs, fol. 34 *b*. Riddles, fol. 86 *b*. Ghazals in alphabetical order, wanting the first page, fol. 90 *a*. Muḳaṭṭa'āt, fol. 217 *b*. Rubā'īs in alphabetical order, fol. 221 *b*. Three artificial Ḳaṣīdahs, تصدیقه مصنوع, beginning respectively on foll. 237 *b*, 252 *b*, and 268 *b*.

The first of these Ḳaṣīdahs has a prose preface, in which the author states that it was composed in imitation of a well known Ḳaṣīdah of Salmān Sāvajī, and in praise of Amīr 'Alī Shīr. The second is addressed to Yūsuf Shāh, the brother of Sultan Ya'kūb Ak-Ḳuyunlu, who died A.H. 896, and the third to Shāh Ismā'īl Ṣafavī. The last two have short prose preambles stating the number of their distichs, respectively 154 and 160. In all three Ḳaṣīdahs the names of the poetical figures, and of the secondary metres which can be derived from each verse, are given in tabular form between the lines of the poem.

The first page of the MS. has the signature and Persian seal of Edward Galley.

Add. 16,796.

Foll. 134; 8½ in. by 4½; 17 lines, 2½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 962 (A.D. 1554). [WM. YULE.]

دیوان طیب

The Divān of Ṭayyib.

Beg. حمدی که بجدش نرسد مدرک اشیا
لله تقدس و تعظم و تعالی

The author, who calls himself mostly Ṭayyib, but in some places Shāh Ṭayyib, is mentioned under the latter name in the *Nafā'is ul-Ma'āshir*, a work written A.H. 973—979, Oude Catalogue, p. 51. It appears from some passages of the Divān that he was a Sayyid, and a fervid Shī'ah, foll. 5 *a*, 51 *a*, 126, leading the life of a Faḳīr, and residing in Khorasan, foll. 16 *b*, 87 *a*; but we learn incidentally, foll. 55 *a*, 87 *a*, that he had visited Bukhārā and 'Irāq.

The Divān, which is entirely of a religious and mystic nature, contains Ghazals in alphabetical order, and some Rubā'is, fol. 129 *b*.

Copyist: احمد بن حاجي عبد الله بن لطف الله
درسی

Or. 280.

Foll. 73; 7¾ in. by 3½; 15 lines, 2 in. long; written in small Nestalik; dated Rabī' II., A.H. 970 (A.D. 1562).

[GEO. WM. HAMILTON.]

دیوان شاه بهلول

The Divān of Shāh Bahlūl.

Beg. شبني از بحر عشق دوست کل شد خاک ما
مخزن اسرار شد خاک کل نمناک ما

It contains Ghazals of a religious nature, arranged in alphabetical order.

From the formula غفر له, which follows the author's name in the subscription, he appears

to have died before A.H. 970. A Divān with the same beginning, and a Vaṣlat Nāmāh ascribed also to Shaikh Bahlūl, are noticed in the Oude Catalogue, p. 370.

Add. 7785.

Foll. 135; 8 in. by 5½; 11 lines, 3½ in. long; written in Nestalik; dated Zulhijjah, A.H. 1217 (A.D. 1803). [CL. J. RICH.]

دیوان فضولي

The Persian Divān of Fuṣūlī.

Beg. هيچکه بر حال ما رحمتی نمی آید ترا
میکنی مارا مکر عاشق نمی باید ترا

Muḥammad B. Sulaimān, of Baghdād, poetically called Fuṣūlī, and chiefly known as a Turkish poet, wrote also Persian and Arabic poetry with elegance. He died at Karbalā A.H. 970, or, according to the *Riyāz ush-Shu'arā*, fol. 341 *a*, A.H. 976. See *Takī Kāshī*, Oude Catalogue, p. 22, *Haft Iklim*, fol. 55, *Haj. Khal.*, vol. iii. p. 300, and *Hammer, Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 293.

Contents: Ghazals in alphabetical order, with a considerable lacune after fol. 48, extending from د to ل, fol. 1. *Ḳiṭ'ahs* and *Maṣnavīs*, fol. 104 *b*.

Copyist: نظام الدین بن شیخ علی بن شیخ ابراهیم
مشهور بخاکی

The Divān has been printed in Tabriz.

Add. 7786.

Foll. 62; 7¾ in. by 5½; 14 lines, 3 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [CL. J. RICH.]

دیوان سلطان سلیم

The Divān of Sulṭān Salīm.

Beg. ای ترا برده عزت علم یکتائی
کسر نه همتای تو در مملکت بی همتائی

Sultān Salīm, son and successor of Sulaimān the Great, was born in A.H. 930, ascended the throne A.H. 974, and died A.H. 982. He uses indifferently Salīm and Salīmī as his Takhalluṣ.

Contents: Four poems in praise of God and Muḥammad, fol. 1 b. Ghazals in alphabetical order, fol. 4 b.

See Haj. Khal., vol. iii. p. 285, Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 436, the Petersburg Catalogue, p. 400, where a different beginning is given, and the library of King's College, Cambridge, No. 163.

Add. 7784.

Foll. 184; 10 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 11 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān, gold headings, and thirteen whole-page miniatures in fair Persian style; dated A.H. 948 (A.D. 1541).

[Cl. J. RICH.]

شه نامه

A poetical history of Shāh Ismā'il.

Author: Kāsimī, قاسمی

Beg. خداوند بی چون خدائی تراست
بر اقلیم جان پادشاهی تراست

Mirzā Kāsim, poetically surnamed Kāsimī, was born in Junābad (Yāḡūt's Junābiz), or Gūnābād, in Khorasan, of a noble family of Sayyids, in which the chief magistrature, Kalāntarī, of that town was hereditary. Having left that office to his brother Mir Abul-Faṭḥ, he adopted the life of a Faḡīr, and devoted his leisure to poetry. Sām Mirzā states in his Tazḡīrah, written A.H. 957, fol. 26, that Mirzā Kāsim had then written the four following Maṣnavīs: 1. A Shāhnāmāh, or poetical history of Shāh

Ismā'il. 2. Lailā Majnūn, dedicated to the same sovereign. 3. Kār Nāmāh, a poem describing a game of Chaughān played by Shāh Ismā'il, and written by the Shāh's desire. 4. Khusrau Shīrīn, dedicated to the writer (Sām Mirzā).

Mirzā 'Alā ud-Daulah gives in his Nafā'is ul-Ma'aṣīr, written A.H. 973—979 (Oude Catalogue, p. 46), a detailed notice on Kāsim, which has been inserted in the Haft Āsmān, p. 136. He speaks of him as still living, and states that he met him in Kāshān, when on the way to India, and that Kāsim then wrote a letter to Akbar, in which he gave the following account of his poems: 1. Shāhnāmāh i Māzī, a poetical record of Shāh Ismā'il, consisting of 4500 lines. 2. Shāh Nāmāh i Navvāb A'lā, a history of Shāh Ṭahmāsp in 4500 lines. 3. Shāhrukh Nāmāh, in 5000 lines. 4. Lailā Majnūn, 3000 lines. 5. Khusrau Shīrīn, of the same extent. 6. Zubdat ul-Ash'ār, in the metre of Makhzan ul-Asrār, 4500 lines. 7. Gūy u Chaughān (called also Kār Nāmāh), 2500 lines. To these the author of the Haft Āsmān adds an eighth poem, entitled 'Ashīḡ u Ma'shūḡ.

The date of Mirzā Kāsim's death is not accurately known. It is stated in Haft Iḡlīm, fol. 331, that in extreme old age he made over his fortune to the shrine of Imām 'Alī Rizā in Mashhad. See also Riyāz ush-Shu'arā, fol. 367, Atashkadah, fol. 138, Sprenger, Oude Catalogue, p. 534, and Hammer, Redekünste, p. 385.

The poem was commenced in the time of Shāh Ismā'il, who is addressed in the prologue as the reigning sovereign; but it was not finished till after his death, which forms the subject of the last section. The prologue contains also a section in praise of the classical Maṣnavī writers, Nizāmī and Khusrau, and of their worthy successor Hātifi, and a eulogy upon the Vazīr Shams ud-Dīn Muḥammad Nūrī. The historical portion of the poem extends from the time of Sultan Haidar

to the conquest of Khorasan by Shāh Ismā'īl and the peace granted by him to the Uzbaks (A.H. 917).

Transcriber : ابرهیم المنشی الرضویه

See Haj. Khal., vol. iv. p. 13, Mohl, preface to the Shāhnāmah, p. 77, the Vienna Catalogue, vol. i. p. 638, the St. Petersburg Catalogue, p. 388, Asiatisches Museum, p. 375, and King's College Library, Cambridge, No. 238.

On the first page is written: "This book . . . is a relick of the great Sefviyan library. It was presented to me as a token of friendship by Fethullah Khan, son of the heroic and unfortunate Lutf Ali Khan, who spent some days at my house on his way to Mecca, etc. Baghdad, December 29, 1819, Claudius James Rich." Lower down is a Persian entry written on that occasion by Fath Ullah Khān.

Or. 339.

Foll. 386; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 17 lines, $3\frac{1}{2}$ in. long; written in large Nestalik; dated Lucknow, A.H. 1180 (A.D. 1767).

[GEO. WM. HAMILTON.]

The following three poems of Kāsimi:—

I. Fol. 2 *b*. The poem above described.

This copy contains towards the end, fol. 132 *b*, the following line, which gives A.H. 940 as the date of the completion of the poem:

بلطف از سر نظم اگر بگذری
روان پی بتاریخ او آوری

It is expressed by the chronogram نظم, the first letter of which has to be left out.

II. Fol. 133 *a*. شاعرخ نامه, a poetical history of Shāhrukh.

Beg. الی بحق پادشاهی تراست
همه بنده ایم و خدائی تراست

The title is contained in the following couplet, fol. 153 *a*:

کتابم که شد زآسمان کامیاب
فلک شاهرخ باز کردش خطاب

The prologue contains a dedication to Shāh Tahmāsp, and a mention of the author's previous poems, viz., Shahnāmah, Lailā u Majnūn, and Shīrin u Khusrau. The date of composition, A.H. 950, is conveyed in the following line, fol. 260 *a*:

طلب سال تاریخش از مشتری

III. Fol. 260 *a*. شهنامه, the second part (Daftar) of the Shahnāmah, containing a poetical history of Shāh Tahmāsp, and dedicated to him.

Beg. جهان داورا کبریائی تراست
خدائی ترا پادشاهی تراست

The narrative is brought down, in the present copy, to the account of the arrest of Prince Bāyazīd (A.H. 967) and of the correspondence which took place on that occasion between Sultan Sulaimān and Shāh Tahmāsp. The text breaks off at the beginning of the next-following section, relating to the punishment of some refractory Sunnis in Kāzvin.

See the St. Petersburg Catalogue, p. 387.

Add. 25,023.

Foll. 415; $9\frac{3}{4}$ in. by 6; 17 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with gold-ruled margins, apparently in the 17th century.

دیوان غزالی

The collected poems of Ghazālī.

Maulānā Ghazālī informs us in his preface to the Divān, fol. 59 *a*, that he was born in Mashhad. As he states further on, fol. 60 *b*, that he had completed his 30th year in A.H. 966, he must have been born about A.H. 936. Persecutions to which he was exposed, as a freethinker, in his native country, drove him to India, where he attached himself to Khān

Zamān ('Alī Kūlī Khān), one of Akbar's generals, then Governor of Jaunpūr (see Blochmann, *Ain Akbari*, p. 319). When his patron, who had risen in rebellion, was crushed by Akbar (A.H. 974), he passed into the Imperial service, and Akbar conferred upon him the title of Malik ush-Shu'arā. He died, according to Badāonī, vol. iii. p. 170, on the 27th of Rajab, A.H. 980, in Aḥmadābād, Gujrāt. The date is fixed by a chronogram of Faiẓī. See Blochmann, *Ain Akbari*, p. 568, note 1, *Haft Iklim*, fol. 295 *a*, *Ṭabaḳāt i Akbarī*, fol. 285, *Mir'āt ul-'Ālam*, fol. 488 *b*, *Ṭabaḳāt i Shāh-jahānī*, fol. 234, *Riyāz ush-Shu'arā*, fol. 319 *b*, *Haft Āsmān*, p. 100, and the *Oude Catalogue*, pp. 61 and 411.

His name is Ghazālī, not Ghazzālī as sometimes written; for the metre shows that the first syllable is short, and the poet himself says, fol. 59 *b*, that his takhalluṣ was derived from ghazāl, a gazelle.

The present MS. has lost some leaves, and the upper half of others, which apparently contained illuminated headings. The contents are:—

I. Fol. 1. Ghazālī's preface to his imitation of twenty Ghazals of Mir Ḥasan of Dehli, composed at the request of Rukn us-Salṭanat Muḥammad, of Nishāpūr. The preface, which wants the first two or three lines, is followed by the beginning of the first of Mir Hasan's Ghazals.

II. Fol. 3 *a*. کنج اکبری, poems addressed to Akbar, and composed by Ghazālī on various occasions, when he was admitted to the royal presence.

The collection comprises—1. *Ḳaṣīdahs* in alphabetical order, with a lacune at the beginning, and another extending from ن to ه. 2. A long *Maṣnavī* containing moral and religious advice. In the conclusion the poet excuses his remissness in attending Court by the state of destitution to

which he had been reduced by the loss of his Jāgīr, and ends with a humorous description of a sorry jade, the sole remnant of his property. 3. Some short pieces, among which is a chronogram on the birth of Akbar's first child (Jahāngīr), A.H. 977. The first *Ḳaṣīdah* was written when Akbar had completed his 25th year, i.e. A.H. 975.

III. Fol. 53 *a*. آثار الشباب, "Vestiges of Youth," the *Divān* of Ghazālī, with a prose preface, the beginning of which is wanting. (See the *Oude Catalogue*, p. 412).

Beg. ای عقل بخوان خطبهء حمد و ثنائی
بر ذات خدای که جز او نیست خدائی

We learn from the preface that the author had completed his 30th year when he arranged his poems in alphabetical order, and dedicated them to Akbar, in A.H. 966.

Contents: Preface, fol. 53 *a*. *Ḳaṣīdahs*, *Tarkīb* and *Tarjī'*-bands, fol. 60 *a*. Ghazals in alphabetical order, fol. 91 *b*. *Maṣnavīs*, fol. 260 *b*. *Ḳiṭ'ahs*, fol. 270 *a*, *Rūbā'īs*, imperfect at the end, fol. 276 *b*.

IV. Fol. 295 *a*. اسرار مکتوم, a Sufi tract on mystic love.

V. Fol. 309 *b*. سنت الشعراء, "Sunnat ush-Shu'arā," a collection of *Ḳaṣīdahs* in alphabetical order, with a prose preface. Most of them are addressed to Shāh Tahmāsp, some to Khān Zamān, and a few to Mun'im Khān, and other Indian Amīrs.

Beg. ما بحرِ صان گذاشتیم جهان را
دور فکندیم نیم خورده سگان را

VI. Fol. 347 *b*. نقش بدیع, a *Maṣnavī* poem on mystic love, in imitation of Nizāmī's *Makhzan ul-Asrār*, with a short prose preface.

Beg. بسم الله الرحمن الرحيم
نقش بدیعست ز کلك قدیم

The prologue contains a panegyric ad-

dressed to Shāh Tahmāsp, followed by an eulogy upon the poet's Indian patron, Khān Zamān, for whom, according to the Haft Iklim, the work was written. See Haj. Khal., vol. vi. p. 379, and the Vienna Catalogue, vol. iii. p. 439.

An imitation of the Makhzan ul-Asrār by Ghazālī is mentioned in the Haft Āsmān. p. 100, under the title of Mashhad i Anvār, and some of the lines there quoted are found in the present poem.

VII. Fol. 377 *b*. A Maṣnavī, wanting the first lines. It contains a violent diatribe against one of the 'Ulamā who had attacked Ghazālī.

VII. Fol. 383 *b*. Another Maṣnavī wanting the first lines. It is a fierce satire against Kīlich Khān, an Amīr of Akbar's court (see Blochmann, Ain i Akbari, pp. 34, 354), who is designated by his proper name Kīlich and by his poetical surname Ulfatī, and most recklessly abused, both as man and as pretended poet. This ruthless attack appears from the introduction to have been instigated and countenanced by Akbar himself.

IX. Fol. 391 *a*. آیینہ خیال, a short collection of Ghazals in alphabetical order, with a preface, the beginning of which is wanting.

Beg. خط او مفرحی داد بخضر حال ما
صفحه سبز آسمان شد ورق خیال ما

These Ghazals were extracted, as stated in the preface, from the author's first Divān, آثار الشباب, as specimens of the artificial manner to which he inclined in his youthful compositions. They are not found, however, in the present copy of the Divān.

The Ghazals are followed by some Kīṭ'ahs, fol. 410 *b*, and Rubā'is, fol. 412 *a*.

Or. 326.

Foll. 254; 7½ in. by 3½; 18 lines, 2½ in. long; written in Nestalik, apparently in the 16th century. [GEO. WM. HAMILTON.]

کلیات وحشی

The collected works of Vahshī.

Vahshī, born in Bāfīk, Kirmān, spent nearly the whole of his life in Yazd, where he died, as stated by his contemporary Taḳī Kāshī, Oude Catalogue, p. 35, in A.H. 991 or 992. The first of these dates is expressed by the chronogram بلبل کلزار معنی بسته لب quoted in Mir'āt ul-'Ālam, fol. 494. He was, according to the 'Ālamārāi, fol. 48, unequalled in his time either in Ghazal or Maṣnavī. It is stated in the Riyāz ush-Shu'arā, fol. 480, that he imitated the manner of Bābā Fighānī, but with a more decided leaning to the colloquial style. He is noticed in the Haft Iklim, fol. 76, the Ātashkadah, fol. 63, and Haft Āsmān, p. 109. Compare Hammer, Redekünste, p. 388, and Sprenger, Oude Catalogue, p. 586.

The contents are as follows:—

I. Fol. 2 *b*. Kaṣīdahs in praise of the Imāms, of Shāh Tahmāsp, Mīr Mirān Ghiyāṣ ud-Dīn (a descendant of Ni'mat Ullah Valī, who lived in Yazd; see Riyāz, fol. 435), Shāh Khalīl Ullah (see p. 635 *a*), etc., with some Marṣiyahs at the end.

Beg. راحت اگر بایدت خلوت عنقا طلب
عزت از اینجا مجو حرمت از اینجا طلب

II. Fol. 73 *b*. خلد برین, "The supreme abode of bliss," a Maṣnavī in imitation of the Makhzan ul-Asrār.

Beg. خنمه بر آورد صدای صریر
بابلی از خلد برین زد صفیر

It has been edited by W. Nassau Lees, Calcutta, 1861.

III. Fol. 90 *b*. فرهاد و شیرین, "The love-story of Farhād and Shīrīn," a Maṣnavī in the metre of Khusrau u Shīrīn.

Beg. الهی سینده ده آتش افروز
دران سینده دلی وان دل همه سوز

This poem was left unfinished by the

author. It has been lithographed in Calcutta, A.H. 1249, and in Bombay, with a poem on the same theme by Viṣāl, A.H. 1265. See Bibliotheca Sprenger., No. 1525, Haj. Khal., vol. iii. p. 138, Stewart's Catalogue, p. 72, and Ouseley's Collection, No. 36.

IV. Fol. 121 *a*. *ناظر و منظور*, "The loves of Nāzir and Manzūr, a Maṣnavī in the same metre as the preceding, imperfect at the beginning:

The first line, as quoted by Haj. Khal., vol. vi. p. 291, and in the Vienna Catalogue, vol. i. p. 577, is

زهی نام تو سر دیوان هستی
ترا بر جمله هستی پیش دستی

The date of composition, A.H. 966, is stated in the following lines at the end:

کسی کین نظم دور اندیشه خواند
اگر تاریخ تصنیفش نداند
شمارد پنج نوبت سی بتضعیف
که با شش باشدش تاریخ تصنیف
نداند کر بدین قانون که شد ذکر
بجوید از همه ابیات بر فکر

It is obtained either by doubling 30 five times, and adding 6, or by summing up the letters of همه ابیات بر فکر

V. Fol. 162 *b*. Maṣnavīs in praise of Mīr Mirān and others, including also some satires, one of which is against a contemporary poet, Mullā Fahmī.

Beg. ای ظفر در رکاب دولت تو

VI. Fol. 181 *b*. Ghazals in alphabetical order.

Beg. خیز و بناز جلوه ده قامت دل نواز را

At the end are some Muḳaṭṭa'āt, fol. 244 *a*, including chronograms on the death of Shāh Tahmāsp and other contemporary events; lastly a few Rubā'is, fol. 251 *a*.

A copy of the Kulliyāt is described in the Vienna Catalogue, vol. i. p. 576.

Add. 23,552.

Foll. 253; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 12 lines, $2\frac{7}{8}$ in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1034 (A.D. 1625).

[ROBERT TAYLOR.]

Another collection of the poems of Vahshī, containing:—

I. Fol. 2 *b*. Laudatory poems, in the form of Ḳaṣīdah, Tarkīb-band, and Maṣnavī.

Beg. ای تماشائیان جاه و جلال بشتابید بهر استقیال

II. Fol. 116 *b*. Ghazals, without alphabetical order.

Beg. چرا خود را کسی در دام هر بی نسبت اندازد

III. Fol. 178 *a*. Khuld i Barīn; see above, art. ii.

IV. Fol. 204 *b*. Farhād u Shirīn; see above, art. iii.

Or. 318.

Foll. 82; 11 in. by 7; 14 lines, 4 in. long; written in Nestalik, in four gold-ruled columns, with 'Unvān, apparently in the 17th century. [GEO. WM. HAMILTON.]

I. The Dīvān of Vahshī, containing—Ḳaṣīdahs, fol. 2 *b*. Ghazals in alphabetical order, fol. 18 *b*. Tarjī's, fol. 57 *a*. Rubā'is, fol. 60 *b*.

Beg. یکت جهان جان خواهم و چندان امان از روزگار

II. Farhād u Shirīn, fol. 61 *b*. See p. 663, art. iii.

Foll. 81 and 82 contain some Ghazals of Ḥājī Muḥammad Jān Ḳudsī.

On the first page is the seal of Ghairat Khān, an Amīr of the court of Farrukhsiyar.

Add. 24,344.

Foll. 49; 6 in. by $3\frac{3}{4}$; 10 oblique lines in each page; written in minute Shafī'āi cha-

raeter on one side only of the paper, and folding up in the manner of Oriental albums; dated Muḥarram, A.H. 1174 (A.D. 1760).

Farhād u Shirin; see p. 663, art. iii.

Add. 7787.

Foll. 26; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 15 lines, 3 $\frac{3}{4}$ in. long; written in Naskhi, with two 'Unvāns and ruled margins; dated Zulḥijjah, A.H. 994 (A.D. 1586). [Cl. J. Rich.]

فتوحات عجم

A poetical account of the taking of Tabrīz by 'Uṣmān Pāshā (A.H. 993; see Malcolm, *History of Persia*, vol. i. p. 520, and Hammer, *Geschichte des Osmanischen Reiches*, vol. iv. p. 170), with a dedication in prose to Sultan Murād B. Salim.

Author: Jamālī B. Ḥasan Shūshṭarī,
جمالی بن حسن شوشتری

Beg. بنام خداوند لیل و نهار
که باشد نهان بیش او آشکار

The author relates in the prologue how, having set sail from Baghdād on a trading expedition, he was shipwrecked and left destitute on a foreign shore, and how he was advised by Firdūsī in a dream to address this Shāhnāmāh to the Sultan. The time of composition, A.H. 994, is expressed by the chronogram نبودند بر کوی نفع عجم. The poem, which is evidently written by a man of inferior literary attainments, concludes with praises of the Sultan and Vazīrs, and with an urgent appeal to their liberality.

An ornamental inscription, foll. 3 and 4, shows that the present copy was intended for presentation to the Sultan.

Add. 7789.

Foll. 250; 9 in. by 5 $\frac{1}{4}$; 13 lines, 2 $\frac{1}{2}$ in. long, with 22 lines in the margin; written in fair Shikastah-āmiz; dated Ramazān, A.H. 1207 (A.D. 1793). [Cl. J. Rich.]

VOL. II.

دیوان محتشم

The Dīvān of Muḥtasham, with a preface by Taḳī ud-Dīn Muḥammad ul-Ḥusainī.

Beg. of the Preface:

حمد و ثنای که دیباچه دواوین فصحا را شاید

Beg. of the Dīvān:

نفیر مرغ سحر خوان چو شد بلند صدا
پرید زاغ شب از روی بیضه بیضا

Maulānā Muḥtasham lived in his native place, Kāshān, in the reigns of Shāh Ismā'il and Shāh Ṭahmāsp, and was looked upon, during the latter period, as the most eminent poet of Persia. His Marṣiyah on the death of Imām Ḥusain is much admired and has remained extremely popular. He died A.H. 996, a date fixed in the Riyāz ush-Shu'arā, fol. 415, by the chronogram درد محتشم. See 'Alam-ārāi, fol. 47, Haft Iqlīm, fol. 388, Taḳī Kāshī (who was a pupil of Muḥtasham), Oude Catalogue, p. 23, and Sprenger, ib. p. 500.

The writer of the Preface, who is better known as Taḳī ud-Dīn Kāshī (see the Oude Catalogue, p. 13), states that Muḥtasham had, during the illness to which he succumbed, A.H. 996, sent for him, and requested him to collect and arrange his poetical works. He then dwells on the unsurpassed merit of Muḥtasham, whom he ranks first after Khāḳānī, and gives a number of poems in his praise, and chronograms on his death, written by several contemporaries. In conclusion the editor states that, according to the poet's directions, the collected poems, کلیات, had been arranged in the following seven Dīvāns:—1. Shaibiyah, شیبیه, containing Ḳaṣīdahs in praise of God, Muḥammad, the Imāms, contemporary kings, vazīrs, amīrs, and men of letters. 2. Shabābiyyah, شبابیه, and 3. Sibā'iyyah, صباهیه, containing Ghazals descriptive of beauty. 4. Jalāliyyah, جلالیه, and 5. Naḳli

'Ushshāk, نقل عشاق, containing Ghazals descriptive of love and of the poet's beloved. 6. Zurūriyyāt, ضروریات, comprising versified chronograms, written at the request of his friends. 7. Mu'ammayāt, معیيات, or riddles.

The contents of the volume, which do not tally with the above division, are as follows:—

Kaṣīdahs and Tarkīb-bands, ninety-seven in number, to which is prefixed a table of their beginnings, fol. 6 *b*. Muḥaṭṭa'āt, and short Maṣnavīs, fol. 106 *a*. Ghazals, not alphabetically arranged, fol. 122 *b*.

Beg. زین نقشخانه کی من دیوانه جویمت

Rubā'is, fol. 142 *a*.

Ghazals in alphabetical order, fol. 148 *b*.

Beg. ای کوهر نام تو تاج سر دیوانها

This is the usual beginning of the Divān, probably the Shabābiyyah. See the Oude Catalogue, p. 500, and the Vienna Catalogue, vol. i. p. 591.

Another series of Ghazals alphabetically arranged, fol. 203 *b*.

Beg. فرمود مرا سجدهٔ خویش آن بت رعنا

These are, no doubt, the Şibā'iyyah or youthful poems, as may be inferred from the last line:

نبودی بی نظام این نظم صبیان تا باین غایت
اگر که کاه بودی محتشم را نکته آموزی

Or. 314.

Foll. 61; 9 in. by 6; 15 lines, $3\frac{1}{4}$ in. long; written in Shikastah; dated Zulka'dah, the 11th year of Muḥammad Shāh, *i.e.* A.H. 1141 (A.D. 1729). [GEO. WM. HAMILTON.]

دیوان میلی

The Divān of Maili.

Beg. دلا رسید بجای کمنند ناله ما
که خو گرفته بچنون و شان غزاله ما

Maili Haravī, or of Herat, whose original name was Mīrzā Kūli, belonged to the Turkish tribe of Jalāir. He found a protector in Sultan Ibrāhīm Mīrzā, son of Bahrām Mīrzā, who held a high office at the Court of his uncle Shāh Ṭahmāsp. After the death of his patron he went to India. This took place, according to the Nafā'is ul-Ma'aṣir, Oude Catalogue, p. 54, in A.H. 979. Takī Kāshī, *ib.*, p. 43, gives a later date, A.H. 983, and adds the erroneous statement that Maili died on the road. In India he attached himself to Naurang Khān, with whom he stayed many years, and by whose order he was eventually poisoned in Mālvah. See Riyāz ush-Shu'arā, fol. 436, Ṭabaḳāt i Akbarī, fol. 287, Badāonī, vol. iii. p. 329, and Blochmann, Ain i Akbari, p. 571. According to the Ātashkadah, fol. 11, Maili was born and had grown up in Mashhad.

The above mentioned Sayyid Naurang Khān was the son of Kuṭb ud-Dīn Khān, an Amīr of Akbar's reign. He served with distinction in the war against Muzaḥfar Shāh of Gujrāt, A.H. 991, and received as a reward a Jāgir in Mālvah, and subsequently in Gujrāt, where he died in the 39th year of Akbar (A.H. 1002—3). See Tazkirat ul-Umarā, fol. 201, and Ma'aṣir ul-Umarā, fol. 411. The death of Maili, the date of which is not recorded, happened probably some time before A.H. 1000.

Contents: Ghazals in alphabetical order, fol. 2 *b*. Rubā'is, fol. 59 *b*. Kaṣīdahs, foll. 2 *b*—36 *a*, in the margins. One of these is addressed to Akbar, and two others to Naurang Khān.

Copies are mentioned in the Oude Catalogue, p. 497, and in Bibliotheca Sprenger., No. 1461.

The MS. was written, according to the subscription, for Mīr Sharaf ud-Dīn 'Alī, poetically surnamed Payām, a poet of the reign of Muḥammad Shāh (see the Oude Catalogue, p. 276).

Add. 16,793.

Foll. 278; $7\frac{1}{4}$ in. by 4; 17 lines, $2\frac{1}{2}$ in. long; written in Nestalik, with 'Unvāns and gold-ruled margins; dated A.H. 1060 (A.D. 1649). [WM. YULE.]

کلیات عرفی

The collected works of 'Urfi Shīrāzī.

'Urfī, of Shīrāz, one of the most popular poets of his time, went in early life from his native city to the Deccan, from whence he proceeded to Fathpūr Sikrī, then the residence of Akbar. There he won the favour and protection of Ḥakim Masīḥ ud-Dīn Abul-Fath Gīlānī (see Blochmann, *Ain i Akbari*, p. 424), and, after his death in A.H. 997, attached himself to the Khān-khānān Mirzā 'Abd ur-Raḥīm Khān (*ib.*, p. 334). He followed the latter in his expedition against Jānī Beg of Tattah in A.H. 999, but was carried off by dysentery, some say by poison, in Lahore in the same year, at the early age of thirty-six years. His contemporary Badāonī, vol. ii. p. 285, and vol. iii. p. 285, gives the chronogram *عرفی جوانه مرگ شدی* for his death. The same date is given in the *Mir'āt ul-'Ālam*, fol. 487, *Mir'āt ul-Khayāl*, fol. 60, and *Riyāz ush-Shu'arā*, fol. 302. See also *Haft Iklim*, fol. 107, *Ātashkadah*, fol. 131, *Haft Āsmān*, p. 111, *Hammer, Redekünste*, p. 304, *Osmanische Dichtkunst*, vol. iv. p. 501, *Sprenger, Oude Catalogue*, p. 528, and *Blochmann, Ain i Akbari*, p. 569.

Contents.

I. Fol. 1 *b*. Ghazals in alphabetical order.

Beg. *ای نه فلک زخوشده صنع تو دانه*
وز قصر کبریای تو عرش آشیانه

II. Fol. 99 *b*. Kaṣīdahs, not alphabetically arranged.

Beg. *ای متاع درد در بازار جان انداخته*

The Kaṣīdahs of 'Urfī have been edited, with a commentary, Calcutta, A.H. 1254.

III. Fol. 174 *b*. مجمع الابکار, a Maṣnavī in imitation of the *Makhzan ul-Asrār*. See *Haj. Khal.*, vol. v. p. 389, *Haft Āsmān*, p. 111, and *Krafft's Catalogue*, p. 69.

Beg. *بسم الله الرحمن الرحيم*
موج نخستست ز بحر قدیم

IV. Fol. 206 *a*. فرهاد و شیرین, the love-story of Farhād and Shīrīn, in the metre of Nizāmi's *Khusrau u Shīrīn*.

Beg. *خداوندا دلم بینور تنکست*

V. Fol. 217 *b*. A Tarjī' in praise of Masīḥ ud-Dīn Abulfath.

Beg. *آیدم چون دوا شفیق و نقیض*

VI. Fol. 221 *b*. Muḳaṭṭa'āt.

Beg. *ای دل راهزن که از عرشم بحضیض ترا فرستادی*

VII. Fol. 232 *b*. Rubā'īs.

VIII. Fol. 252 *b*. A collection of prose pieces.

The first of these is a letter written by 'Urfī during an illness, in which he describes his state of mind in presence of death. Further on are some discourses on moral and religious subjects, a preface to a *Fāl-Nāmāh* compiled for Akbar, a letter to a physician (Masīḥ ud-Dīn) on his recovery, etc.

On the first page is found the stamp of *Tiket Rāe*, the Oude Minister, with an 'Arz-dīdah dated A.H. 1206.

Copies of the *Kulliyāt*, or of portions of them, are noticed in *Stewart's Catalogue*, p. 72, the *Oude Catalogue*, p. 528, the *Vienna Catalogue*, vol. i. p. 592, and the *Münich Catalogue*, p. 36.

Add. 7791.

Foll. 206; $9\frac{3}{4}$ in. by $4\frac{3}{4}$; 21 lines, $2\frac{3}{4}$ in. long; written in cursive Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A similar collection, containing—*Majma' ul-Abkār*, fol. 1 *b*. Farhād u Shīrīn, fol.

35 *b*. *Kaṣīdahs*, fol. 45 *b*. *Muḳaṭṭa'āt*, fol. 98 *a*. *Ghazals* in alphabetical order, fol. 105 *b*. *Rubā'īs*, fol. 194 *b*. The last two sections are slightly imperfect at the end.

Add. 7792.

Foll. 140 ; $8\frac{1}{2}$ in. by 5 ; 15 lines, $3\frac{1}{4}$ in. long ; written in Nestalik, with gold-ruled margins ; dated *Zulka'dah*, A.H. 1048 (A.D. 1639). [Cl. J. RICH.]

A similar collection, containing—

I. Fol. 1 *b*. *Kaṣīdahs* in alphabetical order.

Beg. اقبال کرم میکند ارباب هم را
همت نخورد نیشتر لا و نعم را

II. Fol. 33 *a*. *Muḳaṭṭa'āt*, imperfect at the end.

III. Fol. 37 *a*. *Ghazals* in alphabetical order. The first two letters and a portion of the third are wanting.

IV. Fol. 113 *b*. The first portion of *Majma' ul-Abkār*, about a third of the whole.

V. Fol. 127 *a*. A long *Tarjī'*, in which the poet addresses his beloved.

Beg. ای حسن تو برتر از جه و جون
سجیان الله ز صنع بیچون

The burthen is :

جون دست نمیدهد وصال
دست من و دامن خیالت

VI. Foll. 131 *b*—140 *a*. *Rubā'īs*.

Egerton 1035.

Foll. 82 ; 9 in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{2}$ in. long ; written in Nestalik, apparently in India in the 18th century.

The *Kaṣīdahs* of 'Urfī, followed by *Muḳaṭṭa'āt*, fol. 75 *a*.

Egerton 1034.

Foll. 104 ; $9\frac{1}{4}$ in. by 6 ; 15 lines, 4 in. long ; written in a cursive Indian character ; dated *Zulhijjah*, the 22nd year of *Muḥammad Shāh*, A.H. 1152 (A.D. 1740).

The *Kaṣīdahs* of 'Urfī, not alphabetically arranged.

Foll. 2—9, 100—104, contain miscellaneous poetical extracts, the largest of which is a *Sufi Maṣnavī* by *Shāh Abū 'Alī Kalandar* (died A.H. 724, *Oude Catalogue*, p. 565), headed *رساله شرف شاه ابو علی قلندر قدس الله سره* foll. 3—9, beginning :

مرحبا ای بلبل باغ کهن
از کلی رعنا بکو با ما سخن

It has been printed in Cawnpore, 1872.

Or. 365.

Foll. 172 ; $8\frac{1}{2}$ in. by 5 ; 17 lines, $3\frac{1}{4}$ in. long ; written in cursive Nestalik, apparently in the 18th century ; from the royal library of Lucknow. [Geo. Wm. Hamilton.]

مفتاح النکات

A commentary on some *Kaṣīdahs* of 'Urfī, by *Mirzā Jān*, میرزا جان

Beg. کلید کنجینه نطق و زبان دزدانه سین

It contains, as stated in the preface, a full explanation of difficult verses and rare words in thirty select *Kaṣīdahs* of 'Urfī's *Dīvān*. The date of composition, A.H. 1073, is expressed by the chronogram *شرح قصاید عرفی*. See the *Oude Catalogue*, p. 530.

Harleian 343.

Foll. 107 ; 7 in. by $3\frac{1}{2}$; 17 lines, 2 in. long ; written in cursive Indian Nestalik ; dated *Sha'bān*, A.H. 1013 (A.D. 1604) ; much worm-eaten.

مفتاح التوحيد

A Maṣnavī poem, containing precepts on spiritual life.

Beg. ای خدا از فضل تو حاجت روا
با تو یاد هیچکس نبود روا

The poem is preceded by the following short prose preamble, in which some words are obliterated :

الحمد لله رب العالمين . . فيقول العبد الضعيف على
درويش بن عثمان زاده الله ذوقا وشوقا استخرجت
هذه الد وي المولى بعون الله وتوفيقه
وجمعها على ثمانية و سبعين بابا وسميتها بمفتاح
التوحيد

It would seem from the above that the matter of the poem was derived from the Maṣnavī of Jalāl ud-Dīn Rūmī, written in the same metre. It is divided into seventy-eight chapters (Bāb), treating chiefly of those dispositions and practices which are to be either sought or shunned by the devotees; the precepts are frequently illustrated by narratives. Haj. Khal. gives the title of the work, without any author's name.

Add. 10,585.

Foll. 48; 6½ in. by 3¼; 12 lines, 2 in. long; written in neat Nestalik; dated Isfahan, Jumāda I., A.H. 1031 (A.D. 1622).

ديوان نوري

The Divān of Nūrī.

Beg. کبی که چشم تو در خانه کمان آید
شکست در صف چندین هزار جان آید

Kāzī Nūr ud-Dīn Muḥammad, of Isfahan, and his brother Kāzī Mu'izz, were, according to the Riyāz ush-Shu'arā, fol. 467, pupils of Khwājah Afzal ud-Dīn Tarikah, of the same city. The former died A.H. 1000. Taḳī Kāshī states, Oude Catalogue, p. 27, that

Nūrī was born in Isfahan and brought up in Kāzvin.

His master, Afzal ud-Dīn, who settled in Kāzvin A.H. 967, and was much in favour with Shāh Ṭahmāsp and Shāh Ismā'il II., was appointed, after the latter's death, Kāzī of Isfahan. He died in Rai in the reign of Shāh 'Abbās I. See 'Ālam-ārāi, fol. 40, and Taḳī Kāshī, *ib.*

Some verses of the present Divān are quoted in the Haft Iklim, fol. 370, and the Atashkadah, fol. 86. See also Sprenger, Oude Catalogue, p. 525, where a line is quoted which belongs to the second Kaṣidah of this copy.

Contents: Kaṣidahs, two of which are in praise of Shāh Ismā'il (A.H. 984—985), while most of the others are addressed to the Vazīr Muḥammad, fol. 1 *b.* Ghazals in alphabetical order, fol. 22 *b.*

Beg. یاد آن بزم که بودیم طربناک آنجا
زهر خوردیم بصد خوبی تریاک آنجا

Rubā'is, fol. 46 *b.*

A copy of Nūrī's Divān with a different beginning is noticed in the St. Petersburg Catalogue, p. 402.

Or. 1222.

Foll. 193; 7 in. by 5½; 14 lines, 3¼ in. long; written in Naskhi, apparently in the 17th century. [ALEX. JABA.]

The Shi'ah legend of 'Alī's life, a poem by Fārigh, فارغ.

Beg. لله الملك انه مالك
هو باقى وغيره هالك

The author, who calls himself Ḥusain B. Ḥasan, begins with an eulogy on Shāh 'Abbās I., and states that the poem was written A.H. 1000, the year in which Gilān, apparently his native country, had been conquered by that sovereign. He followed a prose narrative composed by a Muḥammad B. Ibrāhīm, whom he calls his loving friend and brother :

آن محمد لطیف طبع سلیم
که بود نقد پیر ابراهیم
هست راوی این خجسته سخن
همدم مشفق و برادر من

The poem has the heading کتاب فارغ. See the Oude Catalogue, p. 397. The present copy is imperfect at the end. The last section relates to 'Alī's expedition in succour of the king Saif B. Arḡuvān, threatened by an army of lions.

Add. 7794.

Foll. 381; 9½ in. by 5½; 15 lines, 2¾ in. long; written in Nestalik, with three 'Unvāns and gold-ruled margins; dated Rabī I., A.H. 1050 (A.D. 1640). [Cl. J. Rich.]

دیوان فیضی

The Divān of Faizī, with a preface by the author.

Faizī died A.H. 1004. See above, p. 450 *a*, Hammer, Redekünste, p. 400, Ouseley, Notices, p. 174, and Haft Āsmān, pp. 115—126.

The author relates in his preface how he was called by Akbar to Court, appointed tutor to the prince, and subsequently received the rank of Amīr and the title of Malik ush-Shu'arā. He adds that the present Divān, containing about nine thousand distichs, was but a sample of his poetical compositions.

As the Divān contains a chronogram on the death of Shaikh Mubārak, the author's father, in A.H. 1001, it cannot have been collected much before the poet's own death, which took place three years later.

Contents: The author's preface, fol. 1 *b*, beginning:

بسم الله الرحمن الرحيم کجی ازل راست طلسم قدیم

Kaṣīdahs, Marṣiyahs, and Tarkibs, fol. 4 *b*, beginning:

یا ازلی الظهور یا ابدی الخفا

Ghazals in alphabetical order, fol. 112 *b*, beg.:

مستانه سخن میرسد از دل به لب ما

Kitāhs, fol. 274 *b*. This section includes a Ghazal which can be read in four different measures, and some pieces consisting entirely of words without diacritical points. Chronograms, fol. 289 *b*. Unfinished Ghazals, fol. 293 *a*. Initial verses, fol. 296 *b*. Riddles, fol. 302 *a*. Rubā'īs, fol. 313 *a*. A short Maṣnavī, fol. 380 *b*.

Copyist: محمد جعفر بن عنایت الله شیرازی

Add. 23,981.

Foll. 346; 7¼ in. by 4; 17 lines, 1¾ in. long; written in a cursive hand, with four 'Unvāns and gold-ruled margins, probably in the 17th century.

The poetical works of Faizī, viz.:—

I. Fol. 2 *b*. Ghazals in alphabetical order.

Beg. بکشی پرده چشم حقیقت نمای را
خود را شناس تا بشناسی خدای را

II. Fol. 106 *b*. "Nal-Daman," a Maṣnavī, founded on the episode of Nala and Damayanti in the Mahābhārata:

Beg. ای در تک و پوی تو ز آغاز
عنقای نظر بلند پیرواز

The poem, which is dedicated to Akbar, is stated in the conclusion to consist of four thousand distichs, and to have been written in the 39th year of the reign, or A.H. 1003:

دیده این بت کارگاه در
پیراستگی بمه آذر
سی و نهم از جلوس شاهی
تاریخ مجدد الهی
جون سال عرب شمار کردم
الف و سه الف بکار کردم

The author mentions in the same passage the change of his Takhalluṣ from Faizī to Fayyāzī:

زین پیش که سکه ام سخن بود
فیضی رقم نکین من بود
اکتون که شدم بعشق مرتاض
فیاضیم از محیط فیاض

The Nal Daman is, according to the Akbar Nāmah, the third poem of the Khamsah, which Faiẓī had planned A.H. 993, but did not live to carry out. It was to consist of the following poems: Markaz i Advār, Sulaimān u Balkis, Nal Daman, Haft Kishvar, and Akbar Nāmah. The Nal Daman was completed, by Akbar's desire, in the space of four months, A.H. 1003. See also Badāoni, vol. ii. p. 396. It has been printed in Calcutta, 1831, and Lucknow, 1846. Copies are mentioned in Stewart's Catalogue, p. 75, Oude Catalogue, p. 402, Münich Catalogue, p. 38, and Copenhagen Catalogue, p. 42.

III. Fol. 230 *b*. مرکز ادوار, "The centre of circles," a Maṣnavī, in imitation of Nizāmī's Makhzan ul-Asrār.

Beg. بسم الله الرحمن الرحيم
کنج ازل راست طلسم قدیم

This poem, the title of which is found in the following line, fol. 248 *a*,

آنک چنین جنبش پر کار داد
نام ورا مرکز ادوار داد

was the first of the above-mentioned Khamsah, and was composed by Faiẓī in his fortieth year, as appears from the following passage, fol. 272 *a*:

این می بیفش که کشیدم بغور
دور نخستین بود از پس دور
شوق کزین نامه پرو بال داشت
عقل کمال چهل سال داشت

See the Leyden Catalogue, vol. ii. p. 122, and the Oude Catalogue, p. 401.

IV. Muḥaṭṭa'at, fol. 273 *b*. Rubā'is, fol. 285 *a*.

V. Fol. 305 *b*. Kaṣīdahs. This section

is imperfect in the beginning and differs in its arrangement from the corresponding portion of Add. 7794. It begins in the middle of a long Kaṣīdah, the first line of which is:

سحر نوید رسان قاصد سلیمانی

(see Add. 7794, fol. 35 *a*), and ends with the Kaṣīdah beginning:

ای نقد اصل وفرع ندانم چه کوهری

(see Add. 7794, fol. 23 *b*).

Copyist: سید منور

Add. 7795.

Foll. 64; 8½ in. by 5; 15 lines, 2½ in. long; written in Nestalik, with 'Unvān and gold-ruled columns, in the 17th century.

[Cl. J. Rich.]

Markaz i Advār; see the preceding MS., art. iii.

Add. 6625.

Foll. 95; 9¼ in. by 5½; 26 lines, so disposed as to form the design of a star in each page; written in Nestalik, with 'Unvān, gold-ruled margins, and 29 miniatures in the Indian style; dated Agrah, Sha'bān, A.H. 1028 (A.D. 1619).

[J. F. Hull.]

Nal Daman (see p. 670, art. ii.).

Copyist: عبد الغنی ولد شیخ حسین قریشی صدیقی

Add. 16,804.

Foll. 140; 8¾ in. by 5; 15 lines, 3¼ in. long; written in cursive Nestalik; dated Jumādā II., A.H. 1176 (A.D. 1762).

[Wm. Yule.]

The same poem.

Copyist: حسینی فقیر الله

Add. 7797.

Foll. 51; 7 in. by 4¼; 13 lines, 2¾ in.

long; written in small Nestalik; dated A.H. 1040 (A.D. 1630-1). [Cl. J. RICH.]

ديوان وحشتي

The *Divān* of *Vaḥshatī*.

Beg. چنان زانس و ملك برده زلفت ايمانرا
كه در دو كون نيابند يك مسلمانرا

The author of the *Riyāz ush-Shu'arā*, who quotes several verses of this *Divān*, fol. 493, calls the author *Maulānā Vaḥshatī Jūshghānī* (from *Jūshghān*, a place between *Isfahan* and *Kāshān*, see *Ouseley's Travels*, vol. iii. p. 79), and states that he visited *Shīrāz* in A.H. 999, and was an intimate friend of *Abu Turāb Beg Furḡatī* (who died A.H. 1026; see *Sirāj*, *Oude Catalogue*, p. 151). The author of the *Divān*, who in a contemporary note, at the end of this copy, is called *Vaḥshatī Kāshī*, is, no doubt, the "Waḥshy Khwājah Hosayn" mentioned by *Taḡī*, *Oude Catalogue*, p. 26, as a poet of *Kāshān*. His *Divān* contains a satire on a contemporary poet 'Arshī (*Ṭalīmāsp Kuli Beg*, of *Yazd*), who is also mentioned by *Taḡī*, *Oude Catalogue*, p. 35, as a living poet.

Contents: Ghazals in alphabetical order, fol. 1 *b*. This section breaks off before the end of the letter د. *Rubā'īs* and *Fardiyyāt*, fol. 49 *a*.

At the end is a *Ḳiṭ'ah* addressed to a king not named, in which the poet says that, in order to kiss his threshold, he had crossed the sea and entered the land of the infidels.

Or. 329.

Foll. 235; 9 in. by 5½; 10 lines, 3¼ in. long; written in Nestalik, early in the 18th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

منتخب رباعيات سحابي

Select *Rubā'īs* of *Saḥābī*, in alphabetical order.

Beg. المنة لله كه بانعام خدا
از خلق رميدم و شدم رام خدا

Saḥābī is described by his contemporaries, *Amīn Rāzī*, *Haft Iḳlīm*, fol. 468, *Taḡī Kāshī*, and 'Alā ud-Daulah *Ḳazvīnī*, *Oude Catalogue*, pp. 42, 50, as a native of *Astrābād*. But *Taḡī Auhādī*, quoted in the *Riyāz ush-Shu'arā*, fol. 213, says that, although his family came from *Jurjān*, he was born in *Shūshtar*. However, he settled at an early period in *Najaf*, where he devoted himself to the self-imposed task of sweeping the holy shrine of 'Alī. There he spent the last forty years of his life in seclusion and voluntary poverty. He is said to have destroyed the greater part of his *Rubā'īs*, his favourite composition, of which, however, six thousand are still extant. He died, according to the *Khulāṣat ul-Afkār*, A.H. 1010. See also *Mir'āt ul-'Ālam*, fol. 483, *Mir'āt ul-Khayāl*, fol. 62, *Ātashkadah*, p. 141.

Several collections of *Rubā'īs*, including also Ghazals, are mentioned in the *Oude Catalogue*, p. 552, and in *Bibliotheca Sprenger.*, No. 1511.

The present copy bears a seal of the reign of *Muḥammad Shāh*, dated A.H. 1133.

Add. 5599.

Foll. 395; 13¾ in. by 7; 20 lines, 5 in. long; written in a cursive Indian character; dated *Ramāḡān*, A.H. 1012 (A.D. 1604).

ديوان رفيعي

The *Divān* of *Rafī'ī*.

This poet, who calls himself indifferently *Rafī'*, *Rafī' ud-Dīn*, or *Rafī'ī*, is not to be confounded with a contemporary and better known namesake, *Mīr Ḥaidar Rafī'ī* of *Kāshān*, who died A.H. 1032 (see *Blochmann*, *A'in i Akbari*, p. 593, and *Badāonī*, vol. iii. p. 232). Writing in an easy, colloquial, and unpolished style, he has not been deemed

worthy of being recorded in the Tazkirahs. But the following particulars of his life may be gleaned from his *Divān*. He was born in Khorasan A.H. 942 (fol. 370 *a*), travelled through Irak to India (fol. 361 *a*), and obtained in Dehli, A.H. 982, a financial appointment as *Shikdar*, and a *Jāgīr* (fol. 328 *b*). Having been arrested on some question of accounts, he was released by Akbar's order, after seven years of confinement, and served with distinction in the Deccan wars, A.H. 1007—9. He appears to have settled in the Deccan, where he held a *Jāgīr*, in a place called *Dāmarnī* دامرنی, district of *Burhānpūr*.

A notice on *Rafī* in Ouseley's Notices, pp. 376—382, contains his poetical description of the valley of Kashmir, which he visited in the suite of Akbar. See also Ouseley's Oriental Collections, vol. i. pp. 171—176.

The *Divān* was collected A.H. 1010, as stated in the following *Rubā'i* at the end :

دیوان رفیع چون بانجام رسید
از حضرت پادشاه انعام رسید
در ملک دکن جمع نمودیم و نوشت
در سال هزار ده بانجام رسید

It includes, however, some pieces written as late as A.H. 1011 (fol. 370 *a*).

Contents: 1. Fol. 1 *b*. Ghazals in alphabetical order, beginning :

ای نام نکوی تو سر دفتردیوانها
وی ذکر جمیل تو آرایش عنوانها

2. Fol. 313 *a*. *Kaṣīdahs*, beginning:

ای شهنشاه کامل عادل
شاهباز فضای عالم دل

This section contains poems addressed to Akbar, to the princes *Dāniyāl* and *Murād*, to *Abulfazl*, the *Khānkhānān*, and other dignitaries; also many personal narratives, descriptions of various places, and poems on contemporary events.

3. *Maṣnavī*, fol. 338 *a*. *Mukatta'āt*, fol. 345 *b*. *Rubā'is*, fol. 372 *b*.

The *Mukatta'āt* include chronograms on the taking of the fortress of *Gāvīl* (Gawilgurbh), A.H. 1007, and of *Asir*, A.H. 1009.

Or. 342.

Foll. 133; 9 in. by 5½; 15 lines, 3¼ in. long; written in *Nestalik*; dated Lucknow, *Jumāda II.*, A.H. 1250 (A.D. 1834).

[GEO. WM. HAMILTON.]

فرهاد و شیرین

"Farhād and Shīrīn," a *Maṣnavī*.

Author: *Kauṣarī*, کوثری

Beg. خداوندا دلی خواهم و ناکیش
محبت از همه دلها درو بیش

Mir 'Aḳīl, poetically surnamed *Kauṣarī*, born of a family of Sayyids in *Hamadān*, was known for his devotion to the *Imāms*, which won him the favour of *Shāh 'Abbās I.* He probably did not long survive the composition of the present poem, completed A.H. 1015; for he says in the conclusion, that he was then bent down by age, and saw his end draw near. He did not leave any other poem. *Tāhir Naṣīrūbādī* states in his *Tazkirah* dated A.H. 1083, fol. 120, that he had once met *Kauṣarī*'s son in *Isfahan*, but had not been able to procure from him a single line of his father. See *Riyāḟ ush-Shu'arā*, fol. 394, and *Atashkadah*, fol. 116.

After a panegyric addressed to the reigning *Shāh*, 'Abbās I., the poet complains bitterly of the slackness of the poetical market in *Irān*, and declares his intention of sending his poem to that accomplished and munificent patron of letters in India, the *Khānkhānān* (*Mīrzā 'Abd ur-Raḥīm Khān*, who died A.H. 1036; see p. 244 *a*), whose praises had been celebrated by 'Urfī (see p. 667 *a*).

The date of composition, A.H. 1015, is given at the end, in the following chronogram:

پی تاریخ این ابیات دلجو
بهر سو بود طبعم در تکاپو
که این اشعارم از کلك بیان زاد
خرد شیرین حکایتها نشان داد

Copyist: غلام نبی ولد ابی الفتح

Or. 325.

Foll. 31; 9 in. by 5½; 15 lines, 3½ in. long; written in Shikastah-āmiz; dated Ḥaidar-ābād, Zulka'dah, A.H. 1064 (A.D. 1654). From the Lucknow library.

[GEO. WM. HAMILTON.]

Poetical works of Nau'ī, کلیات نوعی

Beg. کر بلای عشقم و لب تشنه سر تا پای من

Muḥammad Rizā Nau'ī, of Khabūshān, near Mashhad, went to India in the time of Akbar, and found a patron in Mirzā Yūsuf Khān Mashhadī, but soon after entered the service of the Khānkhānān Mirzā 'Abd ur-Raḥīm, and stayed with him and Prince Dāniyāl at Burhānpūr, where he died A.H. 1019. See *Riyāz ush-Shu'arā*, fol. 468, *Badāonī*, vol. iii. p. 361, *Mir'āt ul-'Ālam*, fol. 494, and *Khulāṣat ul-Afkār*, fol. 294. A full account of Nau'ī's life will be found in Ouseley's *Notices*, pp. 161—166; see also Sprenger, *Oude Catalogue*, p. 516, and Blochmann, *Ain i Akbari*, p. 606.

Contents: *Qaṣīdahs*, fol. 2 *b*. *Tarjī'* and *Tarkīb-bands*, fol. 20 *a*. *Muḥaṭṭa'āt*, fol. 36 *a*. Ghazals in alphabetical order, fol. 37 *b*. *Rubā'īs*, fol. 92 *b*. *Sāḳī Nāmāh*, a *Maṣnavī* in praise of the Khānkhānān, fol. 99 *b*, beginning:

توی اولین پیر میخانها بیاد تو شبگیر پیمانها

Sūz u Gudāz, سوز و کداز, the story of a Hindu princess who burned herself on her husband's pile, in the reign of Akbar, a

Maṣnavī dedicated to Prince Dāniyāl, fol. 111 *b*, beginning:

الهی خنده ام را نالکی ده

It has been printed at the end of the first volume of the *Akbar Nāmāh*, Lucknow, 1284.

Add. 7816.

Foll. 96; 9½ in. by 5¾; 15 lines, 3 in. long; written in a cursive Indian character, apparently in the 17th century.

[CL. J. RICH.]

دیوان شاپور

The *Divān* of Shāpūr.

Beg. خط زایل نکردد جان فزای لعل جانانرا

ز خاصیت نه اندازد غباری آب حیوانرا

Khawājah Shāpūr, son of Khawājagī Khawājah, of a distinguished family of Teheran, was, according to Tāhir Naṣirābādī, fol. 178, a sister's son of the poet Ummīdī (died A.H. 925; see *Tuḥfah i Sāmī*), and a first cousin of Amin Rāzī (see above, p. 335 *b*, and Blochmann, *Ain i Akbari*, p. 508). He first used the *Takhalluṣ* of Farībī or Qarībī, which he afterwards exchanged for Shāpūr. He twice went to India, where he enjoyed the protection of his relative Mirzā Ja'far Aṣaf Khān (who was raised to the Khanship A.H. 993, and died A.H. 1021; *Tazkirat ul-Umarā*, and Blochmann, *Ain i Akbari*, p. 411), and of Sultan Salim (Jahāngīr). Taḳī Kāshī states, *Oude Catalogue*, p. 42, that Shāpūr was engaged in A.H. 966 in imitating the *Divān* of Fighānī. See *Haft Iqlīm*, fol. 454, *Riyāz ush-Shu'arā*, fol. 235, *Ātashkadah*, fol. 94, and Sprenger, *Oude Catalogue*, p. 564.

Contents: Ghazals in alphabetical order, fol. 1 *b*, wanting the latter part from the beginning of the letter ج. *Rubā'īs*, fol. 86 *a*.

Or. 286.

Foll. 136; 7¼ in. by 3½; 19 lines, 2¼ in. long; written in Nestalik, apparently in the 17th century.

[GEO. WM. HAMILTON.]

دیوان سنجر

The Divān of Sanjar.

Beg. الهی کنج معنی ده دل کوهر فروشم را

Mir Muḥammad Hāshim, poetically surnamed Sanjar, was the son of Mir Rafī' ud-Dīn Haidar, of Kāshān, a poet who has been mentioned p. 672 *b*, to whom he was, in the opinion of Amīn Rāzī, fol. 390, far superior in poetical talent. He went to India, according to Maāshir i Raḥīmī, Blochmann's Ain i Akbari, p. 595, in A.H. 1000, was imprisoned by Akbar for some offence, to which he alludes in the present Divān, fol. 101, and, after his release, repaired to Ibrāhīm 'Adil Shāh in Bijāpūr, where he died A.H. 1021. See also the Oude Catalogue, pp. 150, 571, Riyāz ush-Shu'arā, fol. 218, and Ātashkadah, fol. 109.

Contents: Ghazals alphabetically arranged, fol. 2 *b*. Qasīdahs, fol. 76 *b*. Kīṭāhs, fol. 105 *a*. Maṣnavīs, fol. 117 *b*.

Of the Qasīdahs several addressed to Akbar, to Ibrāhīm 'Adil Shāh, and to Mirzā Jānī Beg, ruler of Tattah, with whom the poet appears to have stayed some time.

Add. 24,088.

Foll. 190; 9 in. by 5½; 14 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [WILLIAM H. MORLEY.]

لیلی مجنون

Lailā and Majnūn, a Maṣnavī, with a prose preface.

Author: Rūḥ ul-Amīn, روح الامین

Beg. ای حسن طراز عشق پرداز
انجام نمای کار زآغاز

This poet, no record of whom has been found, appears from passages of his works to have been a Sayyid born in Isfahan, who held a high office at the court of the Ḳuṭubshāhs in the Deccan. The present poem is dedicated to

Sultan Muḥammad Ḳulī Ḳuṭubshāh, who reigned from A.H. 988 to 1020. The author refers in the prologue, fol. 20, to two previous compositions, one treating of the loves of Parvīz, the other entitled Maṭmah, as the first two poems of his Khamsah, the present being the third. He bestows upon himself, both in that passage and in the epilogue, the most extravagant praises, which he puts in the mouth of his great master Nizāmī, while he speaks in very slighting terms of earlier Maṣnavī writers, as the latest of whom he names Jāmī, Hātifi, and Maktabī. The last, a contemporary of Ahlī Shīrāzī, lived in the first half of the tenth century of the Hijrah; see the Oude Catalogue, p. 38.

In the prologue of the Āsmān Hashtum (see below, Add. 25,903) the author states that he had written the Lailā Majnūn in the space of seven months.

Rūḥ ul-Amīn was, according to 'Amal Ṣāliḥ, fol. 697, the takhalluṣ of Mir Jumlah, i. e. Mir Muḥammad Amīn, a Sayyid of Isfahan, who went A.H. 1010 to the Deccan, and was, during the reign of Muḥammad Ḳulī Ḳuṭubshāh, the virtual head of the state of Golconda. He entered, A.H. 1027, the service of Jahāngīr, and held high offices at the Delhi court until his death, A.H. 1047. See Maāshir ul-Umarā, fol. 483, and Ḥadiqat ul-'Ālam, vol. i. p. 243. His poetical works amounted, according to Ṭāhir Naṣirābādī, fol. 52, to 20,000 lines.

Add. 6617.

Foll. 164; 7½ in. by 4; 12 lines, 2¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; apparently in the 17th century. [J. F. HULL.]

Another, somewhat shorter, recension of the same poem.

Beg. ای قادری شریک و انباز
خاک از تو شده سپهر اعجاز

Add. 25,903.

Foll. 148; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 12 lines, $2\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 1024 (A.D. 1615).

آسمان هشتم

A poem in imitation of Nizāmī's Haft Paikar and on the same subject, by the above poet.

Beg. ای روان آفرین دل آرای
وی خرد را بخویش راهنمای

This poem, the fourth of the author's intended Khamsah, was written for Muḥammad Kūlī Kūṭubshāh, whose panegyric occupies a great part of the prologue, foll. 22 *b*—28 *a*; but we learn from the conclusion, fol. 144 *b*, that, the king having died during its composition (A.H. 1020), it was dedicated to his successor, Sulṭān-Muḥammad Kūṭubshāh. The date of completion, A.H. 1021, is conveyed in the following line, fol. 147 *b*:

در سنه کاف الف فزون زهزار
کشت کامل چو چرخ این گلزار

The above title is found in the epilogue, fol. 139:

شد چو این کاخ سر بلند تمام
کرد مش آسمان هشتم نام

Another title, with the same meaning, فلك البروج, is found in the illuminated heading at the beginning.

Or. 284.

Foll. 185; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 14 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [GEO. WM. HAMILTON.]

کَلِستان ناز

The Divān of Rūḥ ul-Amīn.

Beg. ای روشن از فروغ تو شمع روان ما
از نور قدرت تو چکیدست جان ما

In a prose preface, of which only a fragment is extant, fol. 18, the author states that this Divān, entitled Gulistān i Nāz, contains five thousand distichs, and consists of Ghazals written in early life.

Add. 7799.

Foll. 290; $10\frac{1}{4}$ in. by $6\frac{3}{4}$; 19 lines, 4 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins; dated Jumāda I., A.H. 1044 (A.D. 1634). [Cl. J. RICH.]

دیوان شانی

The Divān of Shānī.

Beg. ای زسودا سایه بر زلف ایاز انداخته
کردن محمود را در دام ناز انداخته

Maulānā Shānī, whose original name was Nasaf Ākā, belonged to the Turkish tribe of Taklū, and was born in Teheran. He was the favourite poet of Shāh 'Abbās I. It is stated in the 'Ālam-ārāi, quoted in the Zīnat ut-Tavārikh, fol. 651, and the Favā'id Safaviyyah, fol. 26, that the Shāh was so delighted with a Kaṣīdah in praise of 'Alī, which Shānī recited before him, that he ordered the poet to be weighed and to receive his weight in gold for his reward. This incident took place in the ninth year of the reign (A.H. 1004-5). Shānī spent the last years of his life in Mashhad, where he died, according to Sirāj, Oude Catalogue, p. 150, the Khulāṣat ul-Afkār, fol. 147, and Haft Āsmān, p. 132, A.H. 1023, a date fixed by the chronogram پادشاه سخن. See also Riyāz ush-Shu'arā, fol. 234, Ātashkadah, fol. 8, and the Oude Catalogue, pp. 42, 112, 564.

Contents: Kaṣīdahs in praise of the Imāms, of Shāh 'Abbās, and some personages of his Court, fol. 1 *b*. A Maṣnavī in praise of the Imāms, fol. 112 *a*, beginning:

بسم الله الرحمن الرحيم
ماهچه رايت اميد و نيم

Ghazals in alphabetical order, fol. 129 *b*, beginning:

اي باداي حمد تو زمزمه عقل و راي را
Kit'ahs and Rubā'is, fol. 288 *a*.

Copyist : نادر محمد بن عبد الرحيم نوقاني

Or. 1301.

Foll. 251; 8 in. by 4½; 14 lines, 2¾ in. long; written in Nestalik, in two gold-ruled columns, apparently in the 17th century.

The same Divān, imperfect at the beginning.

Or. 350.

Foll. 239; 8½ in. by 4½; 15 lines, 2¼ in. long; written in Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

محمود و اياز

The story of Sultan Maḥmūd and his favourite Ayāz, a Maṣnavi.

Author: Zulālī, زلالی.

Beg. بنام آنکه محمودش اياز است
غمش بخانه ناز و نیاز است

Maulānā Zulālī, of Khwānsār, 'Irāq, lived in the reign of 'Abbās I., and was one of the panegyrists of the influential Sayyid, Mir Muḥammad Bāqir Dāmād. He is chiefly known by seven Maṣnavis, the most popular of which is the present poem.

It was commenced, as stated by the author in the epilogue, in A.H. 1001,

در استفتاح این منشور نامی

بجو تاریخ نظم از نظامی

and finished A.H. 1024. The latter date is fixed by the following chronogram:

الهی عاقبت محمود باشد

Zulālī appears to have died shortly after; for we are told by Ṭāhir Naṣirābādī in his Taẓkirah, fol. 173, that he left the poem unarranged, and that it was put into order by Shaikh 'Abd ul-Husain B. Shaikh

'Alī Naḳī Kamra'ī in India. Mīrzā Ṭughrā, of Mashhad, wrote a preface to it.

Notices on Zulālī will be found in Haft Ik-lim, fol. 395, Mir'āt ul-Khayāl, fol. 53, Riyāz ush-Shu'arā, fol. 197, Atashkadah, fol. 91, and Haft Āsmān, p. 140. See also the Oude Catalogue, pp. 41, 90.

The prologue contains eulogies on Shāh 'Abbās, the Vazīr Mīrzā Ḥabīb Ullah, and the author's patron, Mīr Bāqir Dāmād, at whose request, we are told, the poem was written.

Foll. 1—18 have been supplied by a modern hand.

The Maḥmūd u Ayāz has been lithographed in the press of Navalkishor. The seven Maṣnavis of Zulālī are mentioned in Stewart's Catalogue, p. 57, and more fully described by Dr. Sprenger, Oude Catalogue, p. 593.

Add. 16,797.

Foll. 282; 8 in. by 4½; 13 lines, 2¾ in. long; written in Nestalik; dated Rabī' I., the third year of Farrukhsiyar = A.H. 1126 (A.D. 1714). [WM. YULE.]

The same poem, with a preface by the author.

In the preface Zulālī compares his seven Maṣnavis with the seven planets, Sab' Say-yārah, and enumerates them in the following order: 1. حسن کوسوز. 2. شعله دیدار. 3. میخانه. 4. سلیمان نامه. 5. آذر و سمندر. 6. ذره و خورشید. 7. محمود و اياز.

Another short prose preamble, also by Zulālī, is prefixed to the poem.

Add. 18,678.

Foll. 38; 6 in. by 4½; 14 lines, 2 in. long, with 16 lines in the margin; written in Shikastah-āmiz; dated Shavvāl, A.H. 1222 (A.D. 1807).

The first half of the same poem, corresponding to foll. 1—125 of Or. 350.

Add. 18,807.

Foll. 291; $9\frac{1}{4}$ in. by 5; 15 lines, $2\frac{5}{8}$ in. long; written in Nestalik; dated Muḥarram, A.H. 1075 (A.D. 1664).

Three Maṣnavīs by the same.

I. Fol. 1 *b*. Maḥmūd u Ayāz; see above.

II. Fol. 241 *b*. میخانه, the "Tavern," with a short prose preamble by the author.

Beg. نام او باده سینه میخانه
دهن هرکه هست پیمانه

III. Fol. 275 *b*. ذره و خورشید, "The Moth and the Sun," with a prose preface by Zukālī.

Beg. سخنم کرد بزمش جاوید
ذره را جوهر تیغ خورشید

Add. 16,792.

Foll. 179; $10\frac{1}{4}$ in. by 6; 23 lines, 3 in. long; with 18 lines in the margin; written in Nestalik, with 'Uvān and gold-ruled margins; dated Ramaẓān, A.H. 1194 (A.D. 1780).

[WM. YULE.]

دیوان ظهیری

The Divān of Zuhūrī.

Beg. انکه خواهد داشت فردا رحمتش دیوان ما
کشته وصفش آفتاب مطلع دیوان ما

Zuhūrī, whose proper name was Nūr ud-Dīn Muḥammad, was a native of Turshīz, Khorasan. His contemporary Takī Kāshī, Oude Catalogue, p. 44, states that he went at an early age to Yazd, from whence he proceeded, A.H. 988, to India, and settled in Bijāpūr. There he became the intimate friend of another poet, Malik Kummī (see Oude Catalogue, pp. 30, 151), whose daughter he married. Both stood in high favour with Ibrāhīm 'Adilshāh (A.H. 988—1037), who rewarded them, according to the Futūḥāt 'Adilshāhī, fol. 301, for the Gulistān i Khalil,

their joint production, with a present of 9000 gold pieces. Both were killed in an affray A.H. 1024 or 1025. See Badāonī, vol. iii. p. 281, Mir'āt ul-'Ālam, fol. 486, Mir'āt ul-Khayāl, fol. 57, Riyāz ush-Shu'arā, fol. 281, Atashkadah, fol. 36, and the Oude Catalogue, pp. 112, 125, 151.

Zuhūrī's compositions in prose and verse, which are much admired in India, are little known in Persia. A notice on the author and some of his works, written by 'Abd ur-Razzāk Sūrati, A.H. 1212, and entitled Muḥaddimāt Zuhūrī, has been lithographed in Cawnpore, 1873.

The Kulliyāt, or poetical works of Zuhūrī, consist of a Sākī Nāmah, dedicated to Burhān Nizāmshāh, another Maṣnavī, and the Divān. See Stewart's Catalogue, p. 68, and the Oude Catalogue, p. 580.

Contents of the Divān: Ghazals in alphabetical order, fol. 1 *b*. Rubā'is, fol. 143 *b*.

Copyist: میر محمدی

On the first page is the stamp of the Oude Minister, Tiket Rāi, with an 'Arz Didah dated A.H. 1203.

Or. 294.

Foll. 183; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 16 lines, 4 in. long; written in cursive Nestalik; dated Rajab, A.H. 1241 (A.D. 1826).

[GEO. WM. HAMILTON.]

The same Divān, containing — Ghazals, fol. 2 *a*; Kīṭāhs, fol. 178 *a*; Rubā'is, fol. 178 *b*.

Add. 26,167.

Foll. 140; $7\frac{1}{2}$ in. by 4; 15 lines, $2\frac{1}{2}$ in. long; written in Nestalik; dated Zulḥijjah, A.H. 1092 (A.D. 1681). [WM. ERSKINE.]

ساقی نامه

Sākī-Nāmah, a poem in praise of Burhān Nizām Shāh, and the Court of Aḥmadnagar, by Zuhūrī.

Beg. ثنا ميکنم ايزد پاک را
ثريا ده طارم تاک را

This poem, which is stated at the end to consist of 4500 distichs, was written shortly after the accession of Burhān, who reigned from A.H. 999 to 1003.

The Sākī Nāmāh is mentioned by Firish-tah, vol. ii. p. 307. It has been lithographed in Lucknow, 1849.

Or. 338.

Foll. 201; 7½ in. by 4½; 12 lines, 2¼ in. long; written in Shikastah-āmiz, with gold-ruled margins, and eleven miniatures in Indian style; dated A.H. 1096 (A.D. 1685). From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

The same poem, with a different beginning:

ثناها همه ايزد پاک را

Five leaves at the beginning, and a few in the body of the volume, have been supplied by a later hand.

Add. 18,419.

Foll. 17; 7½ in. by 4½; 12 lines, 3¼ in. long; written in a cursive Indian character; dated Lucknow, Ramazān, A.H. 1205 (A.D. 1791).

[WM. YULE.]

نان و حلوا

"Bread and Sweets," a Maṣnavi on ascetic life, by Bahā'ī, i.e. Shaikh Bahā ud-Din 'Amili, who died A.H. 1030 (see p. 25 b).

Beg. ايها الساهى عن العهد القديم
ايها اللاهى عن النهج القويم

The author states, in a short preamble, that he had written this poem during a journey to Mecca and his stay there. It has been printed in Constantinople, A.H. 1268.

Copyist: سيد افضل على الرضوي

Add. 7821.

Foll. 35; 7½ in. by 5; 5 lines, 3 in. long; written in Turkish Naskhi; dated Jumāda I., A.H. 1214 (A.D. 1799). [Cl. J. Rich.]

The same poem.

Copyist: درويش ملا سليمان

Add. 5630.

Foll. 130; 9¼ in. by 5½; foll. 1—62, 10 lines in three columns, about 20 lines in four columns; written in Nestalik; dated A.H. 1044 (A.D. 1634).

[NATH. BRASSEY HALHED.]

ديوان طالب آملي

The Divān of Ṭālib Amulī.

Beg. جون کج نهم بفرق خرد افسر بيان
از مدح شه اطاقه زخم بر سر زبان

Ṭālib, born in Amul, Māzandarān, was cousin (خاله زاده) to Ḥakīm Ruknā (p. 603 a), who composed an elegy on his death. Having been induced by his relative to go to India, he attached himself to Mirzā Ghāzī, ruler of Sind (A.H. 1015—20; see Taẓkirat ul-Umarā, fol. 125), and afterwards passed into the service of Jahāngīr, who conferred upon him the title of Malik ush-Shu'arā. His mind, however, became deranged, and he died still young, A.H. 1035. The date is expressed in the Mir'āt ul-'Ālam, fol. 486, by the chronogram, حشرش بعلی ابن ابی طالب باد.

In the Ṭabaḳāt i Shāhjahānī, fol. 321, A.H. 1040 is given as the date of his death. See also Riyāz ush-Shu'arā, fol. 274, Ātash-kadah, fol. 92, Khulāṣat ul-Afkār, fol. 158, Oude Catalogue, pp. 90, 125, 151, and Ouseley, Notices, pp. 176—9.

Contents: Ḳaṣīdahs in praise of 'Alī, of Mirzā Ghāzī, Jahāngīr, Nūr Maḥall, Shāh 'Abbās, Mir Abul-Ḳāsim, Chīn Ḳilij Khān, and others, fol. 1 b. Tarjī's, fol. 67 b. Ghazals in alphabetical order, fol. 69 a. Rubā'īs, fol. 127 b.

Copies are mentioned in the Oude Catalogue, p. 575, the Munich Catalogue, p. 38, de Jong's Catalogue of the Academy's library, p. 224, and in the Catalogue of the library of King's College, Cambridge, No. 172.

Add. 17,489.

Foll. 41; 10 in. by 6; 16 lines, $4\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān, gold-ruled margins, and eleven miniatures in the Indian style; dated Zulhijjah, A.H. 1211 (A.D. 1797).

کوک شاستر

A poetical version of the Koka-Śāstra, a Sanscrit or Hindi work, treating of the various temperaments of men and women, and of sexual intercourse.

Author: Muḥammad Kūlī, poetically sur-named Jāmī, محمد قلی مختلص بجامی

Beg. کنم ابتدا من بنام خدای
که پیداست ز قدرتش دو سرای

The translation is dedicated to 'Abd ullah Kuṭubshāh, who reigned from A.H. 1035 to 1083. It was written, as stated at the end of the prologue, fol. 13 *a*, in A.H. 1036. The original work, ascribed to the Vazīr Kokā, کوکا, consisted of 34 Bābs; the translator has added two more.

Muḥammad Kūlī was born, according to his own account, at Haidarābād, one of the "sixty" sons of a Vazīr called like himself Muhammad Kūlī.

In the subscription the work is called لذت النساء, a title which does not appear in the text, and which belongs to an earlier version of the same work by Ziyā Nakhshabī; see the Copenhagen Catalogue, p. 15, Ilāhī, Oude Catalogue, p. 80, and Pertsch, Zeitschrift der D. Morg. Gesellschaft, vol. xxi. p. 511.

Hindustani versions of the Kokā Śāstra

are mentioned by Garcin de Tassy, Hist. de la Litt. Hind., 2nd edition, vol. i. p. 187. See also Aufrecht, Bodleian Catalogue, p. 404.

Add. 6622.

Foll. 294; $11\frac{1}{2}$ in. by $6\frac{3}{4}$; 25 lines, $4\frac{1}{4}$ in. long, in a page; written in fair Nestalik in four gold-ruled columns, with five 'Unvāns; dated Rajab, A.H. 1039 (A.D. 1630).

خمسه حسن بن سید فتح الله

The Khamsah of Ḥasan B. Sayyid Fath Ullah.

This Khamsah consists of five long rhapsodies in glorification of Muḥammad, of the first four Khalifs, and of the author's spiritual guide, Shaikh ul-Islām Shaikh Muḥammad B. Fazl Ullah ul-Bakrī, who had come from Medina to India (fol. 234 *a*), and who is spoken of in the fifth poem as dead (fol. 232 *b*).

The author boasts of his descent from Amīr Khusrau: his mother was a daughter of Ḥasan B. Piyārah, whose genealogy is traced up to the celebrated poet (fol. 235 *a*).

The poems, which follow the metres of Nizāmī's Khamsah, and are designated as the first, second, third, fourth, and fifth Tuhfah, تحفه, begin respectively on foll. 1 *b*, 57 *b*, 119 *b*, 160 *b*, and 228 *b*, as follows:

بسم الله الرحمن الرحيم
باسم محمد شدة فیض عمیم

الهی سوي احمد راه بنما
بمدح او دلم را نیک بکشا

بسم الله نهما کلید آغاز
تا قفل دلت ازو شود باز

مصطفی آن حبیب رب ودود
نورش از نور حق شده موجود

خدایا حبیب تو نعم اللقاست
محمد نبی خاتم الانبیاست

The date of each, and the number of its verses, are recorded in its epilogue, and repeated in the subscription. The first was written in two months, and completed in Ṣafar, A.H. 1038; it contains 5314 distichs. The second was completed in Jumāda, A.H. 1038, and contains 8000 distichs. The third was completed in Zulḡa'dah, A.H. 1038, and consists of 4225 distichs. The fourth was finished in Muḥarram, A.H. 1039. The fifth was finished in Rabī' I., A.H. 1039; it consists of 8500 distichs.

The author mentions in his conclusion another Khamsah previously written by him in praise of Muḥammad, his wives, his grandchildren, Ḥasan and Ḥusain, and their descendants. A Maṣnavī entitled تحفه میبونه شریفه, and attributed in the Oude Catalogue, p. 419, to Muḥammad Ḥasan, of Dehli, A.H. 1013, is probably a part of that work.

Copyist : عبد القادر بروجی

Add. 7801.

Foll. 76; 11½ in. by 7¾; 17 lines, 5½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvān and ten miniatures in the Persian style; dated A.H. 1109 (A.D. 1697). [Cl. J. Rich.]

جرون نامه

Jarūn-Nāmah, a Maṣnavī on the taking of Jarūn (Hormuz) from the Portuguese by Imām Ḳulī Khān.

Author : Ḳadrī, قدری

Beg. از اول بنام بزرگ خدا
سردنقر نطق را برکشا

Imām Ḳulī Khān, son and successor of Allah Virdī Khān, Beglerbegī of the Province of Fārs, captured Hormuz, after a siege of two months, in the 36th year of the reign of Shāh 'Abbās I., A.H. 1032; see 'Ālam-ārāi, fol. 382, and Malcolm, vol. i. p. 546.

The poem was written in Imām Ḳulī's lifetime and dedicated to him. But a subsequent addition, foll. 59—65, contains a record of the cruel execution of that general and his children by Shāh Ṣafī, which took place, as stated, fol. 63 a, in A.H. 1043. See Malcolm, vol. i. p. 571.

Foll. 65, 71, 72 contain some versified chronograms of births, etc., by the same Ḳadrī. This poet is not to be confounded with his namesake Ḳadrī Shīrāzī, who died in India, A.H. 989. See Riyāz ush-Shu'arā, fol. 370.

Appended is a fragment of a poem on Shīrīn and Khusrau, foll. 66—70.

Add. 19,662.

Foll. 445; 9 in. by 6½; 17 lines, 3¾ in. long; written in Shikastah-āmīz, with ruled margins; dated Jumāda I., the fifth year of the reign (of Shāh Ḥusain) = A.H. 1111 (A.D. 1699).

دیوان اسیر

The Divān of Asīr.

Beg. ای دانه تسبیح خیالت دل دانا
سر حلقه مستان رخت دیده بینا

Mīrzā Jalāl Asīr, son of Mīrzā Mūmin, one of the Sayyids of Shahrīstān, and a native of Isfahan, stood high in the favour of Shāh 'Abbās I., who gave him one of his daughters in marriage. He died young from excess of drink, leaving a Divān, which consists, according to Ṭāḥīr Naṣīrābādī, fol. 80, of 8000 lines. The date A.H. 1049 given for his death by Sirāj, Oude Catalogue, p. 149, and by Abu Ṭālib, Khulāṣat ul-Afkār, fol. 15, is probably correct. An earlier date, A.H. 1040, given in Mirāt ul-'Ālam, fol. 476, and Hamishah Bahār, Oude Catalogue, p. 117, is not consistent with the evidence of his

Divān, which contains chronograms on events of A.H. 1044 and 1045. See also *Ḳiṣaṣ ul-Khākāni*, fol. 163, *Mir'āt ul-Khayāl*, fol. 52, *Riyāz ush-Shu'arā*, fol. 49, and *Oude Catalogue*, p. 342.

Contents: *Ḳaṣīdahs* in alphabetical order, fol. 1 *b*. *Ḳiṭ'ahs*, including chronograms, fol. 57 *a*. *Maṣnavīs*, fol. 60 *a*. *Tarjī's*, fol. 73 *a*. *Ghazals* alphabetically arranged, fol. 79 *a*, beginning:

ای کلشن از بهار خیال تو سینها
برک کل از طراوت نامت سفینها

Rubā'īs in the same order, fol. 438 *a*. See *Ouseley's Collection*, No. 15.

Copyist: شجاعت بیک شیرازی

Or. 278.

Foll. 148; 6½ in. by 4; 11 lines, 2½ in. long; written in *Nestalik*, apparently late in the 17th century. [GEO. WM. HAMILTON.]

دیوان اوجی

The *Divān* of *Aujī*.

Beg. قوت پای کریم نیست از بیداد مار
میروم چندانکه دارم قوتی اما ز کار

Aujī Naṭanzī, a native of *Naṭanz*, near *Isfahan*, lived in *Herat*. He and two other poets, *Malik Mashriḳī*, and *Faṣīḥī* of *Herat* (who died A.H. 1046; *Oude Catalogue*, p. 151), were the favourite companions of *Hasan Beg Shāmlū*, the *Beglerbegī* of *Khorasan*. This *Amīr*, who succeeded to the post of his father *Ḥusain Khān* A.H. 1027, and died about the close of the reign of *Shāh Ṣafī* (A.H. 1038—1052), was a passionate lover of poetry, and has left a *Divān* of three thousand lines. See *'Ālam Arāi*, fol. 368, and *Tāhir Naṣirābādī*, fol. 28 *b*.

Aujī died, according to *Sirāj*, *Oude Cata-*

logue, p. 149, A.H. 1050. His *Divān* is stated to contain about ten thousand lines. See *Tāhir*, fol. 188, *Riyāz ush-Shu'arā*, fol. 47, and *Ātashkadah*, fol. 94.

Contents: *Ḳaṣīdahs*, fol. 2 *b*. *Tarkībs*, fol. 33 *b*. *Ḳiṭ'ahs*, fol. 47 *b*. *Ghazals* in alphabetical order, fol. 57 *b*, beginning:

مکن شرمنده یا رب در قیامت میپرستان را
Rubā'īs, fol. 136 *b*.

The laudatory poems are mostly in praise of the *Imām 'Alī Rizā* and of the author's patron, *Ḥasan Khān*. A *Ḳaṣīdah* is addressed to *Shāh Ṣafī* at the time of his accession, and a *Tarkīb* to the *Vazīr Mīr Abul-Ma'ālī*.

Or. 299.

Foll. 109; 7¾ in. by 4¼; 15 lines, 2¾ in. long; written in neat *Nestalik* on gold-sprinkled paper, with *'Unvān* and gold-ruled margins, in the 17th century.

[GEO. WM. HAMILTON.]

دیوان غیاث

The *Divān* of *Ghiyāṣ*.

Beg. چه نورست این که پیدا و نهان بینند اعیانش
فضای خاطر هر ذره میدان جولانش

Ghiyāṣā i Ḥalvā'i, or "the confectioner," was a native of *Shīrāz*, and a contemporary of *Mulhimī* and of *Nizām*, of *Dast i Ghaib* (who died A.H. 1039). In middle life he settled in *Isfahan*, where he was much appreciated by men of taste. Having lost his sight, he died, in consequence of a fall from the roof of his house, in the reign of *Shāh Ṣafī* (A.H. 1038—1052). See *Tāhir Naṣirābādī*, fol. 179, *Riyāz ush-Shu'arā*, fol. 321, *Ātashkadah*, fol. 133, and *Oude Catalogue*, p. 412.

Contents: *Ḳaṣīdahs*, fol. 3 *b*. *Sāḳi Nāmah*, a *Maṣnavī* addressed to the *Shāh*, fol. 31 *a*. *Ghazals* without alphabetical arrangement, fol. 37 *a*, beginning:

ای کرم جوش از تو درون پیا لها
شوقت فقیله سوخته در مغز لاله

Rubā'is and Fardiyyāt, fol. 104 a.

The laudatory poems are addressed to the Imāms, and to a princely personage, only designated by the title of Khān. Many *Qaṣīdahs* treat of moral and religious subjects in the style of Khākānī. One of them, imitated from a well known *Qaṣīdah* of that poet, and entitled معراج العرفان, was composed in A.H. 1035, as shown by the chronogram لعه فیض.

Add. 7800.

Foll. 180; 9½ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

دیوان مشرقی

The *Divān* of Mashriki.

Beg. نیست جون یاقوتم از کس خواهشی در هم باب
نه در آتش آب میخوام نه در خاک افتاب

Mirzā Malik Mashriki, who has been mentioned, p. 682 b, as one of the favourite poets of Hasan Khān, governor of Herat, was born in Isfahan of a family which came from Mashhad, and was one of the secretaries of the Dār ul-Inshā, or chancelry, of Shāh 'Abbās I. He appears to have been staying in Isfahan during the reign of Shāh Ṣafī (A.H. 1038—1052) to whom several of his *Qaṣīdahs* are addressed. His *Divān* includes a chronogram on some royal building erected A.H. 1050.

Notices on Mashriki are to be found in the *Tazkirah* of Tahir Naṣirabadī, fol. 185, the *Riyāz ush-Shu'arā*, fol. 429, and the *Ātash-kadah*, fol. 49.

Contents: *Qaṣīdahs*, fol. 1 b. Ghazals and detached verses, in one alphabetical series, fol. 53 a, beginning:

مجنون طبیعتم وجنونست کارما
سر مشق عالمی شده لوح مزارما

A *Maṣnavī* on Khusrau and Shirin, written, as stated in the prologue, by desire of Shāh Ṣafī, and left unfinished, fol. 166 a, beginning:

خدایا دل ز من بستان بزاری

Another *Maṣnavī*, fol. 175 a. Rubā'is, fol. 177 b.

Or. 305.

Foll. 338; 10 in. by 4½; 21 lines, 2½ in. long; written in Naskhi, apparently in the 17th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

Poetical works of Mir Muḥammad Kāzīm Husaini, poetically surnamed Karīm.

میر محمد کاظم حسینی کریم تخلص

The author, no record of whom has been found, was, as appears from some passages of his works, a native of Irak, in the service of 'Abd ullah Qutubshāh, who reigned in Haidarābād from A.H. 1035 to 1083, and his father's poetical surname was Fikr. See the *Oude Catalogue*, p. 456.

The contents are as follows:

I. Foll. 56 A collection of Rubā'is, mostly of religious nature, in alphabetical order, with a prose preface.

Beg. of Pref. هر مصرع دیباجه مستاته من
رمزیست ز راز دل دیوانه من

The collection comprises, as stated at the end, four thousand and eighty Rubā'is.

II. Foll. 300 b. کنج نامه "The Treasure," a *Qaṣīdah* addressed to Sultān 'Abd ullah Qutubshāh, with a prose preface, beginning:

معلوم بود بصاحب استعداد
کز جد بود این نیست زهرش بنیاد

In a letter to the Sultan, which is prefixed, the author alludes to his poem as a buried treasure which he had discovered in the estate bestowed upon him by the sovereign.

The *Qaṣīdah*, which begins thus, fol. 308 b,

کنج باشد عدل و ظلم و بدعت مار آن
مار را چون سر بکوبی میبری کنج از میان

consists of upwards of a thousand lines. The text is frequently interrupted by long extracts from Nizāmī, Sa'dī, Jāmī, and the author's own poems. The poet offers to the king very bold advice for the reformation of abuses and the better government of the kingdom. He adds bitter complaints of the neglect and niggardly treatment he had met with during seven years service, and of the exactions which reduced his scanty allowance, and threatens to leave Haidarābād to return to his native Irak, and to the holy shrines of Najaf.

Foll. 3 and 4 contain a notice on ten religious Maṣnavis of the author, with remarks on the efficacy of their recitation.

Or. 337.

Foll. 143; 10¼ in. by 6; 17 lines, 3¼ in long; written in Indian Shikastah-āmīz; dated 'Ālamgīrpūr, vulgo Bhilsah, Zulhijjah, the 28th year of Aurangzib, A.H. 1095 (A.D. 1684). [GEO. WM. HAMILTON.]

زیبا نگار

A story of two Sindian lovers.

Author: Rīzā'ī, رضائی

Beg. الهی هم دل و هم بی دلی ده
هم آن حاصل همان بیحاصلی ده

The author, who appears to have been a native of Sind, states in the introduction, fol. 30 *b*, that the original name of the lover was Panun پنون, and that of his beloved, Sīsī سیسی, but that, from fear of offending Persian ears by outlandish names, he had substituted for them Nigār and Zibā.

The poem is founded, as stated at the end, upon a prose narrative, due to Sayyid 'Alī of Thathah, a holy personage, who was a contemporary of the heroes of the tale. The date of composition, A.H. 1053, is

expressed by the words گل and باغ, as stated in the following lines, fol. 140 *b*:

گل اندر باغ خواندم از حسابش
که هم تاریخ باشد هم خطابش

Appended is a eulogy on the work by the transcriber Jaikarn, in which the author is named Maulānā Hājī Muḥammad Rīzā'ī.

See Sprenger, Oude Catalogue, p. 544, and Stewart's Catalogue, p. 73.

Or. 323.

Foll. 482; 8¼ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century; much damaged by worms.

[GEO. WM. HAMILTON.]

The poetical works of Kudsī, کلیات قدسی.

Hājī Muḥammad Jān, who took the surname of Kudsī from the holy shrine of Mashhad, his native place, had performed in his youth a pilgrimage to Mecca. He went to India in A.H. 1041, and was patronized by 'Abd Ullah Khān. Firūz Jang, who introduced him to the notice of Shāhjahān. He soon became one of that sovereign's favourite poets, but did not obtain the appointment of Malik ush-Shu'arā, to which he was, according to the 'Amal Šālīḥ, fol. 696, entitled above all others, because he had been forestalled by Tālib Kalīm. He spent the last years of his life in Kashmīr, where he died A.H. 1056, according to Sirāj, Oude Catalogue, p. 151, the Sarv i Āzād, and Haft Āsmān, p. 143, or A.H. 1055, as stated by Shīr Khān, fol. 64, and in the Khulāṣat ul-Afkār, fol. 225. The first of the above dates is confirmed by a Tarkīb composed by a contemporary poet on Kudsī's death, Or. 351, fol. 7, in which it is expressed by the chronogram:

دور از آن بلبل قدسی چمنم زندان شد

Other notices on Kudsī will be found in the

Tazkirah of Tāhir, fol. 169, the *Tabakāt i Shāhjahānī*, fol. 324, *Pādishāh Nāmāh* of Amīn, fol. 430, *Pādishāh Nāmāh* of 'Abd ul-Ḥamīd, vol. i., part 2, p. 351, *Vāq'āt i Kashmīr*, fol. 119, *Riyāz ush-Shu'arā*, fol. 370, and the *Oude Catalogue*, pp. 113, 128, and 536.

The contents are as follows :

I. Fol. 2 *b*. A description of the gardens of Kashmīr, a *Maṣnavī* dedicated to Shāhjahān, imperfect at the beginning.

II. Fol. 19 *b*. *Tarkīb-bands*, mostly in praise of Imām Rīzā, beginning :

سنگ زیر سر ز سرکردانیم سنگ سیاست

The first of these was written, according to the heading, when the poet was setting out for Irak; another at the time of his departure for India.

III. Fol. 47 *b*. *Ḳaṣīdahs*, only partially arranged in alphabetical order. They are mostly in praise of the Imāms. One is addressed to Minūchihīr, governor of Mashhad, another to Ḥasan Khān, governor of Herat.

IV. Fol. 136 *b*. *Ghazals* in alphabetical order, beginning :

زود به کردم من بیصبر داغ خویش را

V. Fol. 215 *b*. Preface to the *Divān* of Ḳudsi, written in Agra, A.H. 1048, by Jalāl ud-Dīn Muḥammad *Ṭabāṭabā'ī* (see p. 258 *a*).

VI. Fol. 222 *b*. *Rubā'īs*.

VII. Fol. 274 *b*. *Marṣiyahs* on the death of the poet's son, and other persons, in the form of *Tarkīb-bands*.

VIII. Fol. 294 *a*. *ظفرنامه شاهجهانی*, a poetical history of Shāhjahān in *Maṣnavī* rhyme.

Beg. بنام خدائی که داد از جهان
جهان بادشاهی بشاهی جهان

The poem was left unfinished. The present copy contains a confused series of detached fragments, treating of Shāhjahān's accession, his early life, and some events of the beginning of his reign. The latest of these is the erection by Shāhjahān, on his return from the Deccan, of several edifices, and especially of the famous Dehli mosque, the building of which is dated by a chronogram A.H. 1047. Some of the fragments are written twice and even thrice over with some variations.

IX. Fol. 477 *a*. Two fragments, probably belonging to the *Maṣnavī* mentioned under Art. I. The first is part of a description of Kashmīr; the second is in praise of Shāhjahān, and begins :

بنام پادشاه پادشاهان
سرافرازی ده صاحب کلاهان

Or. 351.

Foll. 68; 8½ in. by 5; 17 lines, 2½ in. long; written in cursive Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

Some poems by Ḳudsi, as follows :

Fol. 2 *b*. A *Ḳiṭ'ah* of religious character, ending with an invocation to 'Alī.

Beg. از وقار شیب داری کوش سنکینی وبس
از درای کاروان عمر نشنیدی صدا

Fol. 4 *b*. *Ḳaṣīdahs* addressed to Shāhjahān, mostly on Naurūz festivals.

Foll. 7 and 9 contain the *Tarkīb-band*, composed by some poet not named, on the death of Ḳudsi, which has been noticed p. 684 *b*.

Fol. 21 *a*. *Maṣnavīs*, beginning :

وداع دولت و مال و وطن کرد
ز راه چنگل آهنگ دکن کرد

This section contains poems on various palaces erected by Shāhjahān, with chronograms ranging from A.H. 1040 to 1048 a long description of Agrah, fol. 44 *a*, and other pieces relating to events of that period. The longest, however, foll. 48 *b*—51 *b* and 21 *a*—26 *b*, relating to the flight and death of Rājah Jajhār Singh (A.H. 1044), is not by Kudsī, but by Kalīm, and is found in the *Divān* of the latter, Add. 24,002, foll. 86 *a*—94 *b*.

Fol. 61 *a*. *Kitāhs*, most of which contain chronograms on contemporary events.

Add. 24,002.

Foll. 166; 9 in. by 6; about 20 lines, $3\frac{1}{4}$ in. long; written in a cursive Nestalik, with two 'Unvāns, and gold-ruled margins; probably in the 18th century.

دیوان کلیم

The *Divān* of Kalīm.

Beg. شوق هر کس را که در آه طلب سرمیدهد
کر در آرد اول از پا آخرش پر میدهد

Abu Ṭalīb, poetically surnamed Kalīm, was born in Hamadān and grew up in Kāshān. After completing his studies in Shīrāz, he went to India, where, according to the 'Amal i Ṣāliḥ, fol. 697, he stayed some time with Mir Jumlah, poetically styled Rūḥ ul-Amīn (p. 675 *b*). Having been attached to the court of Shāhjahān shortly after that sovereign's accession, he became his favourite poet, and received from him the post of Malik ush-Shu'arā. Amīn states, in his *Pādishāh Nāmah*, fol. 431, that Ṭalīb and Kudsī were then (A.H. 1047) simultaneously engaged upon the composition of two poetical records of Shāhjahān's reign, both of which he terms *Pādishāh Nāmah*. Ṭalīb was sent to Kashmīr, to devote himself to the completion of

his task, and he died there, as stated by his contemporary Vāriṣ, in the third volume of the *Pādishāh Nāmah*, fol. 530, on the 15th of Zulḥijjah, in the 26th year of the reign (A.H. 1062). The same year is given as the date of his death by Shir Khān, fol. 67, while *Mir'āt i 'Ālam*, and other later works, give A.H. 1061. See *Tazkirah i Ṭāhir*, fol. 165, *Ātashkadah*, fol. 110, *Riyāz ush-Shu'arā*, fol. 385, and the *Oude Catalogue*, pp. 113, 128, 151, and 453.

The contents of the *Divān* are as follows:

Fol. 2 *b*. *Ḳaṣīdahs*, mostly addressed to Shāhjahān, with a *Tarkīb-band* of the kind called *Bahāriyyah*, or vernal poem, at the end.

Fol. 41 *a*. *Muḳaṭṭa'āt*, including chronograms, the dates of which range from A.H. 1024, *Dārā Shikūh's* birth, to A.H. 1054.

Fol. 52 *b*. *Maṣnavīs*, mostly descriptive of buildings erected by Shāhjahān, and recording their dates. The longest, foll. 86 *a*—94 *b*, contains an account of the flight and pursuit of Jajhār Singh. The last is a *Ṣakī Nāmah* composed for Zafar Khān, governor of Kashmīr.

Fol. 97 *b*. *Ghazals* in alphabetical order, beginning:

بدل کردم بمستی عاقبت زهد ریائی را
رسانیدم بآب از یمن می بنیاد تقوی را

The margins contain additional *Ghazals*.
Fol. 160 *a*. *Rubā'īs*.

Add. 7798.

Foll. 183; $7\frac{1}{4}$ in. by $3\frac{3}{4}$; 14 lines, $2\frac{3}{4}$ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A collection of Kalīm's *Ghazals*, slightly imperfect at beginning and end. It is far richer than the corresponding section of the preceding MS., and contains a few *Rubā'īs* at the end.

Add. 22,701.

Foll. 162; 9 in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1098 (A.D. 1687). [Sir JOHN CAMPBELL.]

Another collection of Kalim's minor poems, containing Ghazals, fol. 1 *b*, Rubā'is, fol. 153 *b*, and two Maṣnavis, fol. 159 *b*.

Or. 306.

Foll. 193; $9\frac{1}{2}$ in. by 6; 15 lines, 3 in. long; written in Nestalik, with gold-ruled margins; dated Jumāda I., A.D. 1814.

[Geo. Wm. HAMILTON.]

Ghazals of Kalim.

Or. 357.

Foll. 210; $7\frac{1}{4}$ in. by $4\frac{1}{4}$; about 20 lines written diagonally, in Nestalik, partly in three and partly in four columns, probably in the 17th century.

[Geo. Wm. HAMILTON.]

پادشاه نامه

Five fragments of a poetical record of the life of Shāhjahān, by Kalim, as follows:

1. Early life of Shāhjahān, concluding with the death of Jahāngir, fol. 1.

2. Part of the prologue, and account of the emperor's forefathers from Tīmūr to Humāyūn, fol. 48 *a*.

3. Early part of Shāhjahān's reign, from his accession to Zafar Khān's expedition to Tibet (A.H. 1046—7), fol. 72 *a*.

4. Another part of the introduction, beginning with the Mi'rāj, and ending with the birth of Shāhjahān, fol. 198.

5. Description of Kashmir, fol. 205.

The same work is mentioned in the Oude Catalogue, p. 454, under the title of شاهنشاه نامه کلیم. See also the Munich Catalogue, p. 96, and King's College Library, No. 253.

Add. 25,330.

Foll. 196; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{5}{8}$ in. long; written in Nestalik, on gold-sprinkled paper, with 'Unvān and gold-ruled margins; dated A.H. 1042 (A.D. 1632).

دیوان الهی

The Divān of Ilāhi.

Beg. آراست دکاندار چون باز دکانرا
کل بست حنا دست زمین و زمانرا

Mir Ilāhi is the author of a Tazkirah, in which he calls himself 'Imād ud-Dīn Maḥmūd Ilāhi Ḥusaini, the contents of which have been fully stated by Dr. Sprenger, Oude Catalogue, pp. 66—87. He belonged, according to Tāhir Naṣirābādī, fol. 192, to the family of the Sayyids of Asadābād, Hamadān, and lived some years in Isfahan under Shāh 'Abbās I., in frequent intercourse with the poet Ḥakim Shifā'ī. He then went to India, and appears to have stayed some time in Kābul with the governor Zafar Khān, to whom several of his pieces, one of them dated A.H. 1033, are addressed. After some years spent at Court, under Jahāngir and Shāhjahān, he accompanied Zafar Khān to Kashmir, A.H. 1041—2, and resided there till his death, the date of which, A.H. 1063, is expressed in some verses engraved on his tomb, and quoted in the Vāqī'āt i Kashmir, fol. 122 *a*, by the chronogram بود سخن آفرین.

See 'Amal i Ṣāliḥ, fol. 701, Mir'āt ul-Khayāl, fol. 84, Riyāz ush-Shu'arā, fol. 40, Atashkadah, fol. 115, and Oude Catalogue, pp. 150 and 435.

Zafar Khān, son of Khwājah Abul-Hasan, was a munificent patron of letters, and no mean poet himself. He was appointed governor of Kābul, as lieutenant of his father, in the 19th year of Jahāngir (A.H. 1033). Having been sent in the same

capacity to Kashmīr in the 5th year of Shāhjahān (A.H. 1041—2), he held that post down to the 26th year of the reign, when he was transferred to Tattah. He died A.H. 1073. See Ma'aṣir ul-Umarā, fol. 374.

Contents: Kaṣīdahs in praise of the Imāms, of Shāhjahān, Mahābat Khān, and other Amīrs, fol. 1 *b*. Tarkīb and Tarjīḥs, fol. 57 *b*. Kit'ahs, including a Marṣiyah on Husain, fol. 69 *b*. Maṣnavis, fol. 95 *a*. Ghazals in alphabetical order, fol. 102 *b*., beginning:

ای رحمت تو سر خط لوح نجات ما
دیبچه از صنع تو دیوان ذات ما

Rubā'is, fol. 157 *b*.

Foll. 78—87, 173—195 have been supplied by a later hand.

Add. 7815.

Foll. 136; 7½ in. by 4¾; 14 lines, 3⅛ in. long; written in cursive Nestalik; dated Ṣafar, A.H. 1049 (A.D. 1639).

[Cl. J. RICH.]

دیوان مسیح

The Dīvān of Masīḥ.

Beg. عقل نشاخت درین معرکه نیک و بد را
بو لب کیست که داند شرف احمد را

Ḥakīm Rukn ud-Dīn Maṣ'ūd, of Kāshān, poetically surnamed Masīḥ, who has been already mentioned, p. 603 *a*, left the court of Shāh 'Abbās I., in consequence of a supposed slight, at the time of the Shāh's setting out for Māzandarān (A.H. 1006). He arrived at the court of Akbar with his famous contemporary, Ḥakīm Ṣadrā of Shīrāz, afterwards Masīḥ uz-Zamān, A.H. 1011, and stayed there in a position of great honour and emolument during the whole reign of

Jahāngīr and the first years of Shāhjahān. Amīn states in his Pādishāh-Nāmah, written A.H. 1047, fol. 429, that the Ḥakīm had sometime previously obtained, on account of his advanced age, leave to retire and to go to Mecca, and that he was then staying at home engaged upon the composition of his eighth Dīvān. His contemporary, Ṭāhir Naṣīrābādī, who had seen no less than ten Dīvāns of his composition, states, fol. 161, that he died in Kāshān A.H. 1066, and adds, in order to fix the date, the chronogram

رفت بسوی فلک باز مسیح دوم

Contents: Ghazals in alphabetical order. Kit'ahs, with some short Maṣnavis, fol. 101 *b*. Rubā'is, fol. 120 *b*.

In the subscription the work is designated as the sixth Dīvān of the Ḥakīm.

Or. 475.

Foll. 65; 8½ in. by 4¾; 15 lines, 2⅞ in. long; written in Nestalik, with gold-ruled margins, probably in the 17th century.

[GEO. WM. HAMILTON.]

Three Maṣnavis of the same poet, viz.:

I. Fol. 1 *b*. مجموعه, Anecdotes of lovers.

Beg. خداوندا مرا بردار از خاک
باتش عنصر خاکم بشو پاک

The title occurs in the following line, fol. 7 *a*:

اگر توفیق حق سازد تمامش
زمجموعی شود مجموعه نامش

The poem is dedicated to Shāh 'Abbās, and appears, from some passages, to have been written shortly before the author's flight. In one of these, fol. 47, he begs to be allowed to leave the Court, then at Raī, and to go home to Kāshān, in order to get healed of the scab. Further on he refers to the end of his brother poet, Akḍasī Mashhadī,

whose deathbed he had attended in A.H. 1003, and to the death of his own father in A.H. 1001. In another passage, fol. 55 *b*, he states that he had, at the time of writing, completed his 35th year.

II. Fol. 56 *b*. A Maṣnavī, entitled *Sākī Nāmāh*, in praise of Shāh 'Abbās.

Beg. دلا چند از این دست برد خمار
بتاراج میخانه دستی بر آر

III. Fol. 63 *b*. A Maṣnavī, without title, relating to the adventure of a caravan at the tomb of Ḥatīm.

Beg. تیره شبی چون شب هجران یار
بخت سیه پوش مرا پرده دار

On the first page is a Persian note stating that this "very rare work of Ḥakīm Masīḥ Ruknā'ī Kāshī, the master of Šā'ib," had been presented by Ziyā ud-Dīn Aḥmad Khān to Col. Wm. Hamilton, at Dehli, on the 17th of January, A.D. 1867.

Or. 1250.

Foll. 195; 9½ in. by 6½; 14 lines, 3¾ in. long; written in Nestalik, probably about the beginning of the 19th century.

The story of Rām and Sitā, in Maṣnavī rhyme, by Masīḥ.

Beg. خداوندا ز جام عشق کن مست
که از مستی فشانم برجهان دست

The prologue contains a long panegyric on Jahāngīr, and the author's apology for having taken his theme from a heathenish tale.

Or. 293.

Foll. 70; 7½ in. by 4½; 12 lines, 2½ in. long; written in Shikastah-āmīz, apparently in the 18th century; from the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان صیدی

The *Divān* of Ṣaidī, consisting of Ghazals alphabetically arranged.

Beg. شد بسکه از خرام تو تغییر حالها
از جا در آمدند بکلشن نهالها

Mir Ṣaidī, whose original name was Sayyid 'Alī, belonged to a family of Sayyids in Teheran, and made his studies in Isfahan. Having gone to India, he found access, A.H. 1064, to the court of Shāhjahān, and secured a protectrice in that emperor's accomplished daughter Jahān-ārā Begam, who was then in her 42nd year (see p. 357 *b*). He was scarcely more than thirty years of age when he died, in Dehli, A.H. 1069, as stated in *Ḳīṣaṣ ul-Khākānī*, fol. 167 *a*. See also *Tāhir*, fol. 267, *Vāriṣ*, fol. 530, *Sarkhush*, fol. 78, *Mir'āt ul-'Ālam*, fol. 485, *Riyāz ush-Shu'arā*, fol. 259, *Ātashkadāh*, fol. 94, and the *Oude Catalogue*, pp. 112, 125, and 383.

Add. 7813.

Foll. 75; 6½ in. by 3½; 11 lines, 2¼ in. long; written in Nestalik, apparently about the close of the 17th century.

[CL. J. RICH.]

The same *Divān*.

Add. 26,235.

Foll. 60; 10 in. by 5½; 18 lines, 3½ in. long; written in cursive Nestalik, apparently in the 18th century. [WM. ERSKINE.]

آشوب هندوستان

"The troubles of India," a poetical account of the struggle of Shāhjahān's sons for the empire, from the rising of Murād-bakhsh in Aḥmadābād to the death of Dārā Shikūh, A.H. 1067—1069.

Author: Bihishtī, بهشتی

L L

Beg. کلام سخن سنج را ابتدا
بنام خدايست نام خدا

The author, who calls himself the panegyrist مداح of Sultan Murādbakhsh, writes in the interest of his master, and in a spirit of bitter animosity against the successful competitor Aurangzib. He asserts that he had witnessed all the battles he describes:

من اين رزمهارا همه ديده ام
ز کس همچو افسانه نشنیده ام

The poem was evidently written shortly after the events related, and before the death of Murādbakhsh, which took place in A.H. 1071. The title is contained in the last line:

شد اين نامه از همت دوستان
مسمی بآشوب هندوستان

Or. 302.

Foll. 170; 10 in. by $5\frac{1}{2}$; 16 lines, $3\frac{3}{8}$ in. long; written in Shikastah-āmiz, about the close of the 17th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

ديوان فوجی

The Divān of Fauji.

Beg. ای جهانرا از جمال خوش بینا ساخته
خاک را آیینده رخسار زیبا ساخته

Mullā Muḳīm, or Muḳīmā, poetically surnamed Fauji, belonged to a family of poets. His father, Mullā Kaidī, of Nishāpūr, a poet of some note, and a nephew of the better known Naẓirī, went to India in the reign of Shāhjahān, and died at sea on his return voyage to Persia, A.H. 1064, as stated in the Fauz i 'Azīm, fol. 92, by Fauji's brother, Mullā 'Azīmā. See the Mir'āt uṣ-Ṣafā, fol. 223, and Ṭāhir Naṣirābādī, fol. 236.

Fauji, who went also to India, attached

himself to Mīrzā Jān Beg, who commanded in Orissa, under Shāh Shujā', took Hijli in the 24th year of Shāhjahān (A.H. 1060-61), and fought by the side of Shāh Shujā' in that prince's last war (see Tazkirat ul-Umarā, fol. 116). Fauji went from India to Mecca, and, after performing the pilgrimage, returned to his native place, Nishāpūr, where he died, according to the Mir'āt uṣ-Ṣafā, A.H. 1075, and, as stated in the Kīṣāṣ ul-Khā-kānī, fol. 177, at the age of forty-two years. See Mir'āt ul-Khayāl, fol. 106, where Fauji is wrongly described as a native of Shirāz, Riyāz ush-Shu'arā, fol. 346, and the Oude Catalogue, pp. 113 and 398.

Contents: Kaṣīdahs in praise of the Imāms, of Shāh Shujā', and of the poet's special patron, Mīrzā Jān Beg, fol. 2 b. Ghazals in alphabetical order, fol. 47 a, beginning:

نهان از دیده ها رفتی بخلوتخانه دلها
شدی در پرده پنهان از میان برخاست حایلها

Kīṭāhs, including some chronograms, which relate to contemporary events in India, and range from A.H. 1052 to 1059, fol. 151 a. Rubā'is, fol. 153 b. A Saḳī-Nāmah, written in Orissa, for Mīrzā Jān Beg, and two shorter Maṣnavīs, fol. 157 b.

Or. 360.

Foll. 223; $11\frac{1}{4}$ in. by $6\frac{1}{2}$; 21 lines, $4\frac{1}{4}$ in. long; written in Nestalik, with three 'Un-vāns, and gold-ruled margins, apparently in the 17th century. [Geo. Wm. Hamilton.]

ديوان شاه

The Divān of Shāh.

Beg. در شرح آمد چهار عنصر ظاهر
تا تانت بران چهار نور باهر

Mullā Shāh, originally called Muḥammad Shāh, and surnamed Lisān Ullah, was one of

the greatest Sufis of India, and the spiritual preceptor of Dārā Shikūh, who has given a full account of his life, with many of his letters and poems, in the *Safinat ul-Auliya*, fol. 86—118 (see p. 358 *a*). He was the son of Mullā 'Idī, the Kāzī of Ark, in the canton of Rūstāk, Badakhshān, and, having early adopted a religious life, wandered, A.H. 1023, to India, in quest of a spiritual guide. He found one in Miyān Mir, the celebrated saint of Lahore (see *ib.*), by whom he was initiated in Sufism and affiliated to the Kādīrī order. After his master's death, A.H. 1045, he settled in Kashmir, where a vast monastery was built for him and his disciples, at the expense of Dārā Shikūh and his sister Jahānārā Begam, both devoted adherents, and where he was frequently visited by Shāhjahān. He died in Lahore, A.H. 1072, and left, besides a large number of religious Ghazals and Maṣnavis, an unfinished Sufi commentary upon the Coran. See *Mir'at ul-Khayāl*, foll. 87—91, 'Amal i Ṣāliḥ, fol. 686, *Mir'at ul-'Ālam*, fol. 447, *Vā-ḥi'at i Kashmir*, fol. 126, *Riyāz ush-Shu'arā*, foll. 247—250, and the *Dabistān*, vol. iii. p. 284.

Contents: Rubā'is of a religious nature, with paraphrases in Maṣnavī rhyme, and comments in prose, fol. 2 *b*. Another series of Rubā'is in alphabetical order, with paraphrases in Maṣnavī, fol. 17 *b*. The same series, without paraphrase, fol. 130 *b*. Ghazals and Ḳaṣīdahs, forming one alphabetical series, fol. 187 *b*, beginning:

حمد آنرا که مرا دیدن رویش دادا
در توفیق بر این بسته خود بکشادا

The second series of Rubā'is includes chronograms relating to incidents of the author's life, with dates ranging from A.H. 1023 to 1060. From these we learn that he wrote a *Shash Ganj* A.H. 1055, and a commentary on the *Sūrat Yūsuf* A.H. 1057, and that he

was joined by his relatives, after forty years' separation, in Kashmir A.H. 1060.

Or. 277.

Foll. 177; 9½ in. by 5½; 16 lines, 3 in. long; written in Nestalik, apparently about the close of the 17th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

دیوان انسان

The Divān of Insān.

Beg. انسان بیا بمدرسه عشق بی ریا
اول زبان بحمد و ثنای خدا کشا

The author states in his first poem that he was a Sayyid, originally called Abu l-'Alā, that he was born in A.H. 1037, and that he had given up the world and adopted a life of religious poverty in A.H. 1060:

جستم من از ولادت انسان چو از خرد
کفتا برو که مخبر صادق کند ادا
کفتم که سال ترک تعلق بمن بکو
کفتا عیان ز لفظ غنی میشود ترا

In the concluding lines he says that he had given up the writing of poetry in A.H. 1077. From his frequent references to Kūsi, or Benares, he appears to have been dwelling in that city. His principal theme is the mystic love of the Sufis, and he often refers to his complete enfranchisement from all positive creed or religious law.

Contents: Ḳaṣīdahs, or longer poems, in alphabetical order, fol. 2 *b*.

Ghazals in alphabetical order, fol. 42 *b*.

Beg. ای بی نشان تو باشد نشان ما
آیینہ جمال تو کردیده جان ما

Tarjī-bands, fol. 132 *a*. A Ṣaḳī-Nāmāh, fol. 145 *a*. Rubā'is, fol. 150 *b*.

Or. 300.

Foll. 70; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long; written in Shikastah-āmiz, in the first half of the 18th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

دیوان غنی

The *Divān* of Ghanī, with a preface by Māhir.

Beg. of Pref. ای ذات تو سر دفتر افراد وجود

Beginning of the *Divān* :

جنونی کو کہ زقید خرد بیرون کشم پارا

کنم زنجیر پهای خویشتن دامان صحرارا

Muḥammad Ṭāhir, surnamed Ghanī, was a Kashmirian by birth, and a disciple of another Kashmirian poet, Muḥsin Fānī, whom he is said to have surpassed in poetical genius. (Fānī died A.H. 1082). He adopted the takhalluṣ غنی as a chronogram for A.H. 1060, the date of his first poetical compositions, and died at an early age, A.H. 1079, three years before his master. His *Divān* was collected by his friend, Muhammed 'Alī Māhir, who composed the following chronogram on his death :

تهمی چون کرد بزم شیخ را کردید تاریخش
که آگاهی سوی دار بقا از دار فانی شد

See 'Amal i Ṣālih, fol. 705, Sarkhush, fol. 95, Mir'āt ul-Khayāl, fol. 101, Ṭāhir Naṣīrābādī, fol. 328, Vāqī'āt i Kashmīr, fol. 322, Riyāz ush-Shu'arā, fol. 322, and the Oude Catalogue, pp. 113, 151, and 410.

The editor describes Ghanī, whom he calls his master, as a man who by holiness of life had almost become a disembodied spirit. The date of his death, A.H. 1079, is expressed by the chronogram حی غنی

Contents : Ghazals, and longer poems, in one alphabetical series, fol. 6 b. Rubā'īs, fol. 57 b. Maṣnavīs, fol. 66 a.

Fol. 68 contains a short piece in prose,

in which Ghanī clears himself of a false accusation of plagiarism.

On the first page is a 'Arz-Didah, dated A.H. 1169.

The *Divān* of Ghanī has been printed in Lucknow, 1845.

Add. 25,819.

Foll. 202; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 13 lines, 4 in. long; written in Nestalik; dated Cawnpore, Muḥarram, A.H. 1223 (A.D. 1808).

[WM. CURETON.]

یوسف و زلیخا

Yūsuf and Zulaikhā, a Maṣnavī.

Author : Nāzim, ناظم

Beg. خدایا چون سپهرم سینه بکشا

دلم طوطی کن و آینه بنما

Mullā Nāzim, son of Shāh Riṣā Sabzavārī, was born in Herat, where he spent his whole life as court poet of the Beglerbegis of that province. The author of the *Kiṣaṣ ul-Khā-kānī* states, fol. 178, that Nāzim was then (A.H. 1076) upwards of sixty years of age, and that his *Divān* contained twenty-five thousand lines. He died, according to Sirāj, Oude Catalogue, p. 151, A.H. 1081. See Ṭāhir Naṣīrābādī, fol. 246, Riyāz ush-Shu'arā, fol. 470, Atashkadah, fol. 85, and the Oude Catalogue, pp. 129, 515.

After eulogies upon Herat, upon the reigning sovereign, Shāh 'Abbās II., and his protector, 'Abbās Kulī Khān Shāmlū, governor of Herat, the poet relates in the prologue how he had been urged by his patron to try his skill in Maṣnavī, and how the theme of the present poem had been suggested to him by the same exalted personage. He concludes with an encomium on his predecessor Jāmī. In the epilogue Nāzim states that he had devoted fourteen years to the composition of the poem, having commenced it A.H. 1058, and completed it A.H. 1072.

The Yūsuf u Zulaikhā of Nāzim has been printed in the press of the Oude Akhbār, Lucknow, A.H. 1286.

Or. 292.

Foll. 392; 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 23 lines, 2 $\frac{5}{8}$ in. long; written in Shikastah-āmiz, with 'Unvān and gold-ruled margins, apparently in the latter part of the 17th century.

[GEO. WM. HAMILTON.]

دیوان صائب

The Divān of Šā'ib.

Beg. زهی بغمره' جانسوز برق مذهبها
بغنده' شکرین نو بهار مشربها

Mirzā Muḥammad 'Alī, poetically surnamed Šā'ib, is by common consent the creator of a new style of poetry, and the greatest of modern Persian poets. He was born in Isfahan, where his father, a native of Tabriz, was Kadkhudā, or provost, of the merchants of 'Abbāsābād. As he was, according to the Kīṣaṣ ul-Khākānī, fol. 163, upwards of sixty years of age in A.H. 1076, his birth must have taken place about A.H. 1010. Having started in early life for India, he made a long stay at Kābul, where the Governor, Zafar Khān, treated him with great kindness. He was afterwards favourably received by Shāhjahān, who conferred upon him a command of one thousand and the title of Musta'idd Khān. He left the Court, however, to accompany his munificent patron, Zafar Khān, to his government of Kashmīr (A.H. 1041-2), and, after staying there some time, returned to Persia, where Shāh 'Abbas II. bestowed upon him the title of Malik ush-Shu'arā. The latter part of his life was spent in Isfahan, where he died at an advanced age, A.H. 1088, leaving upwards of a hundred and twenty thousand lines of poetry, chiefly Ghazals. The date of his

death is fixed by the following chronogram of a contemporary poet, Vā'iz, Add. 7812, fol. 245:

شد صایب ازین جهان ویران صد حیف
زان در ثمین بحر عرفان صد حیف
گفتند بناله بلبلان تاریخش
ای حیف ازان هزار دستان صد حیف

Other dates, however, are given, viz., A.H. 1080 by Sirāj, Oude Catalogue, p. 151, 1081 by Sarkhush, fol. 74, 1087 by Haj. Khal., vol. iii. p. 290, and 1089 in Mir'āt ul-'Ālam, fol. 485.

Notices on Šā'ib will be found in the Tazkirah of Tāhir, fol. 163, Mir'āt ul-Khayāl, fol. 65, Riyāz ush-Shu'arā, fol. 260, Atash-kadah, fol. 16, Ouseley's Notices, p. 227, and Sprenger, Oude Catalogue, p. 385.

The Divān of Šā'ib has been lithographed in the press of Navalkishor, Lucknow, A.H. 1292, with the title کلیات صائب. A small collection of select verses has been lithographed in Lucknow, A.H. 1264, under the title of انتخاب دیوان صائب, and reprinted with the title دیوان صائب, Lucknow, 1871.

Contents: Ghazals, about 1800 in number, alphabetically arranged, fol. 3 b. Maṭālī, or opening lines, in the same order, fol. 313 b. Mutaḥarriḳāt, or detached lines, similarly arranged, fol. 323 b.

Copies of Šā'ib's Divān are mentioned in the catalogues of Vienna, vol. i. p. 597, Upsala, p. 110, St. Petersburg, p. 398, and Munich, p. 38, and in the Ouseley Collection, No. 19.

Add. 7806.

Foll. 281; 8 in. by 4 $\frac{1}{2}$; 17 lines, 2 $\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold-ruled columns; dated Shavvāl, A.H. 1166 (A.D. 1753). [Cl. J. Rich.]

The Divān of Šā'ib, containing:—

Fol. 1 b. Kaṣīdahs in praise of the Imāms,

and of the Shāhs Ṣafī, 'Abbās II., and Sulaimān, beginning:

ای سواد عنبرین فامت سوبدای زمین
مغز خالک از نکهت مشکین لباس نافع چین

Fol. 20 *b*. واجب الحفظ, "What should be learnt by heart," a selection from the Ghazals, Maṭālī', or opening couplets, and Muta-farriḳāt, or detached lines, of Ṣā'ib, in two alphabetical series.

Beg. ز ارباب تجرد نیست بردل بار عالم را

Fol. 141 *a*. A Maṣnavī in praise of Shāh 'Abbās II., beginning:

بر آورندهء تاج و تخت و کلاه
خدیدو جوانبخت عباس شاه

Fol. 146. مرآت الجمال, "The Mirror of Beauty," another selection from the Divān of Ṣā'ib, containing Ghazals, or detached lines, descriptive of feminine charms, arranged in alphabetical order, under each of the following headings: Mirror, Eyebrow, Frown, Eye and Eye-lashes, etc.

Beg. ای روی چون بهشت ترا کوثر آیینہ
اخصار آتشین ترا مجمر آیینہ

In the preface of the Lucknow edition both the above titles, Mir'āt ul-Jamāl and Vājib ul-Hifz, are said to belong to a selection made in Ṣā'ib's lifetime, and under his roof, by 'Amilā of Balkh. The Mir'āt ul-Jamāl is mentioned in Stewart's Catalogue, p. 70.

Add. 7804.

Foll. 308; 10 in. by 6; 16 lines, 3¼ in. long; written in a large Nestalik, about the close of the 17th century. [Cl. J. Rich.]

The Divān of Ṣā'ib, imperfect at the beginning, and containing only Ghazals in alphabetical order.

Add. 7803.

Foll. 489; 9½ in. by 5¼; 15 lines, 3¼ in.

long; written in fair Shikastah-āmīz, probably early in the 18th century.

[Cl. J. Rich.]

The Divān of Ṣā'ib, containing Ghazals in alphabetical order, fol. 1 *b*. Kit'ahs and Rubā'is, in one alphabetical series, fol. 433 *b*.

Beg. خدایا در پذیر این نعرهء مستانه ما را
مکن نومید از حسن قبول افسانه ما را

Or. 1223.

Foll. 208; 8 in. by 4½; 21 lines, 2¾ in. long; written in Nestalik, with gold-ruled margins, probably early in the 18th century.

[ALEX. JABA.]

Ghazals of Ṣā'ib, in alphabetical order.

Beg. یا رب از عرفان پیمانهء سرشار ده
چشم بینا جان آگاه و دل بیدار ده

At the end are some lines by a contemporary poet, Naḥīfī, who states that he had collected and arranged these poems in the author's lifetime, and had completed that task in A.H. 1066, a date expressed by this chronogram, نوشته نامہ دیوان صایب.

Add. 24,001.

Foll. 171; 8½ in. by 5; 17 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramaḏān, A.H. 1166 (A.D. 1753).

Ghazals of Ṣā'ib, in alphabetical order.

Beg. اگر نه مد بسم الله بودی تاج عنوانها
نکشتی تا قیامت نو خط شیرازه دیوانها

Add. 25,828.

Foll. 289; 9 in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Thānesar, Ṣafar, A.H. 1119 (A.D. 1707). [WM. CURETON.]

Ghazals of Sā'ib, in alphabetical order, beginning like the preceding MS.

Add. 7805.

Foll. 76; 14½ in. by 8¾; 27 lines, 2½ in. long, with a large number of additional lines in the margin; written in Nestalik, probably early in the 18th century.

[Cl. J. Rich.]

A portion of the Divān of Sā'ib, comprising Ghazals from letter ا to letter د, the last incomplete.

Beg. یا رب از عرفان مرا پیمانه سرشار ده

This collection is richer, as far as it goes, than any of the preceding. It contains marginal additions, and some Turkish glosses.

Add. 7807.

Foll. 176; 7½ in. by 4¾; 15 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century.

[Cl. J. Rich.]

مرآة الجمال

The "Mirror of Beauty," a selection from the Divān of Sā'ib; see p. 694 a.

Egerton 705.

Foll. 310; 8¼ in. by 4½; 14 lines, 2½ in. long; written in Nestalik, in the 18th century.

کلیات بینش

The poetical works of Binish.

Binish, a Kashmirian poet, whose proper name was Ismā'il (see fol. 177 a), went, according to the Riyāz ush-Shu'arā, fol. 86, and the Ātashkadah, fol. 165, from his native country to Hindustān, and stayed in Dehli. Some of his poems are addressed to Šafshi-

kan Khān (Muḥammad Tāhir), an Amīr who was raised to the Khānship in A.H. 1068, accompanied Aurangzib to Kashmīr in the sixth year of the reign (A.H. 1073-4), and died A.H. 1085. See Maāšir ul-Umarā, fol. 371. Sarkhush, who wrote his Tazkirah about A.H. 1100, speaks of Binish as dead. See the Oude Catalogue, p. 110.

Contents: Fol. 1 b. بینش الابصار, a Maṣnavī, in the measure of Nizāmī's Makhlẓan ul-Asrār, treating of the virtues of the true Faḳīr, dedicated to Aurangzib.

Beg. بسم الله الرحمن الرحيم
كلین بر جسته باغ نعیم

Fol. 46 b. کنج روان, "The Treasure of the Soul," a Maṣnavī.

Beg. بنامی که عالم گلستان اوست
بکنج روان فلک شان اوست

It contains eulogies on Aurangzib, on Mirzā Muḥammad Kaṣim Kirmānī, Divān of Kashmīr, and on Mir Jamshīd Kāshānī, the poet's patron, descriptions of the four seasons, and a Sāḳī-Nāmah.

Fol. 86 b. کلدسته, "The Bouquet," a Maṣnavī treating of creation, and including descriptions of Kashmīr and Lahore.

Beg. کلدسته بوستان توحید
حمدست بچشم صاحب دید

Fol. 124 b. شور خیال, "Stirring of Fancy," a Maṣnavī, dedicated to Aurangzib, containing a story of two lovers, natives of Benares, with anecdotes and a eulogy on Isfahan.

Beg. خداوندا زشور دل خرابم
نمک پرورده چون مرغ کبابم

Fol. 180 b. رشته کوهر, "The String of Jewels," a Maṣnavī dedicated to Aurangzib, containing the story of Amīr and Gauhar, two lovers of Sārī in Māzandarān.

Beg. نتوان یافت در خزینده شاه
رشته کوهری چو بسم الله

This poem is stated at the end, fol. 217 *a*, to be the last of the author's Khamsah.

Fol. 220 *a*. Ghazals in alphabetical order.

Beg. صبح شد ساقی بساغر کن شراب کهنه را
چون فلک در گردش آور آفتاب کهنه را

Fol. 292 *b*. Kaṣīdahs in praise of the Imāms, of Mirzā Muḥammad Kāsim, the Dīvān before mentioned, and of Ṣafshikan Khān.

Beg. زلف تو زد بطالع ناساز ما کره
در کار آشنا فکند آشنا کره

On the last page is written: "George Curttenden, Moorshedabad, Oct. 4th, 1785."

Or. 310.

Foll. 137; 8 in. by 5½; 16 lines, 3¾ in. long; written in Nestalik; dated Jainagar, Sha'bān, the 20th year of 'Ālamgīr (A.H. 1088, A.D. 1677). [GEO. WM. HAMILTON.]

دیوان محیی

The Dīvān of Muḥyī, containing Ghazals of a religious character, alphabetically arranged, and a few Tarjī's at the end.

ای تمنائی جمالت جان جانها سوخته
آتش سودای عشقت خانها سوخته

The Dīvān is ascribed in the subscription to Pirān Pīr Mir Muḥyī ud-Dīn Ghaṣṣ ul-A'zam, *i.e.* the famous saint Muḥyī ud-Dīn 'Abd-ul-Kādir Jilānī, who died A.H. 561, and to whom the best authorities do not attribute any poetical composition. It is distinct from a Dīvān containing the same takhalluṣ, and ascribed to the same holy personage, which is noticed in the Oude Catalogue, p. 501, and has been lately lithographed in the press of Naval-kishor, without date. A Dīvān attributed to Ghaṣṣ ul-A'zam is mentioned in Stewart's Catalogue, p. 58.

Add. 23,613.

Foll. 79; 8¾ in. by 4¾; 11 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century.

دیوان شریف

The Dīvān of Sharīf.

Beg. بدست تست یا فتاح مفتاح در دلها
بکن یا رب بمفتاح عنایت حل مشکها

It contains Ghazals of a religious and mystic character, in alphabetical order, with a few Rubā'is similarly arranged, fol. 76 *b*.

A Dīvān with the same beginning is described in the Oude Catalogue, p. 567, as containing chronograms ranging from A.H. 1089—1091. Its author is stated to have been a Vāḳī'ah-Navīs, or news-writer, attached to Zabardast Khān.

Or. 309.

Foll. 102; 8¾ in. by 5; 21 lines, 3¼ in. long; written in Nestalik, about the close of the 17th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان مجذوب

The Dīvān of Majzūb.

Beg. زور بازوی ترا الله اکبر شاهد است
کودل خصم تو منکر باش خیبر شاهد است

Mīr Muḥammad, poetically called Majzūb, is described by Ṭāhir Naṣīrābādī, writing about A.H. 1083, fol. 145, as a young scholar devoted to Sufism, whose teaching was daily attended by the students of Tabrīz. He is also mentioned in the Kīṣaṣ ul-Khākānī, written A.H. 1073, fol. 164, as a living poet, born in Tabrīz, who had written poems in praise of the Imāms, a Maṣnavī of 3000 lines

entitled *Shāh Rāh i Najāt*, and *Ghazals* in which he followed *Hāfiz*.

The present *Divān* contains some chronograms relating to pilgrimages to Mecca and Najaf performed by the author and his father in A.H. 1060 and 1065, and to the death of the latter in A.H. 1066. At the end is found the following *Rubā'i*, which gives A.H. 1093 as the date of *Majzūb*'s death :

مجنوب ازان رفت بصد خوشحالی
در باغ نعیم بود جایش خالی
تاریخ وفاتش از خرد پرسیدم
گفتا آسود در بهشت عالی

There must therefore be some error in the following chronogram quoted by *Tāhir*, and in *Riyāz ush-Shu'arā*, fol. 439, according to which the *Shāhrah i Najāt* would have been completed A.H. 1006, a date which can hardly be reconciled with those above stated :

بهر تاریخش آنکه درها سفت
شاهراه نجات دلها گفت

Contents: *Kašīdahs* in praise of the *Imāms*, fol. 2 *b*. *Ghazals* alphabetically arranged, fol. 10 *a*. *Mukhammas*, *Tarjī'*-bands, *Maṣnavīs*, and *Kit'ahs*, fol. 91 *b*. *Rubā'is*, fol. 98 *b*.

See the *Oude Catalogue*, pp. 131, 479.

Add. 19,624.

Foll. 115; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 18 lines, 3 $\frac{1}{2}$ in. long; written in *Nestalik*; dated Benares, Muḥarram, A.H. 1182 (A.D. 1768).

[SAMUEL LEE.]

دستور همت

The love-story of *Kāmrūp* and *Kāmlatā*, a *Maṣnavī*.

Author: Muḥammad Murād, محمد مراد

Beg. خداوندا بفکرم تازه جان کن
محمد خویش اول تر زبان کن

Beginning with a panegyric on his patron, *Himmat Khān*, to whose literary assemblies he was admitted, the poet relates how in one of these *Himmat Khān* had read the touching tale of *Kāmrūp*, written by himself in prose, and had desired him to put it into verse. *Himmat Khān*, we are further told, died shortly after, and the author found some solace in composing the present poem as a monument to his memory. The date of its completion, A.H. 1096, is expressed by this chronogram at the end:

چو این صورت ز معنی کشت آگاه
بشد تاریخ ختمش نقش دلخواه

The name of the heroine is inverted for the convenience of the metre to *لتاکام*.

Mir 'Isā, son of *Islām Khān Badakhshī*, received the title of *Himmat Khān* in the first year of *Aurangzīb*, with whom he was a great favourite, and was raised in the 24th year to the post of *Mir Bakhshī*. He died in *Ajmir*, A.H. 1092. *Himmat Khān* was passionately fond of Persian and *Hindī* poetry, and used the poetical surname of *Miran*. See *Maāshir ul-Umarā*, fol. 577 *a*, and *Tazkirat ul-Umarā*, fol. 106.

The *Dastūr i Himmat* is ascribed to *Himmat Khān* himself by *Garcin de Tassy*, *Littérature Hind.*, 2nd edition, vol. i. p. 213.

Add. 7812.

Foll. 255; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in *Nestalik*, apparently about the close of the 17th century.

[Cl. J. Rich.]

دیوان واعظا

The *Divān* of *Vā'iz*.

Beg. ای نام دلکشای تو عنوان کارها
خاک در تو آب رخ اعتبارها

Mirzā Rafi' ud-Dīn Muḥammad B. Faṭḥ Ullah Kāzvinī, poetically surnamed Vā'iz, lived in Isfahan during the reigns of 'Abbās II. and Shāh Sulaimān, and is chiefly known as the author of *Abvāb ul-Jinān*, a vast collection of the traditional sayings of the Imāms, the first volume of which has been printed in Teheran, A.H. 1374. Sarkhush, writing in A.H. 1093, speaks of him (fol. 137, and Oude Catalogue, p. 114) as still living; and it is stated in the *Riyāz ush-Shu'arā*, fol. 500, that he died in the early part of the reign of Sulṭān Ḥusain, *i.e.* shortly after A.H. 1105. The date A.H. 1082 assigned to his death by Sirāj, Oude Catalogue, p. 151, is not consistent with the fact that his *Divān* contains chronograms as late as A.H. 1088. See also *Ātashkadah*, fol. 107, and the Oude Catalogue, p. 587.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Detached lines, fol. 166 *b*. *Kāshīdahs*, fol. 172 *b*, beginning:

باد نوروزی ذکر بیغام عشرت آور است

یا جهان پیر را باد جوانی در سراسر است

This last section contains pieces in praise of Muḥammad and each of the twelve Imāms, of 'Abbās II. and Shāh Sulaimān, and a *Ta'ziyah* on the martyrdom of Ḥusain. In one of these, fol. 215 *a*, the author begs the Shāh to be excused from accepting an office conferred upon him at Court, and says that, after spending nearly fifty years in anxious cares, he wished to pass the rest of his life in retirement.

Rubā'is on moral and religious subjects, fol. 217 *b*. Chronograms relating to private or public events, with dates ranging from A.H. 1030 to 1088, fol. 229 *b*. Three short *Maṣnavis*, fol. 248 *b*.

See *Bibliotheca Sprenger*, No. 1517.

Add. 7810.

Foll. 176; 10½ in. by 6; 17 lines, 3¼ in.

long; written in Nestalik, with gold-ruled margins; dated Rabi' I., A.H. 1132 (A.D. 1720). [Cl. J. Rich.]

دیوان شوکت

The *Divān* of Shaukat.

Beg. الهی رنك تاثیر کرامت کن فغانم را
بموج اشك بلبل آب ده تیغ زبانم را

Khwājah Shaukat, of Bukhārā, went to Herat in A.H. 1088, and entered the service of the Beglerbegi of the province, Šafi Kuli Khān Shāmlū. He afterwards repaired to Mashhad, where he was well received by Mirzā Sa'd ul-Dīn Muḥammad, Vazīr of Khorāsān, and ultimately settled in Isfahan, where he spent his latter years as a religious mendicant, and died, according to Ḥazīn, fol. 28, A.H. 1107. See *Riyāz ush-Shu'arā*, fol. 250, Sarkhush, fol. 73, and the Oude Catalogue, p. 568.

Contents: Ghazals and *Mukatta'āt*, arranged in alphabetical order, according to the rhyme and to the initial letter of each piece, fol. 1 *b*. Rubā'is, the last of which gives a chronogram for A.H. 1093, the date of the collection of the *Divān*, fol. 153 *b*. *Kāshīdahs*, mostly in praise of Imām Riḏā, and of the above-named Sa'd ud-Dīn, fol. 156 *b*.

See Kraft's Catalogue, p. 69, and Ouseley's Collection, No. 85.

Copyist: مراد خان

Or. 290.

Foll. 209; 10½ in. by 6; 15 lines, 3¾ in. long; written in Nestalik, apparently in the 19th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

The same *Divān*.

Or. 347.

Foll. 79; 7¾ in. by 5¼; 13 lines, 3¾ in. long; written in Shikastah-āmiz; dated

Zulhijjah, the fourth year of Aḥmad Shāh (A.D. 1751), A.H. 1164. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

مهر و ماه

The story of two Indian lovers, Manohar and Madhumālāt, a Maṣnavī.

Author: Rāzī, رازی

Beg. خداوندا غم خود ده دلم را
ز عشق اسان ناهر مشکلم را

Mir 'Askarī, who came of a family of Sayyids settled in Khwāf, Khorasan, but was born in India, took the poetical surname of Rāzī from his spiritual instructor Shaikh Burhān ud-Dīn Rūz i Ilāhī. He was an early follower and favourite companion of Prince Aurangzib, who on his accession bestowed upon him the title of 'Aqīl Khān. In the 24th year of the reign (A.H. 1091—2) he was appointed governor of the province of Dehli, and discharged that office till his death. He died at the age of eighty-two, in the month of Rabi' II., A.H. 1108. 'Aqīl Khān left a Divān, and several Maṣnavīs composed in his youth, which are mentioned in the Hamishah Bahār, Oude Catalogue, p. 123. He is also the author of the Zafar-nāmah i 'Ālamgīrī, a copy of which, wrongly ascribed to Amīr Khān, has been described above, p. 265 a.

See Tārīkh i Muḥammadi, fol. 235, Sarkhush, fol. 48, Mir'āt ul-Khayāl, fol. 135, Ma'aṣir ul-Umarā, fol. 387, Tazkirat ul-Umarā, fol. 69, Riyāz ush-Shu'arā, fol. 192, Ouseley's Notices, p. 167, and the Oude Catalogue, p. 543.

The present poem was composed, as stated in the conclusion, A.H. 1065. In the prologue the author sings the praises of his spiritual guide, Shāh Burhān ud-Dīn, and states that he had substituted in his version Mihr and Māh for the original names of the lovers.

The Mihr u Māh has been lithographed in Lucknow, 1846.

Or. 315.

Foll. 143; 8½ in. by 4½; 19 lines, 2½ in. long; written in Nestalik, early in the 18th century. [GEO. WM. HAMILTON.]

دیوان ناصر علی

The Divān of Nāṣir 'Alī.

Beg. الهی ذرۀ دردم بجان ریز
شرر در پنبه زار استخوان ریز

This poet, who uses sometimes Nāṣir 'Alī, but mostly 'Alī, as his takhalluṣ, was born, and spent a great part of his life, in Sirhind. Two Amīrs of the reign of Aurangzib, Saif Khān Badakhshī, governor of Sirhind, and the Amīr ul-Umarā Zulfakār Khān, are mentioned as his patrons. He led the life of a devotee, and was as eminent in Sufism as in poetry. After travelling through many parts of Hindustan and the Deccan, he took his abode in Dehli, where he stayed until his death. Sarkhush, who lived in his intimacy, and collected his Divān, states, fol. 88, that he died on the 6th of Ramazān, A.H. 1108, a date adopted by all later writers, but adds a chronogram of his own composition آو علی بعالَم معنی رنت, which gives A.H. 1109. See Mir'āt ul-Khayāl, fol. 160, Riyāz ush-Shu'arā, fol. 313, Tārīkh i Muḥammadi, fol. 235, Khulāṣat ul-Afkār, fol. 197, Naghmah i 'Andalīb, fol. 126, and the Oude Catalogue, pp. 126, 151, and 329.

Contents: A religious poem called Maṣnavī, divided into two Daftars, fol. 2 b. It contains in the prologue a eulogy on Aurangzib, and, further on, fol. 48, a reference to the author's age, which was then fifty-two. It breaks off on fol. 53, and is followed by a few short Maṣnavīs. See the catalogues of Leyden, vol. ii. p. 107, and of Gotha, p. 80. Ḳaṣīdahs in praise of Muḥammad, of the

Indian saint Abu 'Alī Kalandar, and of the author's patron, Saif Khān (Badakhshī), fol. 59 *a*.

Beg. کداخت بسکه هوائی تموز مغز جبال
شرر ز سنک برآید بصورت تپخال

Ghazals in alphabetical order, fol. 67 *a*.

Beg. محبت جاده دارد نهان در خلوت دله
چو تار سبجه کم کردید این ره زیر منزلها

Rubā'īs with a few Kīṭāhs, also in alphabetical order, fol. 118 *b*.

The Divān of Nāṣir 'Alī has been lithographed in Lucknow, 1844, and A.H. 1281.

Or. 352.

Foll. 61; 7 in. by 4½; 11 lines, 2¾ in. long; written in Shikastah-āmīz; dated Benares, the 44th year of Aurangzib, *i.e.* A.H. 1111—1112 (A.D. 1700).

[GEO. WM. HAMILTON.]

Maṣnavī by Nāṣir 'Alī.

Beg. خدایا روزیم کن سوز دردی
که در یابم خزان و رنک زردی

The first contains a description of Kashmīr. The longest, fol. 17—61, is a portion of the Maṣnavī above described, corresponding to Or. 315, foll. 3 *b*—32 *a*.

The margins of foll. 2—10 contain the first part of a Maṣnavī on the love-story of Prince Manohar کنور منوهر and Princess Madhūmālat مدهومالت.

Beg. بتوفیق خداوند خرد بخش
طفیل حضرت والا اعظم

The tale is stated to have been taken from a Hindu poem written by Shaikh Jamman.

هزاران آفرین بر شیخ جمن
بشعر هندوی بوده است پرفتن

Add. 25,827.

Foll. 112; 9¼ in. by 5½; 15 lines, 3 in. long; written in plain Nestalik, apparently in the 18th century. [WM. CURETON.]

The Divān of Nāṣir 'Alī, containing Ghazals, Kīṭāhs and Fardiyyāt in one alphabetical series.

Beg. ای عینک فروغ جمالت حجابها
ایینه دار پرتو حسنت نقابها

Or. 301.

Foll. 64; 8¾ in. by 6; 15 lines, 3¼ in. long; written in cursive Nestalik, apparently in the 19th century. [GEO. WM. HAMILTON.]

دیوان غنیمت

The Divān of Ghanīmat.

Beg. ای سایه سکاب عطائی تو کشت ها
کردی ز کوچه تو هوای بهشت ها

Muḥammad Akram, poetically styled Ghanīmat, a native of Ganjāh, or, according to others, of Kuṣūr, Panjāb, was a Sufi of the Kādirī order, and a pupil of the poet Muḥammad Zamān Rāsikh, of Lahore, who died A.H. 1107. He was some time attached to Mukarram Khān (Mīr Muḥammad Ishāq), who filled the post of Nāẓim of Lahore from the 39th to the 41st year of Aurangzib (A.H. 1106—8; see Tazkirat ul-Umarā, fol. 94). Ghanīmat left, besides his Divān, a Maṣnavī composed A.H. 1096, and entitled Nairang i 'Ishq, or Shāhid u 'Azīz, which is very popular in India, and has been lithographed in Lucknow about A.H. 1263. See Sarkhush, fol. 97, Riyāz ush-Shu'arā, fol. 322, Tazkirah i Ḥusainī, fol. 95, Mir'āt Aftābnumā, fol. 146, Naghmah i 'Andalīb, fol. 133, and the Oude Catalogue, pp. 127, 410.

The Divān consists only of Ghazals, in alphabetical order.

Add. 7779.

Foll. 192; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 17 lines, $2\frac{5}{8}$ in. long; written in Nestalik, with gold-ruled margins, about the close of the 17th century.
[Cl. J. Rich.]

دیوان عظیم

The Divān of 'Azīm.

'Azīm or 'Azīmā, of Nishāpūr, who has been mentioned, p. 690 *a*, as the brother of Fauji, lived in Khorasan, and died, according to the Mir'āt us-Ṣafā, fol. 223, A.H. 1110, or, as stated in Naghmah i 'Andalib, fol. 124, A.H. 1111. The statement of the Riyāz ush-Shu'arā, that 'Azīm was appointed Divān of Lahore by Shāhjahān rests on a confusion. Sarkhush, the poet's contemporary, asserts distinctly that he never came to India (see the Oude Catalogue, p. 113), nor is there in his Divān any trace of a residence in that country.

The laudatory poems are addressed to Shāh Sulaimān (A.H. 1077—1105), and to two Amīrs who resided at Nishāpūr, viz. Bairām 'Alī Khān, who died in A.H. 1071 (see fol. 140 *a*), and his son Muḥammad Ibrāhīm. The dates of various chronograms contained in the Divān range from A.H. 1055 (fol. 140 *a*) to A.H. 1082 (fol. 190 *b*). Compare the Oude Catalogue, p. 358.

The contents are as follows:

Fol. 1 *b*. نوز عظیم, a Maṣnavī treating of the creation of the world and the nature of man.

Beg. دارم سر حمد حق تعالی
ام للانسان ما تمنی

'Azīm wrote it in Kāndahār (see fol. 82 *b*), some time after the death of his father Kaidī, in A.H. 1064 (see fol. 91 *a*). The prologue contains eulogies on the Shāh ('Abbās II.), on Mirzā Sa'd ud-Dīn Muḥammad, Vazīr of Khorasan, and on Ṣafī Kuli Khān (son of Zulfakār Khān, governor of Kāndahār),

Beglerbeg of that province (see foll. 54 *a*, 55 *b*).

Fol. 99 *b*. Kaṣīdahs and Tarkīb-bands, mostly in praise of the Imāms.

Beg. ای زبسم الله کل بر فرق فرقان ریخته
شکر الحمد ازان در کام انسان ریخته

Fol. 137 *a*. Kīṭ'ahs and Tārīkhs.

Fol. 142 *b*. Ghazals in alphabetical order.

Beg. ای عشق تن ما زتو شد جان تو از ما
ما از تو شدیم آخر و دیوان تو از ما

Fol. 190 *b*. Marṣiyah on Mir Abul-Hasan, and a few Rubā'is.

Or. 334.

Foll. 242; 10 in. by 6; 21 lines, $3\frac{1}{4}$ in. long; written in Naskhi in two columns, about the close of the 17th century.

[GEO. WM. HAMILTON.]

جهان نامه

A versified sketch of general and Indian history, in the metre of the Shāhnāmāh.

Author: Fanā'ī, فذی

Beg. بغام جهاندار جان بخش و هوش
نوازنده جسم با چشم و گوش

This is the first volume جلد اول only of an extensive work, which, according to the prologue, was intended to comprise the history of the prophets and of the ancient kings of Kashmīr, Kābul, Sind, Bengal, the Deccan, Ujjain, and Hindustan. The author, who is not otherwise known, begins with eulogies on his spiritual guide, Shaikh Luḡmān B. Shaikh 'Uṣmān Khalīl Sulaimānī, and on the reigning sovereign, Aurangzib. As he refers incidentally to the conquest of Bijāpūr and Golconda by the latter, he must have written after A.H. 1099.

The present volume contains an account of the creation of the world, of the prophets from Adam to Luḡmān, and of the early kings of Persia.

Or. 1217.

Foll. 434; 9½ in. by 5¼; 15 lines, 3¼ in. long; written in cursive Nestalik; dated A.H. 1532 (for 1132, A.D. 1720).

[ALEX. JABA]

مسلك المتقين

A versified treatise comprising an introduction on the creed, and four books treating of the laws of purification, prayer, legal alms and fasting, according to the Ḥanafī school.

Beg. حمد بنجد ثنای بی اعداد
بخدای که نورایمان داد

The author, whose name does not appear, was originally, according to his own statement, an illiterate Uzbek in the king's service, but had been enlightened, and affiliated to the Naḡshabandī order, by Shaikh Naurūz. He completed the first book in A.H. 1111, and the second A.H. 1112. In his conclusion he adds that he was postponing the composition of a fifth book on pilgrimage until he had himself performed that sacred rite, but that he was yet prevented by the prevailing state of impiety and lawlessness from carrying that design into execution.

In a lithographed edition of this work, printed in Lucknow A.H. 1290, the author is called in the subscription Ṣūfī Ilahyār Khān, صوفی الدیار خان.

Or. 311.

Foll. 192; 9 in. by 5½; 12 lines, 3 in. long; written in Shikastah-āmīz, with 'Unvān and gold-ruled margins, in the 18th century.

[GEO. WM. HAMILTON.]

دیوان مخفی

The Dīvān of Makhfī.

Beg. ای زابر رحمت خرم کل بستان ما
کفتگوی حرف عشقت مطلع دیوان ما

Makhfī is the poetical surname of Zib un-Nisā Begam, the eldest child of Aurangzib, a princess celebrated for her high literary attainments and her liberal patronage of men of learning. She was born A.H. 1048, and died in Dehli on the 10th of Muḥarram, A.H. 1114. See Tārīkh i Muḥammadi, fol. 237, Mir'āt ul-'Ālam, fol. 444, Maāşir 'Ālamgiri, pp. 462, 539, Gul i Ra'nā, fol. 79, Naghmah 'Andalib, fol. 89, and the Oude Catalogue, p. 480.

Contents: Ghazals in alphabetical order, fol. 1 b. Tarjī' and Tarkīb-bands, fol. 149 b. Ḳaṣīdahs, fol. 174 b. Mukhammasāt, fol. 189 a.

The Dīvān of Makhfī has been lithographed in Cawnpore, A.H. 1268, and in Lucknow, A.H. 1284.

Add. 25,826.

Foll. 136; 10¼ in. by 6½; 17 lines, 4 in. long; written in cursive Nestalik, in the 18th century.

[WM. CURETON.]

The same Dīvān.

The first page bears the name of Turner Macan.

Add. 16,790.

Foll. 102; 9½ in. by 6; 15 lines, 4 in. long; written in Nestalik, apparently in India; dated Jumādā L., A.H. 1219 (A.D. 1804).

[WM. YULE.]

دیوان عالی

The Dīvān of Nī'mat Khān 'Alī.

Beg. تمامی یابد از مصراع بسم الله دیوانها
ببین کز مد این ابروست زب روی عنوانها

Ni'mat Khān 'Alī, who has been already mentioned, pp. 268 *b* and 272 *a*, was the son of Ḥakīm Faṭḥ ud-Dīn Shirāzī. He is stated in the *Tārīkh i Muḥammadi*, fol. 245, to have died in Dehli, on the first of Rabi' I., A.H. 1122. Notices on his life are to be found in the *Riyāz ush-Shu'arā*, fol. 316, the *Tazkirah i Ḥusaini*, fol. 92, and *Naghmah i 'Andalib*, fol. 128.

This copy contains only Ghazals, in alphabetical order.

A Divān, including also *Kit'ahs*, chronograms, and riddles, is described under the title of *خوان نعمت* in the Oude Catalogue, p. 328. See Stewart's Catalogue, p. 74, the Ouseley Collection, No. 257, and Bibliotheca Sprenger., No. 1374.

Or. 317.

Foll. 203; 7½ in. by 3¾; 9 lines, 2½ in. long; written in Shikastah-āmiz; dated Shāhjahānābād, Sha'bān, A.H. 1247 (A.D. 1832). [GEO. WM. HAMILTON.]

The Divān of Ni'mat Khān 'Alī, containing Ghazals in alphabetical order, but differing from the preceding copy in contents and arrangement.

Beg. بیا ای خامه بسم الله سرکن راه مطاب را
برار از دامن حرف افتاب از نقطه کوب را

Copyist: نوازش حسن

Add. 16,789.

Foll. 121; 9¼ in. by 6; 15 lines, 4½ in. long; written in Nestalik, apparently in the 18th century. [WM. YULE.]

Two compositions of the same Ni'mat Khān 'Alī, viz.:

I. Fol. 1 *b*. A Maṣnavī, containing moral tales and apologues.

Beg. حمد و شکر اورا که هرچه هست از اوست
دام هستی حلقه دار از های اوست

See the Oude Catalogue, p. 329.

The author's *Kulliyāt* are described in Stewart's Catalogue, p. 74.

II. Fol. 108 *b*. حسن و عشق, "Beauty and Love," a tale in mixed prose and verse.

Beg. حدیث عشق شد زیب بیانم
چو شمع افتاد آتش در زبانم

It has been published in Lucknow, 1842, and 1873, and printed, with a commentary by Imāmbakhsh, in Dehli, 1844. See Bibliotheca Sprenger., No. 1621-2, and Zenker, vol. ii. p. 51.

Egerton 698.

Foll. 72; 9½ in. by 6¼; 14 lines; written in Indian Nestalik; dated Zulḥijjah, A.H. 1218 (A.D. 1804). [ADAM CLARKE.]

The Maṣnavī mentioned in the preceding MS., art. I.

Copyist: احمد ولد محمد صادق

Or. 344.

Foll. 24; 10 in. by 6; 11 lines, 3½ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 1200 (A.D. 1706). [GEO. WM. HAMILTON.]

فیل نامه

Fil-Nāmah, also called مثنوی فیل.

Beg. بنام خدائی که بیل سخن
روان کرد در عرصه گاه دهن

The author, who appears to have been a dependent of Jahāndār Shāh, describes a chase in the forest of Nānpārah, Oude, in which that prince, then heir presumptive, had a victorious encounter with a formidable wild elephant. He designates himself in the following verse, fol. 20 *b*,

رہی ہم باندازہء قدر خویش
لائی منظوم خود برد پیش

by the name of Rahī, which may have been his takhalluṣ, and, complaining of his evil star which had banished him from Court, begs to be taken into the royal service.

Jahāndār Shāh ascended the throne in Muḥarram A.H. 1124.

Egerton 686.

Foll. 376; 13½ in. by 9½; 22 lines, 6¾ in. long; written in four columns in Nestalik, apparently in the 18th century.

حمله حیدری

A poetical account of the life of Muḥammad and the first Khalifs, principally founded on the Ma'ārij un-Nubuvvat (see p. 149 *a*).

Author: Bāzil, باذل

Beg. بنام خداوند بسیار بخش
خرد بخش و دین بخش و دینار بخش

Mirzā Muḥammad Rafī', poetically surnamed Bāzil, and entitled Rafī' Khān, was the son of Mirzā Maḥmūd, who with his brother Muḥammad Ṭāhir, afterwards Vazīr Khān, went from his native city, Mashhad, to India in the reign of Shāhjahān. Rafī', who was born in Dehli, was attached as Dīvān to the staff of Prince Mu'izz ud-Dīn, whose mother was a sister of his own, and subsequently obtained the post of governor of Guāliyār. Having lost the latter office after the death of Aurangzīb, he retired to Dehli, where he died A.H. 1123 or 1124. The first date is given by Sirāj, Onde Catalogue, p. 150, and fixed by the chronogram *جامهر علی بچنتش داد*, quoted in the Riyāz ush-Shu'arā; the second is found in Mir'āt uṣ-Ṣafā, fol. 222, and Tārikh i Muḥammadi, fol. 246. See also Mir'āt Jahānnumā, fol. 324, Mir'āt Āftābnumā, fol.

137, Maāṣir ul-Umarā, fol. 575, Khulāṣat ul-Afkār, fol. 30, and the Oude Catalogue, p. 368.

Bāzil did not live to complete his work, which is here finished by another hand. The original poem comes to an abrupt termination, fol. 315, shortly after the account of 'Uṣmān's assassination. The continuator, who calls himself Najaf, states in the next-following lines that at that point the poet's hand was stayed by death. He adds that he had long entertained the thought of completing the work, when he became, A.H. 1135, the fortunate possessor of a poem written, long before Bāzil's time, by a Sayyid Abu Ṭalib in Isfahan, which contained the history of 'Alī from the point at which Bāzil had left off, and found that it tallied so well with the Ḥamlah, that, by adding it to the unfinished poem, he was able to produce a complete and uniform whole.

This continuation, which begins with 'Alī's accession to the Khilāfat, was apparently brought down to his death; but it breaks off in the present copy, a little before the end.

The present poem is quite distinct from a poetical history of 'Alī, which bears the same title, and has been twice lithographed in Persia, A.H. 1264 and 1270. This last was written in A.H. 1220 by Mullā Bamūn 'Alī (Mūmin 'Alī?) Kirmānī, poetically called Rājī, by order of the Shāhzādah Ibrāhīm Khān. See the Journal of the As. Soc. of Bengal, vol. 21, p. 535.

The Ḥamlah i Haidarī of Bāzil has been lithographed in Lucknow, A.H. 1267.

The first page of the MS. bears the name and the Persian seal of General Carnac.

Egerton 1037.

Foll. 312; 12½ in. by 7¼; 18 lines, 5 in. long; written in two columns, in a cursive Indian character, apparently in the 18th century.

The first half of the same work, corresponding to foll. 1—187 of the preceding copy.

Egerton 1038.

Foll. 134; 15 in. by 8 $\frac{3}{4}$; 21 lines, 6 in. long; written in cursive Nestalik, in four columns; dated Šafar, A.H. 1207 (A.D. 1792).

The second half of the same poem, corresponding to foll. 187—315 of Egerton 686.

Copyist : محمد بن لطف علی رضوی

Add. 25,806.

Foll. 360; 11 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 23 lines, 4 $\frac{3}{4}$ in. long; written in cursive Indian Shikastah-āmiz, in four columns; dated Lucknow, Zul-hijjah, A.H. 1206 (A.D. 1791).

[WM. CURETON.]

The same work, with a continuation by Azād, foll. 316—360, which contains the history of 'Alī from his accession to his death, and begins thus :

ثنای کہ سر دفتر نامہ است
خداوند لوح و قلم را سزاست

Azād, who has been mentioned p. 373 *a*, states in the prologue that, after completing his Dilkushā-Nāmāh (see p. 719 *b*), he had been desired by Muḥammad Fakhr ud-Din Khān, a cousin of Bāzil, to complete the unfinished work of the latter.

Copyist : میرزا محبوب علی از زمرہ سادات رضوی
نکینہ

Add. 7809.

Foll. 99; 9 in. by 4 $\frac{1}{2}$; 14 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[Cl. J. Rich.]

دستور العفاف

"The Model of the Chaste," a tale in Maṣnavī rhyme.

VOL. II.

Author : Turāb, ترب

Beg. بنام آنکہ ناتش بی نشانست
بنام او ز هر ذاتی نشانست

The author, who praises in the prologue the reigning sovereign, Shāh Sul-tān-Husain, states that his purpose had been to write a strictly moral tale, fit to be read by old and young. The story, which is borrowed from the Kāfī of Kullinī, records the trials, and eventual triumph, of a virtuous woman, exposed to the obsessions of a wicked Kāzī, her husband's brother.

The title and date of composition, A.H. 1126, are stated in the following lines, fol. 98 *b*:

دبیر خامه اش چون کرد منظوم
بدستور العفاف ساخت موسوم
قلم چون کوهر تاریم را سفت
ز بهر سال آن منظوم من گفت

The fly-leaf bears the title افضل التمشیات

Add. 16,795.

Foll. 168; 7 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$; 12 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[WM. YULE.]

دیوان عالی

The Divān of 'Alī.

Beg. کی شود دلتنک از غم هر که بادل اشناست
بی تکلف گوشه دل بوستان دلکشاست

Mirzā Abul-Ma'ālī, poetically surnamed 'Alī, came of a noble family of Nishāpūr, which traced its origin to Farīd ud-Dīn 'Aṭṭār. He was a Sufi and an eminent scholar, and lived at the court of Farrukhsiyar, from whom he received the title of Vizārat Khān. See Muṣḥafī, fol. 67, Hamishah Bahār, Oude Catalogue, p. 126, and Garcin de Tassy, Litt. Hind., vol. i. p. 191.

N N

Contents: *Qaṣīdahs*, and *Kitāhs*, including chronograms, fol. 1 *b*. *Ghazals* in alphabetical order, fol. 23 *a*. *Rubā'is* and *Fardiyyāt*, fol. 164 *b*.

The *Divān* contains some pieces addressed to Farrukhsiyar, and chronograms ranging from A.H. 1124 to 1127, and relating for the most part to births and marriages in the imperial family.

Or. 313.

Foll. 149; $7\frac{1}{4}$ in. by $4\frac{1}{4}$; 15 lines, $2\frac{1}{4}$ in. long; written in Nestalik, with gold-ruled margins, for Uzbek Khān, son of Kīpchāk Khān; dated Multān, Zulka'dāh, A.H. 1142, (A.D. 1730). [Geo. Wm. Hamilton.]

دیوان منصف

The *Divān* of Munṣif.

Beg. کشت ز بار کنه قائم از بس دوتا
شد خط پیشانیم همچو نکین نقش پا

The poet gives his proper name, Fāzil Khān, in the following chronogram, fol. 146, relating to the building of his house in Lahore, A.H. 1117:

کفتا باشد مضاعف تاریخش
باد آباد خانه فاضل خان

He appears to have been attached to the service of 'Abd uṣ-Ṣamad Khān Dilir Jang, to whom several of his *Qaṣīdahs* are addressed, and to whose victory over the Sikhs, in A.H. 1127, he refers fol. 9 *a*. See Sprenger, *Oude Catalogue*, p. 507.

'Abd uṣ-Ṣamad Khān distinguished himself under Farrukhsiyar by the capture of the Sikh chief Bandū, and was rewarded for his success with the *Ṣūbahdārī* of Lahore and Multān. See *Tazkirat ul-Umarā*, fol. 72.

Contents: *Qaṣīdahs*, fol. 2 *b*. *Ghazals* in alphabetical order, fol. 14 *b*. *Rubā'is* similarly arranged, fol. 132 *b*.

Add. 25,822.

Foll. 166; $8\frac{3}{4}$ in. by 5; 17 lines, $2\frac{7}{8}$ in. long; written in cursive Nestalik; dated from the camp of Nizām ul-Mulk Aṣafjāh, near the fort of Ausā (Owsa), Deccan Sha'bān, A.H. 1145 (A.D. 1733).

[Wm. Cureton.]

انتخاب دیوان مرزا عبد القادر بیدل

Selection from the *Divān* of Bidil.

Beg. بهر جبین که بود سطری از کتاب حیا
ز نقطه عرقم دارد انتخاب حیا

Mirzā 'Abd ul-Qādir, poetically surnamed Bidil, is by common consent the greatest Indian poet of the last century; but Persian critics find fault with him for his unidiomatic phraseology. He was of Turkish extraction, belonging to the Chaghatai tribe of Arlāt, but was born in 'Azīmābād (Patna). He is described as a man of herculean strength and proud spirit. Having been attached in his youth to the service of Prince Muḥammad A'zam Shāh, he chose to leave it rather than to prostitute his talent by lauding his patron, as he was required to do, and led henceforth a free and independent life, dwelling mostly in Dehli, where his house was the common resort of all lovers of poetry, and where he died in A.H. 1133 at the age of seventy-nine. His collected works are said to amount to more than a hundred thousand lines.

Notices on Bidil are found in *Mir'āt ul-Khayāl*, foll. 257—268, *Sarkhush*, fol. 19, *Muṣḥafī*, fol. 25, *Ḥusainī*, fol. 29, *Tārīkh i Muḥammadi*, fol. 253, *Riyāz ush-Shu'arā*, fol. 83, *Khulāṣat ul-Afkār*, fol. 35, *Naghmah i 'Andalīb*, fol. 50. Compare Sprenger, *Oude Catalogue*, p. 378, and Garcin de Tassy, *Litt. Hind.*, vol. i. p. 314.

A volume entitled کلیات بیدل, lithographed in Lucknow, A.H. 1287, comprises the *Nikāt*, *Ruḳa'āt*, *Divān*, and *Chahār 'Unṣur*.

The present MS. contains Ghazals in alphabetical order, fol. 3 *b*, Rubā'is, similarly arranged, fol. 134 *a*, and Mukhammasāt, fol. 146 *b*.

Add. 7093.

Foll. 332: 9½ in. by 5¼; 17 lines, 2¾ in. long; written in Nestalik; dated Rajab, the 4th year of the reign (of Farrukhsiyar = A.H. 1128, A.D. 1716).

عرفان

A poem treating of Sufi doctrines, by Mirzā Bidil.

Beg. عشق از هشت خاک آدم ریخت
آنقدر خون که رنگ عالم ریخت

It is divided into numerous sections, each of which has a Maṣnavī distich for its rubric.

The author states at the end that the poem consists of eleven thousand lines, and gives the date of its completion, A.H. 1124, in the following chronogram:

کرد تاریخ او نیاز کرام
هدیه ذو الجلال والاكرام

Copyist: الله بخش

On the first page is a note stating that the MS. had been bought in A.H. 1159 by Mirzā Muḥammad, son of Mu'tamad Khān; also the Persian seal of Archibald Swinton, with the date 1174.

Add. 7094.

Foll. 167; 9¼ in. by 5¼; 15 lines, 3½ in. long; written in cursive Indian Nestalik; dated A.H. 1135, the fourth year of Muḥammad Shāh (A.D. 1719).

رياض المعارف

The "Gardens of Insight," a Maṣnavī containing precepts on spiritual life, illustrated by anecdotes of the patriarchs and some celebrated saints.

Author: Maulavī 'Alī Aṣghar B. 'Abd uṣ-Ṣamad, مولوي علی اصغر بن عبد الصمد

Beg. حمد کوید مر خدا را بر وجود و بر بقا
جنی و انس و ملک والطیر فی جو السما

The above title and author's name are found in the subscription. From the following words, which are appended to the latter, دام الله تعالى برکاته و هداياته علينا الغ, it would appear that 'Alī Aṣghar was alive at the date of transcription, and that the transcriber, who calls himself قاضی محمد مرتضیٰ, was one of his disciples.

Add. 5635.

Foll. 109; 8 in. by 4¾; 15 lines, 2½ in. long; written in Indian Nestalik, in the 18th century. [NATH. B. HALMED.]

دیوان قاسم دیوانه

The Divān of Qāsim Divānah.

Beg. بسکه افتاد از غمت شوریدگی در کار ما
بر سر ما خود بخود وا میشود دستار ما

Mullā Qāsim, a native of Mashhad, studied in Isfahan, and became a pupil of Mirzā Šā'ib. He subsequently went to India, where he was apparently still living in A.H. 1136. See the Hamishah Bahār, Oude Catalogue, p. 128, Sarkhush, fol. 107, Riyāz ush-Shu'arā, fol. 372, Mir'āt Aftābnumā, fol. 152, Ḥusainī, fol. 108, and the Oude Catalogue, p. 533.

His nickname Divānah, or madman, was probably due to the use he made of that word in the first line of one of his Ghazals:

عشق دارد زنده دل آب و گل دیوانه را
کرم دارد جوش می هنگامه میخانه را

Contents: Ghazals in alphabetical order, fol. 1 *b*. A Maṣnavī, fol. 105 *b*. Rubā'is, fol. 108 *a*.

Copyist: شیخ احمد

Add. 25,805.

Foll. 172; 12 in. by $8\frac{1}{4}$; 19 lines, $5\frac{3}{4}$ in. long; written in a cursive Indian hand in four columns, in the 18th century; much damaged by fire in 1865. [WM. CURETON.]

صولت صفدری

A poem on the life and warlike deeds of 'Alī.

Author: Hikmat, حکمت

Beg. بنام خدا خالق مرتضی
ستاینده موجد ما سوي

The author, whose proper name was Muḥibb 'Alī Khān, wrote this poem, as he states in the prologue, in order to complete the unfinished Hamlah i Haidarī (see p. 704 a). He was evidently a Shi'ah of the most rabid stamp, and never mentions Abu Bakr or 'Umar without calling them hog, dog, or similar names.

A passage of the conclusion, in which A.H. 1143 was given as the date of composition, is now lost.

Add. 7808.

Foll. 201; $10\frac{3}{4}$ in. by $5\frac{3}{4}$; 19 lines, $3\frac{1}{2}$ in. long; written in Shikastah-āmiz, in the 18th century. [CL. J. RICH.]

A poem on the history of Fāṭimah, according to Shi'ah tradition, by the same Hikmat, with a continuation.

Beg. بزم خداوند عرش عظیم
نگارنده لوح امید و بیم

Hikmat, who commenced this poem, as stated in the prologue, after completing the Šaulat i Šafdari, left it unfinished.

The continuation, entitled فرج نامه فاطمی, foll. 38 b—201 a, is by Hāzik حاذق, who in the prose preface prefixed to the first part calls himself محمد بن المدعو بکاظم الطبیب

المخاطب من جناب السلطان بحاذق الملك

Beg. خدا را چه نام است نام خدا
که مرآت دل یافته زو جلا

Hāzik states that he was a native of Shūshtar, fol. 194, that he had previously written a history of prophets and saints, fol. 188 a, and that he was upwards of seventy years of age when he composed the present poem, fol. 194, which he completed in the space of four months, while performing a toilsome and a dangerous journey.

On the first page is written, by a later hand, the following title, which does not appear in the text:

کتاب زبدة المدايح من نتيحة افكار محب عليخان راهب
مخلص وحاذق مخلص كبراء الهند

Add. 25,831.

Foll. 48; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 6 lines in a page; written in Nestalik, in the 18th century.

[WM. CURETON.]

طريم القنايع

A collection of detached distichs describing the charms of the female breast.

Author: Allah Virdī Khān Fayyāz, الله وردیخان فیاض

Beg. دو پستانش دو سرکش ماه روا
دو معشوقان بسر پیچیده موهها

The author states in a short preface that he wrote these verses in the space of a week, at the request of a Darvish called Shauḵmast, who had accosted him while he was fishing on the river's bank. The date of composition, A.H. 1144, is expressed in a versified chronogram by the words زهی سامان عشرت

Add. 19,620.

Foll. 100; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik, in the 18th century. [SAMUEL LEE.]

دیوان مخلص

The Dīvān of Mukhlis.

الهی پرتو از نور یقین ده شمع جانم را
 بشوی از حرف باطل یکقلم لوح بیانم را

Mirzā Muḥammad, poetically styled Mukhlis, was called from his native place, Mashhad, to Isfahan in the reign of Shāh Sulṭān Ḥusain by I'timād ud-Daulah Mūmin Khān. Hazin, who was acquainted with him, states, fol. 33, that he died in that city, about sixty years of age.

Several pieces of the present Divān are quoted in the *Riyāz ush-Shu'arā*, fol. 444. See also *Mir'āt Aftābnumā*, fol. 154, *Naghmah 'Andalib*, fol. 167, and *Oude Catalogue*, pp. 128, 138.

Contents: Ghazals, in alphabetical order. *Ḳiṭ'ahs*, similarly arranged, fol. 81 *b*.

Add. 22,704.

Foll. 96; 8½ in. by 5; 14 lines, 3 in. long; written in Nestalik; dated Shavvāl, A.H. 1234 (A.D. 1819).

[SIR JOHN CAMPBELL.]

جنات الرمال

The second part, *جنت ثانی*, of a religious poem, entitled "Gardens of Union," treating of ascetic life.

Beg. باز کردم کوهر افشان خامه را
 تا نمایم درج کوهر نامه را

The author, whose name does not appear, was a wandering Darvish of the Ni'matullāhī order. He refers incidentally, fol. 32 *a*, to a journey he took from Isfahan to Kirmān to visit the tomb of the holy founder of the order in Māhān (see p. 634 *b*), and to a disturbance in which his fellow traveller Mush-tāk lost his life. The prologue contains a long panegyric on Aḥmad Pāshā, who wielded an almost independent power in Baghdād from A.H. 1135 to 1159. See the *Arabic Catalogue*, p. 433.

Or. 281.

Foll. 149; 8¾ in. by 5; 12 lines, 3¼ in. long; written in Skikastah-āmiz, about A.H. 1151 (A.D. 1738). From the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان ثابت

The Divān of Ṣābit.

Beg. ای که وابسته حرف تو بود نظم بیان
 حجت ناطق دعوی کلام تو زبان

Mir Muḥammad Afzal, poetically styled Ṣābit, was the nephew of Himmat Khān (Mir 'Isā), of Badakhshān, who was Mir Bakhshī under Aurangzib, and died A.H. 1092 (see p. 697 *b*). Ṣābit, who was a Sayyid of great learning and piety, died in Dehli, his native place, on the 13th of Rabī' I., A.H. 1151. See *Tārikh Muḥammadi*, fol. 289, *Mir'āt Aftābnumā*, fol. 187, *Riyāz ush-Shu'arā*, fol. 95, *Atashkadah*, fol. 173, and the *Oude Catalogue*, p. 578.

Contents: *Ḳaṣīdahs*, mostly in praise of the Imāms, fol. 2 *b*. *Maṣnavīs*, including *Marṣiyahs* on the martyrs of Karbalā, fol. 57 *b*. A second series of *Ḳaṣīdahs*, addressed for the most part to contemporaries, fol. 88 *a*. Ghazals, in alphabetical order, fol. 96 *b*. *Rubā'is*, fol. 141 *b*. *Ḳiṭ'ahs*, fol. 143 *a*. *Mukhammasāt*, fol. 145 *a*.

The first of the above sections includes a long *Ḳaṣīdah* entitled *شهاب ثاقب*, foll. 21—39, in which the poet retorts on his critics. The Divān was collected, after Ṣābit's death, by his pupil, Band i 'Alī who writes at the end: آنچه مسودات حضرت میر و مرشد بر حق میر افضل الدین محمد ثابت قدس الله سره العزیز بدست آمدند غلام ازلی بند علی فراهم آورده استکتاب کنانیده و این نسخه متبرکه را تواضع فضیلت و کمالات دستگاه مخدوم مهربان مولوی محمد پناه سلمه الله نمود

Or. 274.

Foll. 279; 9 in. by 5½; 15 lines, 3¼ in.

long; written in Nestalik, with 'Unvān and ruled columns; dated Rabī' I., the 19th year of Muḥammad Shāh, A.H. 1147 (A.D. 1734).

[GEO. WM. HAMILTON.]

دیوان آفرین

The Dīvān of Āfarīn.

Beg. خداوندا نکین کن دور بزمه قدس نامم را
چو سطر آه عاشق سوزمضمون ده کلامم را

Shāh Faḳīr Ullah Āfarīn, a Sufi and poet, was born in Lahore, and died there, A.H. 1154. Vālih, who met him in his native city, A.H. 1147, was much struck with his genius, and says that, had he only been born in Persia, he would have been the greatest poet of the age. See Riyāz ush-Shu'arā, fol. 61, Muṣḥafī, fol. 11, Tārīkh Muḥammadī, fol. 294, and the Oude Catalogue, pp. 150, 154, and 317.

Contents: Ghazals, in alphabetical order, fol. 3 *b*. Mukhammasāt, fol. 256 *a*. Rubā'īs, fol. 266 *a*. Kaṣīdahs in praise of Muḥammad, and a Tarjī-band on the martyrdom of Ḥasan and Ḥusain, fol. 267 *b*.

Or. 348.

Foll. 103; 9 in. by 5 $\frac{3}{4}$; 11 lines, 3 $\frac{1}{8}$ in. long; written in Nestalik for Col. Geo. Wm. Hamilton, then Commissioner of Multan; dated Kalāchūr, Rabī' I., A.H. 1277 (A.D. 1860).

هیر و رانجهن

"Hir and Rānjhan," the tale of two Pan-jābī lovers, a Maṣnavī by the same poet.

Beg. بنام چمن ساز ناز و نیاز
که خار نیازش بود سرو ناز

Copyist: شوق محمد ساکن قصبه جلالپور هندال

In the subscription the title is written قصه هیر و رانجهن از تصنیف آفرین مسمی بناز و نیاز, but in the text the heroine's name is invariably written رانجهن.

Āzād found Āfarīn engaged in composing this poem in A.H. 1143. See the Oude Catalogue, p. 317. A prose version of the same tale is found in Or. 1244. A Hindustani version, Kīssah Rānjhā Hir, by Maḳbūl, has been translated by Garcin de Tassy, *Revue de l'Orient*, 1857.

Add. 18,545.

Foll. 235; 9 in. by 5 $\frac{3}{4}$; 14 lines, 3 $\frac{1}{2}$ in. long, in a page; written in fair Nestalik, with gold-ruled margins; dated Jumādā I., A.H. 1162 (A.D. 1749).

[H. STEINSCHUSS.]

ثمره الفواد و نیتجه الوداد

A Maṣnavī on love and anecdotes of lovers, with a prose preface.

Author: Muḥammad, known as Kāsim, poetically surnamed Zarāfat, محمد الشهير بقاسم المتخلص بظرافت

Beg. of the Preface:

الحمد لله الذى برحمته ألف بين القلوب

Beg. of the Poem:

بنام آنکه نامش الفت آموخت

رخ عصیان ز جام رحمت افروخت

The author, who lived at Lahore, says repeatedly that he had never made a study of prosody, nor written any verses before.

The poem, which is said to consist of 6268 lines, and in which are inserted extracts from various works, Persian and Arabic, is divided into two Daftars, the first of which was completed A.H. 1146, and the second, fol. 203 *b*, A.H. 1149. An appendix, in which the poet describes a happy meeting with his beloved, is dated A.H. 1156.

This copy contains numerous marginal additions.

Egerton 1036.

Foll. 207; 8 $\frac{1}{4}$ in. by 5; 15 lines, 2 $\frac{3}{4}$ in. long; written in Shikastah-āmīz, in two

columns, dated Zulḡa'dah, the 7th year of 'Ālamgīr II. (A.H. 1173, A.D. 1760).

فلک اعظم

The love-story of Kāmṛūp and Kāmlatā, a Maṣnavī.

Author: Anjab, الحجب

Beg. ای زلال هوس تشنه لبان
آرزومند تو صاحب طلبان

Badī' ul-'Aṣr, commonly called Ḥājī Rabī', poetically styled Anjab, gave himself out for a native of Andalus (Spain). He came in his childhood to Isfahan, where he spent thirty years, and became a pupil of Murtazā Ḳulī Beg Zanknah, surnamed Vālāi Isfahanī. After long travels he settled in Dehli, where he died, it is said, upwards of a hundred years old. He was a most prolific poet; Muṣḥafī, who saw him some months before his death, mentions, among his works, an imitation of the Khamsah of Nizāmī, a Divān of sixty thousand verses, an extensive work on Imāmī tenets, a tale of the four Darvishes in prose, and a metrical translation of the eighteen Parvas of the Mahābhārat; see Tḡd Ṣurayyā, Add. 16,727, fol. 4 a. Compare Hamishah Bahār, Oude Catalogue, p. 118.

Murtazā Ḳulī Beg, surnamed Vālā, a native of Persia, was attached to the service of Sarbuland Khān, and went, after the death of that Amīr, to Bengal, where he died. See Riyāz ush-Shu'arā, fol. 500.

The prologue contains a eulogy on Muḥammad Shāh, and upon a Khān, called Maḥmūd, who had sent for the author, then living in seclusion, and requested him to put the above story into verse. The poem was completed, as stated at the end, in A.H. 1157.

Or. 304.

Foll. 249; 9½ in. by 5¼; 15 lines, 3 in. long; written in Shikastah, dated Rajab, A.H. 1159 (A.D. 1746). From the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان امید

Beg. شود کشاده دل از غم بسینهء دلگیر
اگر شکفته کسی دید غنچهء تصویر

Mirzā Muḥammad Rizā, afterwards Ḳizilbāsh Khān, poetically surnamed Ummīd, was a native of Hamadān and a skilled musician. Mirzā Ṭāhir Vaḥīd, and afterwards Mir Najāt, were his instructors in poetry. Having gone to India in the reign of Bahādur Shāh, he attached himself to the service of Nizām ul-Mulk Aṣafjāh. He died in Dehli on the 9th of Jumāda I., A.H. 1159. See Tārīkh i Muḥammadī, fol. 305, Muṣḥafī, fol. 8, Naghmah 'Andalīb, fol. 43, the Oude Catalogue, pp. 153, 300, 581, and G. de Tassy, Litt. Hind., vol. iii., p. 250.

Contents: Ḳaṣīdahs in praise of Muḥammad and 'Alī, of Muḥammad Shāh, Zulfakār Khān, and others, fol. 2 b. Muḳaṭṭa'ūt, the first of which is addressed to Farrukhsiyar, fol. 11 b. Ghazals, in alphabetical order, fol. 16 b. Mukhammasāt, fol. 239 a. Mufradāt, alphabetically arranged, fol. 241 a. Rubā'is, fol. 246 a.

Copyist: میر محمد سبع المشهدی

Or. 345.

Foll. 91; 6½ in. by 3¾; 12 lines, 2¾ in. long; written in Nestalik, apparently in the 18th century. [GEO. WM. HAMILTON.]

نیاز و ناز

The love-tale of Prince Niyāz and Princess Nāz, a Sufī allegory in Maṣnavī rhyme.

Author: Āzād, آزاد

Beg. الهی دل بعشقت مایلم کن
دو عالم شوق تحویل دلم کن

The prologue contains a eulogy on a holy Sayyid, Mir Abu 'l-Vafā, by whose desire the poem was written. The author's name occurs in the first line of the epilogue, fol. 91 a:

بیا آزاد ترک این و آن کن
سر آمد قصه ختم داستان کن

as well as in some other passages; see foll. 22 *b*, 50 *a*, 85 *a*.

The title, which is found in the epilogue, fol. 91 *b*,

نیاز و ناز نامش ساز کردم

is often repeated in the same form, "Niyāz u Nāz," apparently intended to distinguish it from the well-known poem "Nāz u Niyāz" of Zamīrī, a poet of the reign of Shāh Tah-māsp.

A poet called Āzād, whose proper name was Mīrzā Arjumand, is mentioned by Sirāj, and the author of Hamīshah Bahār, Oude Catalogue, pp. 154, 117. He was the son of 'Abd ul-Ghanī Beg Kabūl, of Kashmīr, who died A.H. 1139, *ib.* p. 151. But there is nothing to show whether the present poem should be ascribed to him, to an earlier Āzād, a native of Yazd, who died, according to Mir'āt Jahānnumā, fol. 296, A.H. 950, or to some other poet of the same name.

Or. 272.

Foll. 125; 8¼ in. by 5½; 11 lines, 3¼ in. long; written in Shikastah-āmīz, probably about the close of the 18th century.

[GEO. WM. HAMILTON.]

دیوان اطمینان

The Divān of Iṭmīnān.

Beg. نام خسرو گشت تا بسم الله عنوان ما
نور معنی جلوه کرد از مطلع دیوان ما

This Divān, which consists entirely of Ghazals, contains several imitations of earlier poets, especially of Amīr Khusrau. The latest of these appears to be Hilālī, who died A.H. 939 (p. 656 *a*). No record has been found of the author.

Or. 270.

Foll. 69; 8½ in. by 5; 15 lines, 3¼ in.

long; written in Nestalik, in the 18th century. [GEO. WM. HAMILTON.]

دیوان حسرت

The Divān of Ḥasrat.

Beg. اگر بعرض دهم دستکاه مستی ها
شکست شیشه کشد ناله از دل خارا

The proper name of the author, who designates himself alternately by the poetical surnames Ḥasrat and Ashraf, has not been ascertained. It appears from various chronograms contained in his Divān that he lived in India in the time of Muḥammad Shāh, and was a dependent of 'Aẓamat Ullah Khān. He records victories gained by that Amīr over the Rohillas and the Jāts in A.H. 1134, and his death in A.H. 1146. Later chronograms, which extend to A.H. 1158, relate to the rout of the army of Bārhaḥ by Mu'in ud-Dīn Muḥammad Khān, A.H. 1150, and to some incidents in the life of Farīd ud-Dīn Khān, who was apparently the author's last patron.

Contents: A Kaṣīdah in praise of Muḥammad, fol. 3 *b*. A Maṣnavī containing anecdotes of celebrated Sufis, imperfect, fol. 5 *a*. Ghazals, in alphabetical order, fol. 10 *a*, beginning:

ای مایل در تو زهر سو نیازها

دیر و حرم ز شوق تو لبریز رازها

Kit'ahs, fol. 59 *a*. Rubā'is, fol. 62 *a*.

Or. 247.

Foll. 367; 9½ in. by 5½; 14 lines, 3¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, dated Shāhjahānābād, A.H. 1166 (A.D. 1753).

[GEO. WM. HAMILTON.]

حقائق المعارف

A Sufi poem, in Maṣnavī rhyme.

Author: Shaikh Sa'd ud-Dīn Aḥmad,

surnamed Dīvānah, poetically styled Ḳuddūsī, شیخ سعد الدین احمد المعروف بدیوانه المتخلص بقدوسی
 نور الله تعالى كلام العاشقين بنور جماله
 Beg.

It treats of mystic love and contemplation, in the form of comments on Arabic texts taken from the Kur'ān and the Ḥadīṣ, which are inserted as headings.

The author, who uses Ḳuddūsī, and sometimes Ḳudsi, as his takhalluṣ, appears from the appended letters mentioned below to have been consulted by the 'Ulamā of Balkh as a great authority on Sufi doctrines. He is designated there as the author of عین الایمان and other religious works. It is stated in the Arabic subscription, fol. 320 *a*, that he gave out the present work as one of the writings of Shaikh Ḳuddūsī ul-Munavvarī, جعل تصنیفه من
 مصنفات شیخ قدوسی المنوری

The following short pieces are subjoined:—

Letter of Ḳāzī Fuzail to the author, dated Balkh, A.H. 1166, with four questions on points of Sufi doctrine, and the answer, in two drafts, foll. 322 *b*, and 351 *b*. A letter in verse to Miyān Muḥammad 'Umar Pashāvarī, and other poetical pieces on Sufi subjects, by the author, fol. 328 *b*. A letter of the Ḳāzīs and Muftis of Balkh to the author, relating to some unguarded utterances of great Sufis, with the answer, fol. 335 *b*. Some Ghazals by Ḳuddūsī, in alphabetical order, fol. 342 *b*.

Beg. طیب عشق دواى جمال داد مرا

بعین تشنه لبانى زلال داد مرا

Maṣnavīs by the same, fol. 359 *a*.

Or. 276.

Foll. 308; 11½ in. by 6; 17 lines, 3½ in. long; written in Shikastah-āmīz, with gold-ruled margins; dated Dehli, A.H. 1157 (A.D. 1744). From the royal library of Lucknow.
 [GEO. WM. HAMILTON.]

دیوان اکسیر

The Dīvān of Iksir, in the author's handwriting.

Beg. الهی لوح محفوظ سخن کن تار و پودم را
 بکن صرف نوشتن چون قلم بود و نبودم را

The poet, whose proper name is written in the subscription Muḥammad 'Azīm B. Muḥammad Ja'far, and who was better known as Mirzā 'Azīmāi Iksir, has been already mentioned p. 376 *a*. See also Muṣḥafi, fol. 14, Anīs, fol. 9, and the Oude Catalogue, p. 435.

Contents: Ghazals, fol. 2 *b*, and Rubā'īs, fol. 291 *a*, both alphabetically arranged.

Add. 18,583.

Foll. 197; 8½ in. by 4½; 17 lines, 2½ in. long; written in Shikastah-āmīz, with 'Unvān, gold-ruled margins, and five miniatures in Indian style; dated Sha'bān, A.H. 1161 (A.D. 1748).
 [ADAM CLARKE.]

شاهد و مشهود

"Shāhid and Mashhūd," a love-story, by Iksir, in the same handwriting.

Beg. گفتگویم نخست ازان دریاست
 که نه اول نه آخرش پیدااست

The author says in the prologue that he had learnt the story, which is here put into verse, from his younger brother Abul-Ḥasan, a learned and travelled man, who told him that it was a popular tale in Egypt.

Or. 296.

Foll. 171; 10 in. by 5½; 14 lines, 3½ in. long; written in Nestalik, in the 19th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

دیوان عشرت

The *Dīvān* of 'Ishrat.

Beg. کل برک کند رنگ ثنای تو زبانرا
حمد تو بهار است کلسان بیانرا

The author, whose proper name is not stated, appears to have been a dependent of Shujā' ud-Daulah (the *Nāẓim* of Oude, A.H. 1167—88). In a long *Qaṣīdah* addressed to the Navvāb and appealing to his liberality, he describes himself as a Hindu :

کر چه هندویم بود لبریز عشق او دلم

Contents: Ghazals, in alphabetical order, fol. 2 *b*. *Qaṣīdah*, fol. 165 *b*, beginning:

کر بگویم عارض آناه مهر انور است

The same *Dīvān* is described in the Oude Catalogue, p. 442, where it is attributed to Mirzā 'Alī Rizā 'Ishrat.

Or. 324.

Foll. 319; 10¼ in. by 6; 13 lines, 3½ in. long; written in Nestalik, with three 'Unvāns and gold-ruled margins, in the 18th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

دیوان موبد

The *Dīvān* of Mūbad.

Beg. ای نه فلک از دست طلسمات تو برپا

From a preface written A.H. 1180 by the poet's son, Tikā Rām Zafar, we learn that Mūbad, originally called Zindah Rām Pandit, was a native of Kashmīr, and a pupil of Mirzā Girāmī, son of 'Abd ul-Ghanī Beg Kabūl (see p. 712 *a*); that he had settled in Lucknow, where his two sons took service in the reign of Shāh 'Ālam; that one of these, Sitā-Rām 'Umdah, died in A.H. 1173, and that his father did not long survive him.

Contents: *Qaṣīdahs* in praise of 'Alī, of Shāh 'Ālam, Navvāb Madār ud-Daulah, and

others, fol. 15 *b*. Ghazals, in alphabetical order, fol. 31 *b*, beginning:

کرد تا تعلیم بسم الله پیر دل مرا

Mukhammasāt, fol. 218 *a*. Chronograms relating to contemporary events in the reigns of 'Ālamgīr II. and Shāh 'Ālam, to the births and deaths of Amīrs, etc., with dates ranging from A.H. 1159 to 1174. *Maṣnavīs*, fol. 258 *b*. *Rubā'īs* and *Qit'ahs*, fol. 278 *a*. Thirty Ghazals from Mūbad's first *Dīvān*, collected in Dehli, fol. 303 *b*. Appendix by the editor, fol. 315 *b*.

See the Oude Catalogue, p. 504.

Add. 7814.

Foll. 210; 9¼ in. by 5½; 15 lines, 3½ in. long; written in cursive Nestalik, apparently in the 18th century. [Cl. J. RICH.]

دیوان املا

The *Dīvān* of Imlā.

Beg. الهی صبح محشر کن دلم را
مقام عرش اکبر کن دلم را

The *Dīvān* consists entirely of Sufi poems. The author, who is only designated by his takhalluṣ, appears to have been a holy personage and spiritual teacher. Afghān, apparently the author of the next following *Dīvān*, is described in the subscription as his adopted son and successor: . . . باتمام رسید . . . نسخهء رنگین کلام معجز پیام حضرت ذات با برکات مست بادهء حقانی بایزید ثانی قطب العارفین . . . حضرت مولانا املا رحمه الله تعالى . . . از دست کمینه . . . حاجی اوزبک خواجه از خدام درگاه فیض آثار حضرت افغان پسر خواند و جانشین مولانا

Contents: Two *Maṣnavīs*, fol. 2 *b*. Ghazals, in alphabetical order, fol. 3 *b*, beginning:

بیاد است عقل کل طفل نو آموز مکتبها
باوصافت زبان کنک عبث کوی مشربها

Rubā'is, similarly arranged, fol. 194 *a*.

The last two leaves contain invocations to Shaikh Muhyi ud-Din 'Abd ul-Ḳādir Jilānī.

Or. 275.

Foll. 124; 8 in. by 5 $\frac{3}{4}$; 13 lines, 2 $\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, probably in the 19th century. [GEO. WM. HAMILTON.]

دیوان افغان

The Divān of Afghān.

Beg. ای حسن فصاحت ز ثنای تو زبانرا
صد کونه مباهات ز حمد تو بیان را

The author, probably the Afghān above mentioned, was originally called Imām 'Alī Khān. He was a Darvish living in Lucknow, and left, besides this Divān, a Maṣnavī composed A.H. 1174. See the Oude Catalogue, pp. 197, 318, and Garcin de Tassy, Litt. Hind. vol. i. 117.

The Divān contains Ghazals, Ḳiṭ'ahs, and detached verses, in one alphabetical series, and a few Rubā'is at the end, fol. 121 *a*.

Add. 16,805.

Foll. 81; 6 $\frac{3}{4}$ in. by 4; 18 diagonal lines in a page, written in cursive Nestalik, in the latter half of the 18th century.

[WM. YULE.]

صورت حال

A record of the author's life, in Maṣnavī rhyme.

Author: Gulshan, گلشن

Beg. ای رقم کرده همچو نقش نکین
صورت حال ما بلوح جبیین

The author, whose proper name does not appear, tells us that he was born in Jaunpūr. He went as a young man to Dehli and en-

tered as secretary the service of a youthful Amīr who had a taste for poetry, Band i 'Alī Khān, afterwards Shīr-afkan Khān, a son of Ghairat Khān. There he witnessed, some time later, the invasion of Nādir Shāh, and the sack of the capital. He speaks at some length of the poets with whom he became acquainted at Dehli, especially of Shaikh Ḥazīn (p. 372 *b*), and 'Alī Ḳulī Khān Vālih (p. 371 *a*). Having attached himself to the latter, he stayed with him until the Khān's death, in A.H. 1169. After that event he returned home, but, finding no employment there, he repaired to Shamsābād, where he found a patron in Sayyid Basālat Jahān.

The above poem, which was written shortly after the author's arrival at Shamsābād, is followed by four shorter Maṣnavīs, foll. 63 *a*, 67 *a*, 70 *a*, and 73 *a*, the first in Hindustani, the other three in Persian, all relating to the author's new master, whose death in A.H. 1176 is recorded in the last. In the last but one, fol. 70 *a*, the author says that he was then past sixty.

Or. 322.

Foll. 446; 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$; 14 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik, with five 'Unvāns and gold-ruled margins, about A.H. 1155 (A.D. 1742). [GEO. WM. HAMILTON.]

دیوان شیخ علی حزین

The Divān of Muḥammad, known as 'Alī ul-Jilānī Ḥazīn, محمد المشتھر بعلى الجیلانی حزین

Beg. افتتاح نامه نام آوران کیهان خدیو سخن

Shaikh Muḥammad 'Alī Ḥazīn, who has been already mentioned, p. 372 *b*, died, according to the Tārīkh i Muḥammadī, fol. 317, in Benares, on the 13th of Jumāda I., A.H. 1180. He is considered in India as the greatest poet of his time, although his pungent satires had roused against him bitter animosities. Full

notices on his life, with extracts from his poems, will be found in *Riyāz ush-Shu'arā*, foll. 138—150, *Muṣḥafī*, foll. 32—37, *Haft Asmān*, foll. 161—4, *Naghmah i 'Andalib*, foll. 65—70, and *Ātashkadah*, fol. 174. His collected works, including his memoirs and the *Tazkirat ul-Mu'āshirīn*, have been lithographed, under the title of کلیات حزین, in Lucknow, A.H. 1293.

See also the *Oude Catalogue*, p. 424, *Bibliotheca Sprenger*, No. 1413, the *Münich Catalogue*, p. 39, and the catalogue of King's College Library, No. 124.

The author states in a prose preface, fol. 3 *b*, that, after having previously published three *Divāns*, he had collected in a fourth, A.H. 1155, the remainder of his detached pieces. He adds that he was then past fifty years of age, and residing in India. The four *Divāns* contain, according to his account, about thirty thousand lines, and thousand one hundred and seventy pieces.

Contents: *Ḳaṣīdahs*, mostly in praise of *Muḥammad*, and the *Imāms*, fol. 6 *b*, beginning:

غیر نفی غیرت یکتای بی همتاستی
Ghazals, in alphabetical order, fol. 62 *b*, beginning:

ای نام تو زینت زبانها
حمد تو طراز داستانها

Fragments of *Ghazals*, متفرقات غزلیات, also in alphabetical order, fol. 340 *b*. *Rubā'īs*, similarly arranged, fol. 363 *b*. *Muḳaṭṭa'āt* (Lucknow edition, p. 903), fol. 389 *b*. A *Maṣnavī* called چمن و انجمن (Lucknow edition, p. 823), fol. 406 *b*, beginning:

بنام آن که آذر را چمن ساخت

Abridgment of a *Maṣnavī* called *Kharābāt* (*ib.* p. 839), fol. 417 *b*, beginning:

ثنا هاست پیر خرابات را

The prologue of *Maṭmaḥ ul-Anzār*, another *Maṣnavī* (*ib.* p. 863), fol. 432 *b*, beginning:

ای دل افسرده خروشت کجاست

Prologue and epilogue of a *Maṣnavī* called *Tazkirat ul-'Ashikīn* (*ib.* p. 889), fol. 437 *b*, beginning:

ساقی ز می موحدانه
ظامت بر شرک از میانه

Epilogue of the fourth *Divān* (*ib.* p. 1026), transcribed from the author's autograph, fol. 444 *b*, این خاتمه را بقلم خود در آخر این دیوان نوشته, beginning:

هان ای دانش شکران دیده ور و ژرف نگاهان
معنی پرور

Foll. 2 and 3 contain some lines of poetry in the handwriting of *Ḥazīn*, signed as follows:

نمقه الواثق بعروة الوثقى محمد المشتهر بعلی الجیلانی
عفی عنه

Additional pieces, written here and there in the margins of the *Divān*, are due to the same hand.

Or. 356.

Foll. 222; 11½ in. by 6½; 9 lines, 4 in. long; written in large *Nestalik*, with 'Unvāns and gold-ruled margins, in the 18th century.

[GEO. WM. HAMILTON.]

The *Divān* of the same 'Alī Ḥazīn.

Beg. غیر نفی غیرت یکتای بی همتاستی

Contents: *Ḳaṣīdahs* in praise of the *Imāms* and on various subjects, including *Muḳaṭṭa'āt* and a *Marṣiyah* on the death of *Husain*, fol. 26. *Chaman u Anjuman*, fol. 161 *b*. *Mukhtaṣar i Kharābāt*, fol. 178 *a*. *Dibājah i Tazkirat ul-'Ashikīn*, fol. 201 *a*. *Dibājah i Maṭmaḥ ul-Anzār*, fol. 216 *a*.

In a prose preface prefixed to the above four *Maṣnavīs*, fol. 160, the author states that the original drafts had been scattered in various countries, and that he had now written what he describes as a sample of each, in order to comply with the desire of a noble friend in India.

Add. 18,890.

Foll. 300; 10 in. by $6\frac{1}{2}$; 18 lines, $3\frac{1}{2}$ in. long; written in Shikastah-āmīz, probably early in the 19th century.

The Divān of Ḥazīn, containing Kaṣīdahs and Ghazals, fol. 61 *b*.

The alphabetical series, although breaking off in the letter م, is richer than the corresponding section in the preceding copies.

Add. 5608.

Foll. 39; 12 in. by $7\frac{1}{4}$; 23 lines; written in cursive Shikastah-āmīz, about A.H. 1180 (A.D. 1767).

فتح نامه

A poetical account, in Maṣnavī rhyme, of the British wars in Bengal, from the first year of 'Alamgir II. (A.D. 1754) to the conclusion of peace with Shāh 'Alam, and the grant of the Divānī of Bengal to the East India Company (A.D. 1765).

Author: Musāfir, مسافر

Beg. خداوندا تو فتاح جهانی
فتح بر جمله اعدا میدهانی

The poet, who designates himself only by the above takhalluṣ, was, it appears, with the Marattah army in Benares, and subsequently in Ilāhābād. He writes as a warm partisan of the conquerors of Bengal, whom he hails as the future masters of India. In the epilogue he states that he had previously written a similar account in Hindī.

The above title is given on fol. 38 *b*, with the date of composition, A.H. 1180, expressed by the chronogram ظفر

On the first page is the Persian seal of Johannes Matthias Reuss (?) روس

Add. 26,285.

Foll. 421; 12 $\frac{1}{4}$ in. by $7\frac{1}{2}$; 19 lines, $4\frac{1}{8}$ in.

long; written in Nestalik, about the close of the 18th century. [WM. ERSKINE.]

Two Maṣnavis by Nizām ud-Dīn 'Ishrat
نظام الدین عشرت سیالکوتی
قرشی

'Ishrat states in the latter part of his second poem that, having gone from Siyālkūt, his native place, to pay homage to Aḥmad Shāh Durrānī, then on his return march from Dehli, he accompanied the Shāh to Kābul, and received from him, with many marks of favour, the necessary documents for the composition of a poetical record of His Majesty's reign, and the permission to go back to Siyālkūt, in order to devote himself to that task.

I. Fol. 1. شهنامه نادری, a poetical account of Nādir Shāh's invasion in India, A.H. 1151-2, concluding with a brief record of his subsequent wars and his death.

Beg. بنام شهنشاه اقلیم بخش
ستاننده تاج و دیهیم بخش

The date of composition, A.H. 1162, is expressed in the following line:

چو بلبل ز تاریخ او دم مزین
اکر چشم داری بد بین باغ من

II. Fol. 130. شهنامه احمدی, a poetical record of the life of Aḥmad Shāh Durrānī, from his rise to power under Nādir Shāh to the defeat of the Belūch chief Naṣīr Khān, A.H. 1173.

Beg. بنام شهنشاه معراج بخش
خدایو ز تخت افکن تاج بخش

III. Fol. 288 *b*. Continuation of the above poem, dealing with Aḥmad Shāh's Indian campaign and his defeat of the Marattas at Pānīpat, concluding with the Shāh's death and the accession of Tīmūr Shāh (A.H. 1186).

Beg. الهی کن این نامه دل فروز
ز فضل و کرم ختم در چند روز

The main part of this section was written in the life time of Aḥmad Shāh, to whom the author bitterly complains of the sterility of his Jāgīr, and the annoyances which it entailed upon him.

Add. 23,982.

Foll. 64; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 16 lines, $2\frac{7}{8}$ in. long; written in Shikastah-āmīz, apparently in the latter part of the 18th century.

دیوان نیازی

The Dīvān of Niyāzī.

Beg. بیک کرشمه زلیخاوشی دل ما را
چنان ربود که یوسف دل زلیخارا

This poet, whose proper name was Navvāb Aḥmad Mīrzā, was a son of Mīrzā Sayyid Murtaẓā, who had married a daughter of Shāh Sulṭān Ḥusain, and held in that Shāh's reign the office of Ṣadr. Niyāzī, who was married to a daughter of his maternal uncle, Shāh Ṭahmāsp II., died in Isfahan A.H. 1188. Luṭf 'Alī Khān, who was personally acquainted with him, composed the following chronogram on his death, Ātashkadah, fol. 189 :

چون شمار سال تاریخش ز آذر خواستم
زد رقم مونس بود احمد باحمد در بهشت

Contents: Ghazals, in alphabetical order, fol. 1 *b*. Rubā'is, fol. 61 *a*. Chronograms, fol. 63 *a*. The chronograms, the dates of which range from A.H. 1170 to 1187, relate to the death of some holy personages of the period, of a princess, 'Iṣmat Niṣā, and of Shāhbāz Khān.

Add. 7820.

Foll. 205; $8\frac{1}{4}$ in. by 6; 11 lines, $2\frac{3}{4}$ in. long, and 18 lines in the margins; written in cursive Nestalik; dated Ṣafar, A.H. 1202 (A.D. 1787). [Cl. J. RICH.]

سرو و گل

"The Cypress and the Rose," also called "Falaknāz Nāmah," or the story of Prince Falaknāz, in Maṣnavī rhyme.

Author: Taskīn, تسکین

Beg. بنام آنکه کرد ایجاد عالم
برای آدم و اولاد آدم

The author states, in the conclusion, that he had adopted the above takhalluṣ, because he had found in the composition of this poem a relief (taskīn) to his woes; that his real name was 'Arab-Zādah, and that he was born of a family called Aulād Ya'qūb, in the town of Kaṭīf. He was induced to write the present poem, as he states in the prologue, by his friend Mīrzā Sharaf, who communicated to him the prose narrative on which it is founded, and urged him to complete what Ziyā'ī had only commenced. The date of composition, A.H. 1189, is recorded on fol. 7 *a*.

A copy is mentioned in the Ouseley Collection, No. 69.

Or. 1267.

Foll. 271; 8 in. by $5\frac{3}{4}$; from 12 to 14 lines, $3\frac{1}{4}$ in. long; written in cursive Nestalik, with miniatures in the Persian style; dated Ramazān, A.H. 1257 (A.D. 1841).

The same poem, wanting the greatest part of the prologue, and the epilogue.

Or. 291.

Foll. 120; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 13 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, about the close of the 18th century. [GEO. WM. HAMILTON.]

دیوان صانع

The Dīvān of Ṣānī'.

Beg. فریاد که دل بسینه خون شد
با اشک ز دیده‌ام برون شد

Nizām ud-Dīn Aḥmad Ṣānī, of Balgrām, lived in Murshidābād, and afterwards in Calcutta, where he died about A.H. 1195. See Muṣḥafī, fol. 65, Naghmah 'Andalib, fol. 105, Sprenger, Oude Catalogue, p. 217, and Garcin de Tassy, Litt. Hind. iii. p. 54.

Contents: A Tarjī'-band, and three Muḥammas, fol. 2 *b*. Ghazals, in alphabetical order, fol. 10 *b*, beginning:

ز تو ای خرد ندیدم چو کشاد کار خود را
بجنون حواله کردم همه کار و بار خود را

Rubā'is, fol. 117 *a*.

Or. 321.

Foll. 282; 9 in. by 5½; 13 lines, 3¾ in. long; written in Nestalik, with 'Unvān and ruled margins, in the 19th century.

[GEO. WM. HAMILTON.]

دیوان واقف

The Divān of Vāḳif.

Nūr ul-'Ain Vāḳif, son of Amūnat Ullah, Kāzī of Patiyālāh, was a pupil of Ārzū (p. 501 *b*). He died in Dehli A.H. 1200. See Naghmah 'Andalib, fol. 191, Mir'at Āftāb-numā, fol. 157, and Sprenger, Oude Catalogue, p. 589.

Beg. ای بیزم شوق تو نالان بهر سو سازها
رفته در هر گوشه زان سازها آوازها

Contents: Ghazals, in alphabetical order, with a few Kitāhs, fol. 2 *b*. Rubā'is, fol. 254 *a*. A long Tarjī'-band, followed by a few Rubā'is and a Muḥammas, fol. 269 *b*.

Or. 354.

Foll. 232; 10½ in. by 6½; 17 lines, 5 in. long; written in Nestalik, in four columns, with 'Unvān and gold-ruled margins, appa-

rently in the 18th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

دلکشا نامه

The history of Mukhtār, the avenger of Husain, a Shī'ah legend, in Maṣnavī rhyme.

Author: Āzād, آزاد

Beg. بنام خداوند لیل و نهار
خدای نهان خالق اشکار

Mir Ghulām 'Alī Āzād, of Balgrām, died in Aurangābād A.H. 1200. See p. 373 *a*. He refers in the prologue to the numerous poets who had before his time sung the praises of the Prophet's family, mentioning by name Asir, Zulālī, 'Urfī, Qudsī, Ṣā'ib, Zuhūrī, Firdūsī, Bāzīl, the author of Ḥamlah i Haidarī, and Jūyā. Inspired by the memories of Karbalā, he found a new theme in the subject of the present poem, which he commenced in the month of Ṣafar, A.H. 1131.

The poem is also called, from its subject, Mukhtār Nāmāh. See the Oude Catalogue, p. 364.

At the end is found a Ḳaṣīdah addressed to Shāh Husain Ṣafavī, imperfect at the end.

Or. 316.

Foll. 373; 8½ in. by 5; 15 lines, 3¾ in. long; written in fair Nestalik, apparently in the 18th century.

[GEO. WM. HAMILTON.]

دیوان نظام

The Divān of Nizām.

Beg. بسم الله المهيمن ذی الفضل والعطا
مستلزم العبادۃ مستوجب الثنا

The author, who is only designated by the above takhalluṣ, is the well-known 'Imād ul-

Mulk Ghāzī ud-Dīn Khān Bahādur Firūz Jang, grandson of Nizām ul-Mulk Aṣafjāh, and Vazīr of Aḥmad Shāh and 'Ālamgir II. After the latter emperor's death, A.H. 1173, he relapsed into obscurity, and died about A.H. 1200, in Kālpī. Muṣḥafī states, fol. 101, that he was still alive in A.H. 1199. See also Khizānah i 'Āmirah, fol. 18, Maāṣir ul-Umarā, fol. 392, Gulzār i Ibrāhīm, fol. 240 *a*, Naghmah 'Andalib, fol. 181, the Oude Catalogue, p. 273, and Garcin de Tassy, Litt. Hind., vol. ii. p. 476.

Contents: Ghazals, in alphabetical order, with two Ḳaṣīdahs, fol. 2 *b*. Several Ghazals are addressed to Fakhr i Jahān, the author's spiritual guide, also called Maulānā Fakhr ud-Dīn (see the Oude Catalogue, p. 273). Rubā'īs, fol. 293 *b*. Tarkīb and Tarjī'-bands, fol. 298 *b*. Musaddasāt of the kind called *واسوخت*, fol. 323 *b*. Mukhammasāt, fol. 330 *b*. The last of these is in Oriental Turkish.

Add. 26,172.

Foll. 54; 5 in. by 8 $\frac{3}{4}$; about twenty lines in a page; written in Indian Shikastah-āmīz, about the close of the 18th century.

[WM. ERSKINE.]

منظومات قاسم

Poems of Ḳāzī Ghulām Ḳāsim Mīhrī, قاضی غلام قاسم مهری

Beg. بیا ساتی آن می که هوش آورد
دل مردکانرا بجوش آورد

At the beginning is found this heading:

منظومات فقیر حقیر کوتاه تدبیر دیوانه نظیر قاضی غلام
قاسم مهری ارشده الله فی النظم والکلام و اکرمه من نظر
الکرام الی یوم القیام آمین

The author, who uses Ḳāsim as his takhalluṣ, was affiliated to the Nakshābandi

order. From a Ḳaṣīdah addressed to Tipṭu Sulṭān, shortly after his accession (A.H. 1197), we learn that he was the son of Ḳāzī Ḥusain, and a native of Bombay. Another poem, in praise of the same prince, is stated, at the end, to have been written off Ceylon, in Zulḥijjah, A.H. 1205, on a voyage to Pegu.

The volume, which has the appearance of a scrap-book, contains Ḳaṣīdahs, Ghazals, and Maṣnavīs, mostly of a religious nature, without systematic arrangement. The latter part contains Hindustani pieces and a few chronograms for A.H. 1206 and 1207.

Or. 273.

Foll. 147; 8 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$; 11 lines, 3 $\frac{3}{4}$ in. long; written in cursive Indian Nestalik, dated Shavvāl, A.H. 1209 (A.D. 1795). From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

دیوان آفتاب

The Dīvān of Aftāb.

Beg. خداوندا بر افروزان بنور خود چراغم را
لبالب از شرابی معرفت کردان ایامم را

Aftāb is the takhalluṣ of the Emperor Shāh 'Ālam ('Ālī Gauhar), who was born A.H. 1140, and died A.H. 1221.

The Dīvān consists of Ghazals, in alphabetical order, with a few Rubā'īs at the end, fol. 145 *b*. See Sprenger, Oude Catalogue, p. 318, the Munich Catalogue, p. 40, and the Ouseley Collection, No. 68.

On fol. 3 is a profile portrait of the author.

Add. 7823.

Foll. 73; 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$; 17 lines, 3 in. long; written in cursive Nestalik, on European paper, early in the 19th century.

[CL. J. RICH.]

دیوان خاقان

The Divān of Khākān.

Khākān is the poetical surname of Faṭḥ 'Alī Shāh.

The Divān of the royal author is mentioned by Sir John Malcolm, who had obtained a copy of it in one of his missions to Persia, A.D. 1800 or 1810. See "History of Persia," vol. ii. p. 547, Wm. Ouseley's Travels, vol. iii. p. 372, Asiatisches Museum, p. 377, and the catalogues of St. Petersburg, p. 403, and München, p. 41.

Contents: Preface to the Divān by Nashāt, fol. 1 *b*. This preface, as well as the short prose introductions to the various sections of the Divān, and the epilogue, are found collected in the works of Nashāt (see p. 722 *a*), foll. 18 *a*—26 *b*. *Qaṣīdahs* in praise of 'Alī and of the Shāh's predecessor, Akā Muḥammad, fol. 6 *a*. *Ghazals*, in alphabetical order, fol. 15 *a*, beginning:

از مهر روی کلرخان در سینه دارم خارا
آتش بجان و دل زنند این آتشین رخسارها

Tarkīb-band, fol. 55 *a*. Detached verses, in alphabetical order, fol. 57 *a*. Rubā'īs, fol. 62 *b*. A *Marṣīyah* on the death of Ḥusain, fol. 64 *a*. *Maṣnavīs*, fol. 66 *b*. Epilogue of Nashāt, fol. 71 *a*.

Add. 18,544.

Foll. 74; 10 in. by 6½; 15 lines, 3½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, early in the 19th century. [H. STERNSSCHUSS.]

The same Divān, wanting the *Qaṣīdahs* and the prose prefaces.

Add. 25,017.

Foll. 188; 8½ in. by 5; 13 lines, 2½ in. long, with 26 lines in the margins; written in neat Nestalik, with three 'Unvāns and

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gold-ruled margins, early in the 19th century.

Three *Maṣnavīs*, ascribed, in the label affixed to the back of the MS., to Ḥājī Muḥammad Ḥusain Shirāzī, حاجی محمد حسین شیرازی

The author, whose name does not appear in the text, addresses Faṭḥ 'Alī Shāh, fol. 133 *a*, as the reigning sovereign. He has all the prolixity of Sufi poets, and delights in the endless repetition of the same idea under different images.

I. Fol. 1 *b*. وامتق و عذرا, "Vāmīk and 'Azrā," a love-story.

Beg. ای بنامت افتتاح نامها
وی بیادت کرمی هنکامها

The author says in the prologue that under the hero's name he only describes the holy love that burns in his own heart.

II. Fol. 92 *b*. اشتر نامه, "The Book of the Camel."

Beg. باز دلم عاشقی از سر گرفت
تا که دگر پرده ز رخ بر گرفت

The above title, which is taken from one of 'Aṭṭār's poems (p. 578 *b*), is justified by frequent descriptions of the wild longings of the camel, and repeated addresses to the camel-driver شتربان.

III. Fol. 106 *b*. A poem without title, beginning:

آلهی برندان دردی کشت
که مستند از باده بینشت

This poem, which is written in continuation of the preceding, without any apparent break, is distinguished from it by the change of metre. It belongs to the class called قسمیه or "adjuratory."

IV. Fol. 114 *b*. مهر و ماه, "Mihr and Māh," a love-story.

Beg. خداوندا دلی ده سوز در سوز
بطور عشقبازی آتش افروز

P P

The various sections have extensive prose headings, showing the application of the allegory to mystic love.

Add. 19,533.

Foll. 187; 12 in. by $7\frac{1}{4}$; 15 lines, $4\frac{1}{4}$ in. long; written in Nestalik, on English paper, with the water-mark 1809.

The collected works of Nashāt نشاط, in prose and verse.

Mu'tamad ud-Daulah Mirzā 'Abd ul-Vahhāb, poetically surnamed Nashāt, was court-poet and secretary to Fath 'Alī Shāh. A letter of his composition, addressed to George III. about A.H. 1220, has been mentioned p. 392 *a*. His کتاب کبینه has been printed in Teheran, A.H. 1266.

Fol. 1 *b*. A Maṣnavī treating of mystic love, with a prose preface beginning:

ابواب مخزن وجود بحکم کنت کنزا مخفيا مسدود

Fol. 13 *b*. Two Kaṣīdahs in praise of Fath 'Alī Shāh.

Beg. هوا باد و هوس باران طمع خاک و خطر خضرا
درین کلشن زهی نادان که بندوق دل کشاید یا

Fol. 17 *a*. Various compositions in ornate prose mixed with verses.

The most important are two prefaces, the first of which, beginning ناظم العوالم بدیع, was written for the Dīvān of Fath 'Alī Shāh, fol. 18 *a*, and the second for a poetical account of the wars of the same sovereign, entitled شاهنشاه نامه, fol. 39 *a*.

From the latter we learn that the author of the poem, designated by his takhalluṣ Ṣabā, was a native of Kāshān, and a pupil of the three poets called Āzur (Luṭf 'Alī Beg), Ṣabāhī, and Hātif (see the Ātashkadah, foll. 180, 197), that he recited a Kaṣīdah, quoted at full length, on the accession of Fath 'Alī Shāh, who appointed him Malik ush-Shu'arā, and finally that he wrote the above poem by

desire of the Shāh, after the Russian campaign (A.H. 1218), in which he had accompanied his sovereign.

The collection includes pieces in Oriental Turkish, fol. 35 *a*, and in Arabic, fol. 36 *a*.

Fol. 55 *b*. Kaṣīdahs addressed to Fath 'Alī Shāh, mostly on the occasion of the Naurūz festivals.

Beg. بزم غیب از شمع ذاتش چون منور داشتند
برده داران صفاتش پرده بر در داشتند

This section contains some Kaṣīdahs imitated from Anvarī by desire of the Shāh. It concludes with a Turkish piece and a few Kiṭāhs.

Fol. 75 *b*. Letters and miscellaneous compositions in prose.

Among the former are letters written in the name of Fath 'Alī Shāh to the Sultan Maḥmūd (in Turkish), to the Emperor Napoleon, to George III. of England, to the Vahhābī chief (in Arabic), and to other princes and dignitaries. They are undated, and for the most part without headings. The second section, beginning fol. 104 *b*, contains letters written by Nashāt in his own name, and other prose pieces.

Fol. 142 *b*. Ghazals, in alphabetical order, followed by a Tarkīb-band, fol. 181 *a*, and some Rubā'īs, fol. 184 *a*.

Beg. پیداست سر وحدت از اعیان اما تری
العکس فی البرایا والنفس فی القوى

Add. 27,267.

Foll. 250; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 14 lines, $3\frac{5}{8}$ in. long; written in fair Shikastah-āmiz on European paper, with two 'Unvāns and gold-ruled margins, about the beginning of the 19th century; bound in painted covers.

[Sir J. MALCOLM.]

دیوان والہ اصفہانی

The Dīvān of Vālih of Isfahan.

Beg. با اینکه سر نزد سخنی از زبان ما
ورد زبان خلق داستان ما

Vālih, whose original name Muḥammad Kāzīm is found in the present MS., fol. 248 *b*, lived in Isfahan under the Zend and Kāchār dynasties. He was upwards of eighty years old in A.H. 1226, when Sir Gore Ouseley saw him in his native city. See Notices of Persian Poets, Memoir, p. 67, and Sir Wm. Ouseley's Travels, vol. iii. p. 53.

The present MS. is apparently in the same handwriting as some signed specimens of the author's penmanship, dated A.H. 1225, and preserved in Add. 27,271.

Contents: Ghazals, in alphabetical order, fol. 1 *b*. A Maṣnavī, fol. 204 *b*. Muḳaṭṭa'āt, mostly chronograms on contemporary events, with dates ranging from A.H. 1164 to 1217, fol. 206 *b*. Kaṣīdahs, addressed to Fatḥ 'Alī Shāh, Nizām 'Alī Khān of Haidarābād, and others, fol. 218 *a*. Kiṭ'ahs and Rubā'is, fol. 233 *b*. Moral maxims in Arabic, fol. 248 *b*.

Add. 7818.

Foll. 125 ; 8 in. by 6 ; 9 lines. 4 in. long; written in Nestalik, on European paper, early in the 19th century. [Cl. J. Rich.]

The Divān of the same poet, in a shorter recension, containing Kaṣīdahs, fol. 1 *b*. Ghazals, fol. 16 *b*, Maṣnavis, fol. 108 *a*, Kiṭ'ahs, fol. 104 *b*, Rubā'is, fol. 111 *b*, and Chronograms, fol. 117 *b*.

Or. 308.

Foll. 124 ; 9 in. by 5½ ; 15 lines, 3¼ in. long; written in Shikastah-āmīz and in Nestalik; dated Šafar, the eighteenth year of Shāh 'Ālam (A.H. 1191, A.D. 1777). From the royal library of Lueknow.

[Geo. Wm. Hamilton.]

دیوان مبتلا

The Divān of Muḩtalā, with two prose works by the same author.

Beg. الهی برک و بار آرزو ده شاخسارم را
بهار شاخسار آرزو کن برک و بارم را

Shaikh Ghulām Muḩyi ud-Dīn Kurashī of Mīrath, who used the poetical surnames of 'Ishk and Muḩtalā, was the son of a poet, Shaikh Ni'mat Ullah Ni'amī, and lived in Dehli as a dependent of Navvūb Najaf Khān, an Amīr of the court of Shāh 'Ālam. He left, besides his poems, a Tazkirah of Rekh-tah poets, composed A.H. 1222. See Sprenger, Oude Catalogue, pp. 187, 498, and Garcin de Tassy, Litt. Hind., vol. ii. p. 45.

Contents: I. Ghazals in alphabetical order, fol. 2 *b*. Mufradāt, Rubā'is, and Mukham-masāt, fol. 60 *b*. Kaṣīdahs, fol. 65 *b*. Maṣnavis, fol. 73 *b*.

II. باغ گلہای حسن, containing descriptions of the various points of female beauty, in ornate prose, with appropriate verses, partly due to the author, partly to other poets not named, fol. 78 *b*.

Beg. تازکی گلستان حسن معنی بسحاب فضل

The date of composition, A.H. 1187, is expressed by the title. The work is also called مجموعہ عشق. See the Oude Catalogue, p. 187.

III. صاد دفتر اشواق, models of letters, in ornate prose, on various subjects, fol. 99 *a*.

Beg. ثنای عبارت آرائی کہ مذاق طبیعت

It is stated in the preamble that the above title numerically expresses the date of composition, viz. A.H. 1187.

The last two pieces are the first and second parts of a collection designated in the preface, fol. 79, as چار چمن. The third and fourth parts, called پیمانه فکر and مردمک عین تماشا, are wanting.

Add. 25,830.

Foll. 69; 13 in. by 9; 6 lines, 5 in. long; written in large Nestalik, A.D. 1822.

[WM. CURETON.]

زيب التواريخ

A poetical account of the life of Zib un-Nisā Begam.

Author: Lālah Gokul Chand, لاله گوکل چند

Beg. تعالی الله زهی غفار خالق
که در وصفش دو عالم هست ناطق

Zib un-Nisā Begam, also called Begam Sumroo, was the widow of Walter Reinhard, a German soldier of fortune, better known in India by the nickname of Sombre, or Sumroo, who died A.D. 1778. His wife, who succeeded to his estate and to the command of his regiment, played a not unimportant part in the events of the reign of Shāh 'Ālam, from whom she received the title of *فرزند عزیزه*, "beloved daughter," and died about 1825. See Francklin, *History of Shah Aulum*, pp. 150, 188, James Skinner's *Military Memoir*, p. 279, Sleeman, *Rambles and Recollections*, vol. ii. p. 377, and Keene, *Fall of the Moghul Empire*, p. 297.

The author, who is designated in the title as the Begam's Munshī, begins with eulogies on his heroine, on Colonel George Alexander Dyce (a son-in-law of Zafaryāb Khān, the son of W. Reinhard by his first wife), who had the management of the Begam's estate, and on the Colonel's two sons, David Ochterlony Dyce, and John Thomas Dyce. He then proceeds to state that a history of Zib un-Nisā, written in prose by Munshī Jaisingh Rāi, having been lost, he had been desired to treat the same theme in verse.

The date of composition, A.D. 1822, is stated in the following line:

به سال هجده صد و عشرين و اثنان
مرتب شد کتاب از فضل یزدان

Or. 459.

Foll. 426; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik, about the beginning of the 19th century.

[DUNCAN FORBES.]

دیوان خاموش

The Divān of Khāmūsh.

Beg. ای برتر ازان که کوید ادراک
وصف تو از علم و عقل ما پاک

Şahib Rām Khāmūsh, a Hindu born in Dehli, and a pupil of Shaikh 'Alī Ḥazīn, acted as Munshī to Shāh 'Ālam, and was subsequently employed as Tahşildār under Mr. Duncan in the district of Benares. The author of the *Tārīkh i Muzaffarī*, who was his intimate friend, states, fol. 500, that he died A.H. 1225. He was then upwards of seventy years of age. See the *Oude Catalogue*, pp. 167, 461.

Contents: Kaşīdahs and Kīṭ'ahs, including some chronograms with dates ranging from A.H. 1180 to 1205, fol. 2 b. Maṣnavis, fol. 90 b. Ghazals, in alphabetical order, fol. 109 b, beginning:

اکریاری نماید در ره او همت دلها

Rubā'is similarly arranged, fol. 398 b.

On the first page is written: "G. C. Haughton, Febr. 1818. From Jonathan Duncan's library."

Or. 285.

Foll. 110; 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$; 13 lines, 3 in. long; written in cursive Indian Nestalik, in the 19th century.

[GEO. WM. HAMILTON.]

دیوان سرور

The Divān of Sarvar.

Beg. بخیر اورم کر نامہ بیتابی دلہا
نویسد خاہ جای مد بسم اللہ بسملہا

The author was a dependent of Ḥabīb Ullah Khān. A Maṣnavī addressed to that Amīr, and containing a pressing appeal to his liberality, is dated A.H. 1227.

Contents: Ghazals, in alphabetical order, fol. 2 *a*. A Kaṣidah in praise of Ḥabīb Ullah Khān, fol. 100 *a*. Mukhammasāt, fol. 104 *a*. A Maṣnavī also in praise of Ḥabīb Ullah Khān, fol. 105 *b*.

Add. 26,169.

Foll. 167; 10½ in. by 5½; 15 lines, 3¼ in. long; written in cursive Indian writing; dated A.H. 1229 (A.D. 1814).

[WM. ERSKINE.]

جرجیس رزم

A poetical account of the British wars in India, in Maṣnavī rhyme.

Author: Šafdar 'Alī Shāh, poetically styled Munšif, صفدر علیشاہ مخاص منصف

Beg. بذامی کہ نامش سرنامہا
ز سرتابہا زو زبان خامہا

The following notice of the author, on the fly-leaf, is in the handwriting of Mr. Erskine:—

“The author's original name was Mahomed Mohiudin, which, on renouncing worldly pursuits, he changed to Šafder 'Alī Shāh. He was the son of Mozuffer Jeng, who changed his name to Kalender 'Alī Shāh on becoming a Fakir (his mother was Nur-Jehan Begum, the niece of Tehniat Nissa Begum, the wife of Nizam u Doulet), and the grandson of Samander Shah of Herat, who married Tehniat Begum, the daughter of Nawab Evaz Khan, of the Soubah of Aurungabad. She, dying while her son Mozuffer Jeng was an infant, gave him to her sister, Syed Shah Begum, to

bring up. Syed Shah's husband was Hedayet Mohiudin Khan Mozuffer Jeng, the grandson of the Nizam Asif Jah by his daughter Khyr-ul-nisa Begum.”

The first of the two sections contained in this volume treats of the war with Tippoo, from the rupture of the peace (A.D. 1799) to the settlement of the Carnatic (A.D. 1802). The second, foll. 43 *b*—167 *b*, contains a record of the Marattah war. It begins with the taking of Poonah by Holkar, and the flight of Bāji Rāo (A.D. 1802), and ends with the retrocession of the conquered territories to Holkar and Sindiah (Dec., 1803). The hero of both narratives is General Wellesley, called in the text جنرال وعلی

The first section contains in its prologue, fol. 14 *a*, a panegyric on Mr. [the Honourable Mountstuart] Elphinstone, and at the end, fol. 36 *a*, eulogies on the author's special patron, Mr. Wm. Erskine, and on Dr. Taylor, who had restored him to health.

Both sections are signed by the author فقیر صفدر علی شاہ قادری, and the subscription shows that this copy was written by him for Mr. Erskine.

Add. 26,170.

Foll. 61; 11¾ in. by 7; 15 lines, 3½ in. long; written by the same hand.

[WM. ERSKINE.]

An appendix to the preceding poem, containing an account of the war with Holkar (in A.D. 1804).

Beg. بنام کہ نام آور نامہ ہاست
طرزندہ لوح زو خامہ ہاست

The prologue is followed by a short account of the capture of Pondichery by the French, foll. 3 *a*—4 *a*; after which comes this heading:

آغاز داستان تتمہ واقعہ هولکر کہ بعد فیصل مقدمہ
سیزدیہ مہراج و رکھوجی گھوسلہ راجہ ناگپور و تدبیر

تسخیر هولکر پرداختن انگلیسیان بموجب اشارت راجه
سربونت باجی راو شهر پونه

Of the first part of the poem, foll. 1 *a*—13 *b*, there is a second draft at the end of the volume, foll. 48 *b*—61 *a*.

The first page bears the author's signature.

Add. 26,171.

Foll. 34; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 14 lines, $3\frac{3}{4}$ in. long; written by the same hand.

[WM. ERSKINE.]

A further continuation of the above poem, containing an account of the campaign of Bhartpūr, from the defeat of Col. Monson (August 1804), to the retreat of Holkar from Bhartpūr (March 1805].

Beg. چو در رزم کرنیل منسل شکست
بیکار شد هولکر چیره دست

On the first page is found the following title, with the author's signature:

وقایعه بهرت پورو تاختن جندرال لیک بهادر بر ظالم سنک
راجہ سیري جات برای راجہ اسونت راو هولکر بهادر

Or. 295.

Foll. 177; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 11 lines, $2\frac{1}{8}$ in. long; written in Nestalik; dated A.H. 1226 (A.D. 1811). [GEO. WM. HAMILTON.]

دیوان عبرت

The Divān of 'Ibrat.

Beg. سبک بر خیز بسم الله سوء عالم دلها
که بیتو صد هزاران دل بخون افتاد بسمها

This poet, whose proper name was Hūsain, records the death of his father Muḥammad Siddīk in A.H. 1182, that of his spiritual guide, Sayyid Ḥasan Shāh in A.H. 1188, and the birth of his eldest son in A.H. 1190. His Divān contains chronograms relating to contemporary events in Multan, from A.H. 1177

to the date of its compilation, A.H. 1226, with marginal additions coming down to A.H. 1231.

Contents: Ghazals, in alphabetical order, fol. 2 *b*. Mukhammasāt, fol. 119 *a*. Maṣnavī, fol. 123 *b*. Rubā'īs and Fardiyyāt, fol. 128 *a*. Taẓmīn, an amplification of some moral verses of Sa'dī, in Maṣnavī, fol. 132 *a*. Chronograms in prose and verse, with a short preamble by the author, fol. 138 *b*.

Or. 303.

Foll. 74; $8\frac{1}{4}$ in. by 6; from 13 to 17 lines, $4\frac{1}{4}$ in. long; written in cursive Nestalik; dated Zulḥijjah, A.H. 1232 (A.D. 1817).

[GEO. WM. HAMILTON.]

دیوان قتیل

The Divān of Mirzā Ḳatīl, consisting of Ghazals in alphabetical order.

Beg. بود برق دگر در جلوه ها جانانه مارا
نه هر شمعى بجان آتش زند پروانه مارا

Mirzā Ḳatīl has been already mentioned p. 64 *b*. A full notice of his life is to be found in the Naghmah i 'Andalib, fol. 149, where the date of his death, A.H. 1233, is ingeniously expressed in this contemporary chronogram, by the letters د ک ت ع خ ل ا ح :

ملاح ت و سخن و شعرو نثر و فکر و ادب
شدند بی سروپا از وفات ان مرحوم

See the Oude Catalogue, p. 535, and the Munich Catalogue, p. 40.

Add. 18,546.

Foll. 96; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{4}$ in. long; written in fair Nestalik, with three 'Unvāns, and interlinear gilding throughout, early in the 19th century.

[H. STERN SCHUSS.]

مثنویات شوکت

Maṣnavīs of Shaukat.

The poet, who designates himself by the above takhalluṣ, held a high rank under Fath 'Alī Shāh, and was probably connected with the royal family. It appears from some passages, as foll. 9, 10, 39, that he had been sent by the Shāh from Teheran to Shīrāz to take the government of that city, and that, during an illness which befell him there, he was lovingly tended by three members of the Shāh's family, for whom he professes the most tender regard, namely Prince Ḥusain, his mother, the first wife of the Shāh, and the Prince's sister.

Ḥusain 'Alī Mirzā, the eldest son of Fath 'Alī Shāh, held during thirty-six years his court in Shīrāz, as Governor of the province of Fārs. At the time of Sir Gore Ouseley's stay in that city, A.D. 1811, he was about twenty-two years of age, the Queen about fifty, and the Princess eighteen. See Notices of Persian Poets, p. 50, and Wm. Ouseley's Travels, vol. ii. p. 13.

The poems contained in this volume have neither titles nor headings. In all the poet describes, mostly in his own person, sometimes under the disguise of fictitious characters, the longings and joys of true love, the pangs of separation, and the tortures of jealousy.

Contents: Fol. 2 *b*. First Maṣnavī. Description of the author's journey to Shīrāz, of his amorous passion, and his dangerous illness.

Beg. بنام کردکار هستی آرا
کزو شد جمله هستی آشکارا

It was completed, as stated at the end, fol. 13 *b*, in A.H. 1233:

بروز شنبه از ماه جمادی
بپایان آمد این دفتر بشادی
زهجرت وقت سالت را قراراست
سه و سی با دوصد بعد از هزاراست

Fol. 13 *b*. Second Maṣnavī. The author is sent from Teheran to Khabūshān, from whence he leads a plundering raid into the hills. The pangs of absence, and love messages. The author's journey to Mashhad, Nishāpūr, and Firūzkūh. His return to Teheran and blissful meeting with his beloved.

Beg. الا ای آسمان لاجوردی
چرا پیوسته باما در نبردی

Fol. 22 *a*. The tale of Humāyūn and Malaknūz, two lovers of Haidarābād.

Beg. نخستین کوهر دریای این راز
بود عشق خوش انجام خوش آغاز

Fol. 32 *b*. A dream of the Princess of China and her unhappy love.

Fol. 35 *a*. The poet's love-sickness, and his dialogue with his physician.

Fol. 36 *b*. A short poem addressed to the Shāh at a hunting party.

Fol. 37 *b*. The author's message from the palace of Shīrāz to his beloved.

Fol. 39 *b*. Love-letter. The pangs of separation.

Fol. 43 *b*. Discourse with a Sufi on divine and earthly love.

Fol. 46 *b*. The story of Yūsuf and Zulaikhā.

Beg. رقم پرداز این محکم حکایت
عبارت ساز این شیرین روایت

Fol. 66 *b*. The story of Prince Humāyūn-Fāl and Gulandām, the Vazīr's daughter.

Beg. بنام مالک الملکی که از جود
دو عالم از دو حرف آورد موجود

The rest of the volume, foll. 76 *a*—96 *a*, contains some short Maṣnavīs, the complaints of a deserted lover.

Round the margins of the last two pages are written some Ghazals by Khākān, *i.e.*, Fath 'Alī Shāh.

Or. 359.

Foll. 130; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 11 lines, $3\frac{1}{4}$ in. long; written in cursive Nestalik; dated A.H. 1256 (A.D. 1840).

[GEO. WM. HAMILTON.]

هنس جواهر

Author: Zīrak, زيرك

The love-story of Prince Hans, son of the king of Balkh, and the Chinese Princess Javāhir, a Maṣnavī.

Beg. اغاز سخن بنام والا

سبحان تبارك وتعالى

Jai Sukh Rāi Zīrak, a Kāyath of Dehli, is mentioned by Sarvar, writing A.H. 1242, as a young poet, then about twenty years of age. See Sprenger, *Oude Catalogue*, p. 306, and G. de Tassy, *Litt. Hind.*, vol. iii. p. 343.

The author, who dedicates the work to Captain (afterwards Colonel) George William Hamilton, relates how, having heard the tale told by a friend in a literary assembly, he was prevailed upon by his younger brother, Khādim Ḥasanain, to put it into Persian verse. The poem was written, as stated at the end, A.H. 1256, the author being then in his 36th year.

The MS. is, according to the subscription, in the author's handwriting: شكر الهی که
تگارستان معنی نلدمن ثانی بخط بی ربط مولف حلیه
اتمام پوشید

The poem consists, as stated in the last line, of 2736 distichs.

Or. 297.

Foll. 60; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 15 lines, $4\frac{1}{4}$ in. long in a page; written in cursive Nestalik, for Col. George Wm. Hamilton, then Commissioner of Multan, dated A.D. 1861.

دیوان علی

Author: Gadā 'Alī Shāh, گدا علی شاه

Beg. دم تسلیم میباید براه عشق اولها
که تا اسان توان رفتن در وادی بمنزلها

The author, who uses the takhalluṣ of 'Alī, is a Sufi poet of the most recent period.

Contents: Ghazals in alphabetical order, fol. 2 a. Rubā'is, fol. 30 a. Fardiyyāt, fol. 54 b.

Add. 7829.

Foll. 134; 8 in. by $5\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long; written in cursive Nestalik, apparently early in the 19th century. [CL. J. RICH.]

The contents are described by Rich on the fly-leaf as follows:

"Two poems in the Guran dialect of the Courdish Language; purchased at Sina, August, 1820."

Guran (probably from گوران "fire-worshippers") is the name given to the inhabitants of Eastern, or Persian, Kurdistān, the capital of which, Sina, was visited by Rich, in August 1820. See the "Narrative of a Residence in Koordistan," London, 1836, vol. i. pp. 80, 81 and 199.

Although spoken in Kurdistān, the dialect is essentially Persian. In its vocabulary and grammatical structure it agrees in the main with the language of Iran, from which it differs, however, by certain phonetical changes, by its verbal inflexions, its prepositions, and some other peculiar words. As it does not appear to have attracted notice, the following brief sketch of its principal features will not be superfluous:—

PHONETIC CHANGES.—Medial or final *د* is frequently dropped. Ex. دیار 'sight, face' (دیدار), پیا 'on foot' (پیاده), زیبا 'more' (زیاده), سپی 'white' (سپید), دا 'gave' (پیداده), زو 'quick' (زود), دید 'saw' (دید), دی (داد).

The aspirates *ه*, *ح*, and *ع*, medial or final, generally disappear, and a preceding vowel, if in a closed syllable, is lengthened. Ex.: شار 'city, empire' (شهر), فام 'understanding' (فهم), زار 'poison' (زهر), مور 'seal' (مهر), سارا 'plain' (بی رحم), بی رام 'cruel' (بی رحمت), موبت 'love' (محبت), شوله 'space of time' (وعدة), واده 'flame' (شعله), تانه 'taunt' (طعنه), and even نکا 'wound' for زخم نیا 'he laid' (نهاد), صلا 'advice' (نگاه), کو 'mountain' (کوه), صبح 'morning' (صبح), سات 'hour' (ساعت), اروات 'thy soul' (راهم), رام 'my way' (ارواحت).

Persian *غ* is often replaced by *خ*, as in داخ 'burn' (دماغ), دماغ 'brain' (غرید), باخ 'garden' (غرید), خرا 'he roared' (غم), خم 'grief' (باغ).

The *و* stands for *ب* in بس 'enough' (بهار), وانه 'springtide' (پنهان), وانه 'pretext' (زبان), زوان 'tongue' (خواب), شو 'sleep' (شب), and many other words.

The same letter is preserved in some words in which Persian has substituted *ت* for it, as in ونده 'fashion, manner' (گرفته), وشته 'become' (گرد), وبل 'round' (گذر), and ویر 'to pass' (ویر).

Most Persian words beginning with *خو* have in Guran a *و* alone. Ex.: ویش 'himself' (خویش), ویش 'sweet' (خوش), ویش 'to eat' (خورد), ویش 'he desired' (خواست).

In a few words *ل* appears to have taken the place of Persian *ر*, as in لو 'to go' (مرغ), میل 'bird' (سول), میل 'love' (سرو), میل 'quarter, side' (کیل), and میل 'to turn, to wander' (گرد).

NOUNS.—The Guran dialect has still less

declension than Persian; for the particle *ی* is absent. The accusative is expressed by position alone, and the dative by prepositions. The plural is in *ان* for all nouns; ex. سنکان 'stones,' کلان 'flowers.' The Yāc Vahdat assumes before the Iẓāfat, or enclitics, the form *یو*; ex.: چیزو لائق 'a suitable object,' شخصو 'there is a person.'

PRONOUNS.—The detached personal pronouns are من or امن 'I,' تو 'thou,' او or وه 'he, she,' ایمه 'we,' اوان or اویشان 'they.' They are used also for the accusative, instead of ترا etc.

The enclitical forms, which are, as in Persian, *شان*, *تان*, *مان*, *ش*, *ت*, *م*, are very extensively used, both to express possession, and to form the complement of verbs and prepositions. They also play an important part, as will be seen further on, in the conjugation of the past tenses.

The reflexive pronoun has distinct forms for each person, viz. ویم 'myself,' ویت 'thyself,' ویش 'himself' (خویش).

The demonstratives are او 'that' (آن), ای 'this' (این), and ایده 'this' (این), or ایده 'this' (این). The interrogatives are کی 'who?', چی 'what?' (چه), کام 'what?' (کدام), and کامین 'what?' (کدامین).

VERBS.—The verb 'to be' is represented by هن or ها 'is,' corresponding to هست, and by the enclitic *ن* (است), as in ریشن 'my heart is sore' (ریش است). Other enclitical forms are *م* . . . or *نان* for the first person, *ی* . . . and *نی* for the second. The past has *بی* 'was' (بود), *بیم* 'I was' (بودم), *بین* 'they were' (بودند); the perfect *بیتن* 'has been' (بوده است); the subjunctive *بو* (بود), plur. *باشم* (باشید), *بای* (بودند); the optative *به* or *بر*.

The present tense takes the prefix م, occasionally written مه. Thus from واچ, which, in striking agreement with Sanskrit, takes the place of گو, we have مواچو 'he says,' and from وین 'to see' موینو (می بیند). The personal inflexions will be shown by the following paradigm of the verb کر 'to do':—

میکنم = مکرو or مکرون
میکنی = مکرى
میکند = مکرو
میکنیم = مکرمی or مکرم
میکنید = مکردى
میکنند = مکران

The future, which is also used as subjunctive, has the same inflexions, but substitutes the prefix ب for م: بکرون 'I shall do,' باورو 'he will bring,' 'that he may bring,' etc. The imperative, which is generally found with the prefix ب, but sometimes without it, mostly takes in the singular the termination ه. Ex.: بواچه (مکن) 'do not,' مکر (بکن) 'do,' کره 'say,' بوانه (بشنو) 'hear,' بشنوه (بگو) 'say' (بخوان). Plural: وچدى, کردى etc.

The past adds, as in Persian, د or ت to the root in the case of strong verbs, as آورد 'brought,' کرد 'did,' وات 'said,' شنفت 'heard.' Weak verbs form the same tense in ا, as کیشا 'drew' (کشید), پرسا 'asked' (پرسید), فرما 'commanded' (فرمود). The latter formation applies to many verbs which in Persian are strong verbs, as خیزا 'rose' (شناخت), ریزا 'shed' (شناخت), رانا 'drove' (رانند), while other verbs occur with either inflexion, as سپارا or سپرد 'entrusted,' نویسا or نویشت 'wrote.'

The personal terminations are as follows :

آمدم = آمام	گفتم = واتم
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گفتی = واتى	آمدی = آمای
گفت = وات	آمد = آما
گفتند = واتن	آمدند = آمان

The past with the prefix م forms the imperfect: موات 'was saying' (می گفت). The perfect is, in form, identical with the infinitive: کرده است 'has done' کردن, گرفته است 'has seized' گرفتن, آمده است 'is come' آمدن. The pluperfect has کرتبی 'had seized' (گرفته بود), نیا بی 'had laid' (گرفته بود).

There is, however, another form of the past, more commonly used than the first, and which is one of the most striking features of the dialect. The ground-form of the past remains uninflected, and the subject is expressed by the enclitical forms of the pronouns, which are appended, either to the past itself, or to some preceding word. Thus we have واتش 'he said' (not گفتش, but گفت او), واتشان 'they said' (گفتند او), فرمات 'thou saidst' (کردیم), 'I took place' (فرمودی), 'I set out' (رو نهادم), 'I adopted thee' (من ترا قبول کردم), 'how many taunts did I hear' (چند طعنه شنوادم), 'thou savedst me' (من را خلاص کردی), 'they read the letter' (نامه را خواندند), 'they took Majnūn' (مجنون را بردند), 'they did not sleep' (خواب نکردند).

The same construction applies also to the other past tenses, as in the following examples: کرده است 'thou hast done' کردند, 'I have desired' (آرزو کرده ام) آرزوم کردن, 'thou hast made a mistake' (تو سهو کردی) تو سهو, 'when have I seen thee?' (من ترا کی دیدم) (کرده ام), 'thou hast made me mad' (من ترا کی دیده ام) (مرا شیدا کرده ام) مواتش 'he was

saying' 'they were saying' (می گفت), 'he was studying' (علم), 'he had seen' (دیده بود), 'he had seen' (می خواند).

The infinitive or verbal noun adds ن, as in Persian, to the ground form of the past. Ex.: 'eating' (خوردن), 'seizing' (گرفتن), 'coming' (آمدن), 'seeing' (دیدن), 'going' (رفتن).

Causative verbs are formed by adding ن to the root, as in لرزنا 'caused to tremble, shook', 'causes to flow, sheds' (ریزانند).

An interesting passive form in ی is found only in the past, as کړیا 'was made', (سوخته شد) 'was burnt', and in the perfect, as کشیان 'is killed', (نوشته است) 'is written'.

The following table shows the third person singular past and present, and occasionally other characteristic forms, of some of the most common verbs, in so far as they differ, wholly or in part, from Persian:—

اژنی 'heard' (شنید).

می آید 'comes' (می آید), (آمد) 'came'.

بیایو 'they come'; fut. بیو; imper. میان.

ایشو 'wounded, hurt'; pres. ایشو.

مییکو 'thrust, planted'; pres. مییکو.

می دهد 'gives' (داد), (مدو or مدو) 'gave'.

بدو 'they give'; subj. مدران or مدران.

بدرمی 'they give'; imper. بدرمی or بدرمی.

بده 'در, بدر, بدر'.

مدروشو 'shone, sparkled'; pres. مدروشو.

موینو 'saw'; pres. دیا or دی.

آراست 'prepared' (آراست).

می داند 'knows' (داند), (دانست) 'knew'.

برانه 'imper.'.

زیا 'came out, issued.'

'takes.' 'مستانو', (ستد) 'took' or ستاست.

'laid, put down'; pres. مشانو or شانا.

'they hear.' 'مشنو', 'heard'.

'goes'; imper. بشو, (شد) 'went'.

'seized' (گرفت); pres. مکیرو.

'did'; pres. مکرو; subj., 1st pers. بکم, بکیون.

3rd pers. plur. بکن; imper. کمر, کره, or کی.

'wept' (گریست) 'کروا'.

'fell'; subj. بکینو and (افتاد) 'کفت'.

'sends.' 'مکیانو', 'کیانا' or 'کیاست'.

'turned, wandered' (گردید); pres. مکیلو.

(می گردد).

'he does not leave or let alone.' 'نمازو'.

'went' (رفت); imper. لوه (برو).

'stood'; imper. بمدره.

'remained' (ماند); pres. ممانو.

'sat down' (نشست); pres. منیشو.

(می نشیند).

'laid down' (نهد); subj. بنیرو.

imper. بنیه.

'ate' (خورد) or وارد; pres. مورو or مورو.

(می خورد).

'asked, desired' (خواست); pres. موازو.

(می خواهد).

'sells' (فروشد) 'مورشو'.

'threw, cast down'; subj. بوزو (?).

'called, read' (خواند) 'وانا' or وند.

'passed' (گذشت) 'ویرو'; pres. می گذرد.

'arrived, reached' (یافت) 'یاوا'.

(می یابد).

PREPOSITIONS.—They are numerous, not to say redundant, and differ widely from the Persian words of the same class. Nearly all combine with the pronominal suffixes, a ن being in some cases inserted between the two elements. و, which is generally substituted for Persian ب, به, in all its meanings,

forms with the pronouns the groups 'to me,' 'to him,' etc. 'to, for, on account of,' is also used to express the dative; with the pronouns it forms 'to me,' 'to thee'; also 'to them,' with the same meaning. The dative is likewise expressed by ل, apparently borrowed from Arabic, which occurs only in connection with pronouns, as 'to thee,' 'to them.' 'for,' 'towards,' takes also the pronominal suffixes, as in 'for me,' 'for us.'

or نه, which does not combine with the pronouns, is found, strangely enough, in two opposite meanings, viz. 'in,' and 'from.' The latter meaning is more generally conveyed by چه, چه, or چه (which, however, is also sometimes used in the sense of 'in'); with the pronouns: 'from me' (ازمن), 'from thee' (چنی), 'with me' (دنبال), 'with thee' (چنی), 'like' (چمان), 'after' (دما).

و and ده are frequently affixed to a noun governed by a preposition; ex. و بیاباندا 'into the desert,' بروی خاکدا 'upon the ground,' بلاي خداوه 'before God.'

The pronominal suffix is sometimes detached from the preposition, and appended to a preceding word. Ex.: بواچم پنډه, for 'tell me'; ستانم چنه, for 'take from me.'

There are, besides, several compound prepositions, as 'into,' 'round,' 'amid,' 'up to, towards': 'to him,' 'with, by': 'with him, near him' 'upon,' etc.

ADVERBS.—'out, outside,' بوار; 'down,' بیوار; 'up, aloft,' هور; 'off, away,' هور; 'raised' (برگرفت) هور کرت; 'rose' (برخاست) هر; 'always,' ایسه or ویسه.

'now' (آن ساعت), 'then' (به این ساعت), 'since' (از آن ساعت), 'when,' 'so much,' 'there,' 'longer, further,' 'thus,' 'to-day,' 'to-night,' 'if, perhaps' (مگر), 'or' (یا خود), 'also' (only in connection with pronouns, as 'I also,' 'he also'), etc.

The following are a few other words peculiar to the dialect:—'wandering, distracted'; 'a tear'; 'fire'; 'brother'; 'great'; 'garments'; 'scattered, distressed'; 'time'; 'haste'; 'state, condition'; 'liver'; 'eye'; 'desert'; 'face'; 'lock, ringlet'; 'mother'; 'sound, voice'; 'captive'; 'speech'; 'road'; 'wayfarer'; 'cry, lamentation'; 'sad'; 'bridegroom'; 'woman'; 'mad'; 'distress, lament'; 'much'; 'all'; 'cheek'; 'side'; 'moon, quarter'; 'poor'; 'sigh, breath'; 'place'; 'house'; etc.

The contents of the present volume are as follows:—

I. Fol. 1 b. کتاب خورشید خاور, the tale of Khurshid, son of the king of Khāvar Zamīn,

and Khirāmān, the daughter of the emperor of China.

Beg. دماي (بعد از) حمد ذات جهان آفرين
ياوام پي (آدم به) تعريف شاي خاور زمين
شنفتم نه (از) پير دانای هرور
پادشاهی بي (بود) نه (در) ملك خاور

II. Fol. 68 b. the well known story of Laili and Majnūn.

The first line is wanting; the next following are:

واحد بچون حي بي همتا
رازق رزاق يكانه تنيا (تنها)
آمين و آمين آيه هل انا

Both poems are anonymous. They are written in popular style, and in a very simple form of versification. Each line is composed of ten syllables, without any fixed rule in respect to quantity, and is divided by a caesura into two hemistichs of equal length. The *Izāfat* and the conjunction *و*, when preceded by a vowel, either short or long, form with it one syllable. The following lines, in which the Persian equivalents are added in parenthesis, may serve as a specimen:

يکرو چه تقدير واده نو وهار
(يکروز از تقدير وعده [موسم] نوبهار)
خورشيد کرد هوای سواری شکار
لوا (رفت) و (به) پای تحت شای خاور زمين
سجدهش برد و ناز مدرا وتمکين
(سجده کرد به ناز ايستاد به تمکين)
شاه واتش (گفت) ای نور جهان بين من
ای چشمه حیات دنيا و دين من
فدات بام پي چي مدرائی ولام
(فدات باشم برای چه ايستاده پيشم)
هر من و سرکرد دور دیدت بام
(همیشه من نثار دور دیده تو باشم)
بشو و (به) مکتب درست بوانه (بخوان)

علم خاصن پي ويت حرفی بزانه
(علم خوبست برای خودت حرفی به دان)
تا وقتی ياواي (بیایي) به صنع (سن) شاهی
بنشینی و (به) تحت جهان مطاهی (مطاعي)
خورشيد وات (گفت) ای شاه علم دیارن (دیدارست ؟)
اینه (این) نو بهار واده شکارن (موسم شکارست)

اک لطفش بو چنیم شهریار
(اکر لطف باشد با من شهریار را)
رخصت بدو پیم (بدهد مرا) بعزم شکار
تا کوزن و کور باورون ودام (بیاورم بدام)
تازه کم (کنم) آیین کور کیری بهرام
شاه وات (گفت) ای وزیر پری (برای) شهزاده
آساسه شکار بکر (بکن) آماده
در ساعت وزیر صاحب عقل و فام (فهم)
ترتیب دا (داد) پریش (برایش) آساسه تمام
غوغا گفت (انتاد) و (به) خلق میدان و بازار
شهزاده خاور مشو (می رود) به شکار
مخلوق خاور پری (برای) تماشا
جم بین (جمع بودند) سحر زو (زود) نه (در) میدان شاه
مدران انتظار و قایی شاول
(ايستادند منتظر به درگاه شاه)
کی بو که خورشيد بيو وراوه
(کي باشد که خورشيد بيايد براه)
ناکاه بر آما (آمد) نه (از) قصر زرگار
صدای هی دور باش جار جيان (مناذيان) هزار

Add. 7826.

Foll. 151; 6 in. by 4; 12 lines, 3½ in. long; written in cursive Nestalik; dated A.H. 1231 (A.D. 1816) [Cl. J. Rich.]

Khusrau and Shīrīn, a Maṣnavī in the same dialect, and the same measure.

The MS. appears to have been transcribed from an imperfect copy; it begins abruptly with the following lines:

کشت به پشیو حال بدل کرانی
 پنجه دا ندل دسته زرانی
 بشنو چه شیرین او شو تا برو
 هی کرد بشودیز بیاد یا هو
 چه صب تا بشام رانا منادی
 طی کرد منزلان وادی به وادی

Add. 23,554.

Foll. 53; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 12 lines, 3 in. long; written in cursive Nestalik, early in the 19th century. [ROB. TAYLOR.]

بهرام وکلندام, a poem in the same dialect, treating of the love adventures of Bahrām, son of King Kishvar, and Gulandām, daughter of the emperor of China. It is imperfect at beginning and end. The first lines are as follows:—

جه (از) عشق یاور مجوشا (می جوشید) جون برق
 جه (از) دل مکیشا (می کشید) نعرهء وینه (مثل) برق
 صحر که خورشید رخشان مدا (می داد) سر
 مخیزا (می خاست) جه (از) خواب مبستش (می
 بست) کمر
 میوشا (می پوشید) یراق بدن سر تا پا
 قدمش منیا (می نهاد) بجهان پیما
 وینه (مثل) خور منشت (می نشست) نه (در) پشت
 مرکب
 رو مکرد (می کرد) بدشت منزلکه عرب
 مکردش (می کرد) شکار تا بنمای (بنماز) شام
 شام فارغ مبسی (می بود) جه (از) یاد کلندام

ANTHOLOGIES.

Add. 7825.

Foll. 159; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 9 lines, 3 in. long; written in large Naskhi, apparently in the 14th century. [CL. J. RICH.]

A collection of short poetical extracts, Arabic and Persian, classed according to subjects. See the Arabic Catalogue, p. 502.

The names of the authors are seldom given. Of Persian poets the following alone are mentioned:—Firdūsī, foll. 29, 34, 74, 75; Sanā'ī, fol. 11, the author of مقامات الحمیدی (Haj. Khal., vol. vi. p. 57), fol. 61, Anvarī, foll. 12, 62, 83, Nizāmī, fol. 22, and Sa'dī, foll. 11, 38, 59, 134.

The MS., which is imperfect at both ends, and wants some leaves in the body of the volume, begins with the rubric: باب فی المراثی والتعازی وهو ثلاثة فصول الاول فيما يتعلق بالاولاد والصبيان. A spurious beginning and end, and false catchwords, have been added by a later hand.

Add. 16,561.

Foll. 89; 9 in. by 5; 17 lines, 3 in. long; written in fine Nestalik, on tinted, glazed, and gold-sprinkled paper, with eleven 'Unvāns, and nine miniatures of the highest degree of finish; dated Shamākhi (Shīrvān), Rabi' II., A.H. 873 (A.D. 1468); bound in stamped leather.

Select Ghazals from the Divāns of twelve poets of the 8th and 9th centuries of the Hijrah. The first heading is انتخاب شیخ کمال خجندی

Beg. افتتاح سخن آن به که کند اهل کمال
 بثنای ملک الملک خدای متعال

There are similar headings to the remaining sections, each of which contains Ghazals extracted from one Divān, and arranged in alphabetical order.

The selections are from the Divāns of the following poets:

1. Kamāl Khujandī (p. 632 *b*), fol. 1.
2. Hāfiz Shīrāzī (p. 627 *b*), fol. 6.
3. Amīr Khusrau (p. 609 *a*), fol. 13.
4. Maulānā Kātibī (p. 637 *b*), fol. 23.
5. Maulānā Ashraf (probably Darvish

Ashraf, who lived under Sultan Muḥammad B. Bāisunghar; see *Ilāhī*, Oude Catalogue, p. 71, and *Biblioth. Sprenger.*, No. 1379; compare Sir Wm. Ouseley's Catalogue, No. 152), fol. 41.

Beg. ای رخ دلفروز تو طرح نهاده مارا
بنده خویش ساخته عشق تو پادشاه را

6. Amīr Shāhī (p. 640 *a*), fol. 50.

7. Nāṣir (a Darvīsh of Bukhārā, who visited Salmān Sāvajī in Baghdād in the reign of Shaikh Uvais, A.H. 757—776; see *Daulatshāh*, v. 5, *Haft Iklim*, fol. 591, *Taḳī*, Oude Catalogue, p. 18, and the *Upsala Catalogue*, p. 103; it is stated in the *Ṭabaḳāt i Shāhjahānī*, fol. 39, that Nāṣir died A.H. 772), fol. 57.

Beg. ای چشم تو برهم زده حال دل مارا
زلف تو بر آشفته من بی سروپا را

8. Maulānā Bisāṭī (of Samarkand, a disciple of 'Ismat, and the favourite poet of Sulṭān Khalil, A.H. 807—811; see *Daulatshāh*, vi. 4, *Taḳī*, p. 19, *Laṭā'if*, fol. 9, and the *Upsala Catalogue*, p. 111. According to the *Ṭabaḳāt i Shāhjahānī*, fol. 74, Bisāṭī died young, A.H. 808. The *Mirāt i Jahānnumā*, fol. 308, gives A.H. 815 as the date of his death), fol. 62.

Beg. بزنجیر از چه میداری رقیب آن سرو دلجورا
مرا زنجیر می باید که من دیوانه ام اورا

There is a lacune extending from the letter ا in the above section to the letter ب in the next.

9. Khayālī (p. 639 *a*), fol. 68.

10. Jāmī (p. 643 *a*), fol. 74.

11. Ṭūsī, fol. 80. 'Abd Ullah Ṭūsī, a native of Khorasan, was attached to Sultan Abul-Kāsim Bābur, after whose death, A.H. 861, he passed to the court of Jahānshāh. He died in old age, A.H. 869; see *Daulatshāh*, vii. 12, *Taḳī*, Oude Catalogue, p. 19, *Laṭā'if*, fol. 11, etc.

Beg. ای داده نور شمع رخت مهر و ماد را
زلفت شکسته رونق مشک سیاه را

12. Ṭālī'ī (of Samarkand, who died A.H. 858; see *Taḳī*, Oude Catalogue, p. 19, the *St. Petersburg Catalogue*, p. 311, *Laṭā'if*, fol. 11, and the *Münich Catalogue*, p. 29), fol. 86.

Beg. تیر تو مرا بر طرف دیدم بینا
پیدا شده مانده نی بر لب دیا

Copyist: شرف الدین حسین سلطانی

Add. 7824.

Foll. 234; 8½ in. by 4¼; 14 lines, 2⅔ in. long; written in fine Nestalik, with gold-ruled margins and ten 'Unvāns, apparently in the 16th century. [Cl. J. Rich.]

Select Ghazals from the *Divāns* of the following ten poets, ranging from the 7th to the 10th century of the Hijrah, with the heading: انتخاب دیوان شیخ سعدی

1. Sa'dī (p. 595 *a*), fol. 1.

2. Amīr Khusrāu (p. 609 *a*), fol. 27.

3. Ḥasan Dihlavī (p. 618 *a*), fol. 68.

4. Kamāl Khujandī (p. 632 *b*), fol. 88.

5. Kātibī (p. 637 *a*), fol. 109.

6. Amīr Humāyūn (a Sayyid, of Asfarāin, who lived chiefly in Tabriz, at the court of Sultan Ya'qūb. He died near Kum, A.H. 908. See *Taḳī*, Oude Catalogue, p. 20, *Sām Mirzā*, fol. 30, *Ātashkadah*, fol. 35, *Haft Iklim*, fol. 327, and *Riyāz ush-Shu'arā*, fol. 503), fol. 123.

Beg. بیتو جائی که شود خاک دل چاک انجا
تا ابد ناله بر آید ز دل خاک انجا

7. Ahlī Shīrāzī (p. 657 *a*), fol. 137.

8. Bābā Fighānī (p. 651 *a*), fol. 170.

9. Shahīdī, fol. 190. Maulānā Shahīdī, of Kum, was Malik ush-Shu'arā in the reign of Sultan Ya'qūb (A.H. 883—896). After that king's death he repaired to India, and settled in Gujrāt, where he died, nearly

a hundred years old, in A.H. 935. See Sām Mirzā, fol. 99, Haft Iklim, fol. 401, Riyāz ush-Shu'arā, fol. 232, and Taḳī, Oude Catalogue, p. 21.

Beg. بطوف میکدها روز بینوائی ما
سفال جرخ بود کاسه کدائی ما

10. Muḥtasham (p. 665 *b*), fol. 207.

Add. 7796.

Foll. 361; $12\frac{3}{4}$ in. by 8; 15 and 17 lines, $3\frac{1}{2}$ in. long, with 30 lines in the margins; written in neat Nestalik, apparently in the 16th century. [Cl. J. Rich.]

A vast collection of *Ḳaṣīdahs* and *Ghazals* by various poets, ranging from the fifth to the tenth century of the Hijrah.

The original arrangement of the MS. has been disturbed, and, as many leaves are lost here and there, it is not possible to restore it with any degree of certainty. The *Ḳaṣīdahs*, followed by some *Tarkīb-bands*, occupy the central space of the pages, without any apparent system of classification, except this, that poems composed in the same measure, and with the same rhyme, by different poets, are grouped together. But the authors' names are, with few exceptions, omitted.

The *Ghazals* are written in the margins, partly promiscuously, partly in a number of alphabetical series, each by one author. These connected series belong to the following poets: Aṣafī (p. 651 *b*), foll. 6—11. Ḥasan of Dehli (p. 618 *a*), foll. 42—63. Kāhī (probably Kāsim Kāhī, of Kabul, a pupil of Jāmī, who died in Agra, A.H. 973; see Riyāz ush-Shu'arā, fol. 384, and Blochmann, *Ain Akbarī*, p. 209), foll. 63—73, 207—211. Shāhī (p. 640 *a*), foll. 74—108. Bisatī (p. 735 *a*), foll. 108—113. Ḥaidar (probably Ḥaidar Kulichah-paz, of Herat, who died A.H. 959; see Taḳī, p. 22, and Sām Mirzā, fol. 106), foll. 211—230, 122—138. Ahī (a Turkish Amīr, who was attached to

Gharīb Mirzā, son of Abul-Ghāzī Sulṭān-Ḥusain, and died A.H. 927; see Oude Catalogue, pp. 21, 327, and the Vienna Catalogue, vol. i. p. 578), foll. 139, 140, 167—189, 231-2. Ahlī Khurāsānī (p. 657 *a*), foll. 233—244, 253—260, 141—144. Salmān (p. 624 *b*), foll. 144—146. 'Iṣmat (Khwājah 'Iṣmat Ullah, of Bukhārā, who was the favourite poet of Sulṭān Khalīl and of Mirzā Ulugh Beg, and died A.H. 829; see Daulat-shāh, vi. 5, Taḳī, Oude Catalogue, p. 19, and Haft Iklim, fol. 592), foll. 147—163.

Add. 19,494.

Foll. 85; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated the 28th year (probably of Shāh 'Alām = A.H. 1200, A.D. 1786).

Select *Ghazals* by some of the most popular poets of Persia from the 7th to the 10th century of the Hijrah, arranged in one alphabetical series.

The most frequently recurring names are those of Jāmī, Sa'dī, Ḥāfiz, Khusrau, Salmān, Hilālī, Shāhī, Aṣafī.

Or. 1228.

Foll. 59; $5\frac{3}{4}$ in. by $3\frac{3}{4}$; 11 lines, $2\frac{3}{4}$ in. long; written in Nestalik, apparently in the 18th century. [ALEX. JABA.]

Select *Ghazals* by various poets, arranged in alphabetical order under each of the following names: Khwājah Ḥasan, fol. 1 *b*, Jāmī, fol. 18 *a*, Ḥāfiz, fol. 21 *a*, Shāhī, fol. 35 *b*, Ahlī, fol. 46 *a*. Appended are some *Rubā'īs* and *Ḳiṭ'ahs*, fol. 51 *a*.

Add. 6634.

Foll. 214; $10\frac{3}{4}$ in. by $6\frac{1}{2}$; written in Nestalik, in three columns with about 16

slanting lines in each, apparently in the latter part of the 17th century.

[J. F. HULL.]

Select verses by poets of the latter part of the 10th and of the 11th century of the Hijrah.

The extracts are confined, with but few exceptions, to one or two lines, but sometimes they form a series belonging to one poet, whose name is given in the heading. The general arrangement appears to be chronological.

It may be seen from an original folio'ing, beginning with 397 (fol. 188) that the MS. once formed part of a larger volume.

The more extensive extracts are :—مجموعه راز a Sufi poem in the form of a Tarjī'-band, by Kashfī (Amīr Ṣāliḥ; see p. 154 *a*, and the Oude Catalogue, p. 456), completed, as stated at the end, A.H. 1030, foll. 82—88. فرهاد وشیرین a poem by Vahshī (p. 663 *b*), foll. 160—180. سوز و گداز a poem by Nau'ī (see p. 674 *a*), foll. 180—187. A fragment of a fairy tale in prose, the hero of which is called Tamīm, foll. 46—54.

Add. 6633.

Foll. 242; 8½ in. by 4½; 14 lines, 2½ in. long; written in fair Shikastāh-āmīz, with gold-ruled margin; dated Rabī' I., A.H. 1117 (A.D. 1705). [J. F. HULL.]

ریاض العشاق

A collection of choice verses by ancient and modern poets, suitable for quotation in elegant letter-writing.

Author: Muḥammad Ṣādiq B. Shams ud-Dīn 'Alī, a native of Kūhkailūyah (a village of Garmsir, province of Fārs), محمد

صادق بن شمس الدین علی کوه کیلویی

Beg. ای رتبه از مرتعات تو سپهر

The author states in the preface that he had made this compilation by desire of his

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patron, Zulfakār Khāu (the well-known Amīr of Aurangzīb's reign, who was put to death A.H. 1124), and adds in the epilogue that it was completed in A.H. 1117. The date is conveyed by the chronogram:

تاریخ تمامیت آن میجستم
از غیب کسی گفت ریاض نو کل

The work is divided into four sections termed روضه, with minute subdivisions. The MS. is, as stated at the end, the second draft written by the author himself.

Add. 16,802 and 16,803.

Two uniform volumes of 429 and 453 foll.; 8½ in. by 4½; 15 lines, 3½ in. long; written in fair Shikastāh-āmīz; dated Lahore, Zulka'dah, A.H. 1152, and Muḥarram, A.H. 1153 (A.D. 1740). [WM. YULE.]

بیاض میرزا بیدل

A Persian anthology compiled by Mirzā Bidil (see p. 706 *b*).

It contains choice pieces by a vast number of poets from the age of Khākānī to the author's time, classed according to the various styles of poetical composition, and arranged, in each class, in alphabetical order according to the rhymes.

Poems written by different authors in the same measure and with the same rhyme are grouped together. The names of the poets are given in versified headings like the following: بادشاه, معراج سخن کلام قدسی, سربر معنی اسیر

Contents: Kaṣīdahs, Add. 16,802, fol. 3 *b*. Ghazals, *ib.* foll. 135—429, and Add. 16,803, foll. 1—136.

Mu'ammās, or riddles, Add. 16,803, fol. 136. Rubā'is, fol. 139. Mustazād, fol. 200. Kīṭāhs, fol. 212. Short pieces in Maṣnavī rhyme, fol. 224.

Longer Maṣnavīs by the following poets:

R R

1. Salim (Muḥammad Kulī, a native of Teheran, who was first attached to Mirzā 'Abd Ullah, governor of Lāhijān. He subsequently went to India, and found a patron in Islām Khān, an Amīr of Shāhjahān. He died in Kashmīr A.H. 1057. See the Oude Catalogue, p. 556, Mir'āt Aftābnumā, fol. 141, Mir'āt Jahānnumā, fol. 356). 2. Ashraf (Muḥammad Sa'īd, of Māzandarān, who went to India and became the instructor of Zīb un-Nisā Begam, daughter of Aurangzīb, and a favourite of Bahādur Shāh. He died at Monghyr some time after the death of that prince. See the Oude Catalogue, p. 340, Haft Āsmān, p. 158, and Mir'āt Jahānnumā, fol. 307). 3. Mīr Yahyā (a native of Kāshān, who went to India, wrote a Shāhnāmāh for Shāhjahān and poems in praise of Dārāshikūh, and died A.H. 1074. See the Oude Catalogue, p. 115, Mir'āt Aftābnumā, fol. 157, and Mir'āt Jahānnumā, fol. 410). 4. Ḥakīm Ruknā (p. 688 *a*). 5. Ṭālib Āmulī (p. 679 *b*).

Mukhammasāt, fol. 293. Maṣnavīs descriptive of female beauty, by Mirzā Bidil, fol. 388. Maṣnavīs on moral subjects by the same, fol. 402. Letters and other compositions in prose by Bidil and other writers, fol. 411. Musaddasāt, fol. 423. Riddles in prose, fol. 432. Versified chronograms relating chiefly to the death of poets, and brought down to A.H. 1121, fol. 434. A tale of a simple-minded Brahman and the wiles of his artful wife, in prose, foll. 444—451.

The margins contain, besides some additional short poems, the following pieces:—

1. زاد العارفين, a tract in six Bābs, ascribed to the celebrated Sufi, Khwājah 'Abd Ullah Anṣārī (see Haj. Khal. vol. iii. p. 526), Add. 16,802, foll. 12—23. 2. لطائف, "ingenious observations," by 'Abd ul-Aḥad, surnamed Vaḥdat, *ib.* foll. 23—26. 3. نصائح و مواعظ, "counsels and exhortations," by Nakhshabī, foll. 27—30. 4. معراج خیال, an erotic poem by Tajallī (Mullā 'Alī Rizā, a native of Ardaḳān, province of Yazd, stayed some

time in India during the reign of Shāhjahān, and spent the latter part of his life, under Shāh 'Abbās II. and Sulaimān, in his native land, where he died A.H. 1088. See the Oude Catalogue, p. 150, Riyāz ush-Shu'arā, fol. 89), Add. 16,803, foll. 388—393. 5. مباحثه کوکنار و تنباکو, "a contest between poppy and tobacco," a Maṣnavī by Mujrim (see the Oude Catalogue, p. 183), foll. 393—397. 6. Letter of Ni'mat Khān 'Alī (p. 268 *b*) to Irādat Khān Vāziḥ, foll. 403—408. 7. نقلیات بزرگان, "anecdotes of the great," foll. 408—411. 8. Extracts from رساله جشن حسن و عشق, by the same Ni'mat Khān, foll. 411—414. 9. گلشن راز, a Tarjī' by 'Urfī (p. 667 *a*), and other poems of the same kind, foll. 434—441.

Add. 7822.

Foll. 185; 6 $\frac{3}{4}$ in. by 3 $\frac{3}{4}$; 10 lines, 1 $\frac{3}{4}$ in. long; written in neat Shikastah-āmīz, with 'Unvān and gold-ruled margins; dated Rabī' II., A.H. 1063 (A.D. 1653).

[Cl. J. RICH.]

A collection of Rubā'īs by the four following poets:

1. Saḥābī (see p. 672 *b*), fol. 1.

2. Abu Sa'īd B. Abil-Khair (see p. 342 *b*, the Oude Catalogue, p. 309, and Ethé, "die Rubā'īs des Abu Sa'īd," Sitzungsberichte der Bayer. Akademie, 1875, p. 146), fol. 133.

Beg. ای روی تو ماه عالم ارای همه
وصل تو شب و روز تمنای همه

3. Mullā 'Abd ul-Vāsī' Ardabilī, poetically surnamed Maḥvī, fol. 154.

Beg. در باخته بود عقل در باخته بود
روز جو شب هجر سیه ساخته بود

This poet, who is generally called Mir Mughīṣ Maḥvī Hamadānī, and is celebrated for his Rubā'īs, was born in Asadābād, near Hamadān, and studied in Ardabil. After a stay in India under the patronage of the

Khānkhānān ('Abd ur-Rahīm), he returned to his native land, and died in Hamadān, A.H. 1016. See Blochmann, *Ain i Akbari*, p. 585, *Haft Iklim*, fol. 424, *Badāonī*, p. 343, *Ātashkadah*, fol. 116, *Riyāz ush-Shu'arā*, fol. 420. The last work mentions another Maḥvī Ardabīlī, whose proper name was 'Abd ul-'Alī, and who died in Burhānpūr A.H. 1025.

4. Bābā Afzal Kāshī, fol. 170.

یا رب جو برارنده حاجات توی
هم قاضی کافه مهیات توی

Afzal ud-Dīn, of Kāshān, died A.H. 707; see Takī, *Oude Catalogue*, p. 17, and *Ātashkadah*, fol. 107.

Or. 328.

Foll. 54; 8½ in. by 4½; 17 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

A collection of satires written by various poets on their contemporaries.

Beg. صبا بکو بچمد رضا که دیگر بار
نهد کرتقم و روغن زدم چنار و منار

The names of the authors are not given in the headings, but some appear occasionally in the text, as those of 'Arūsī, fol. 5 a, and Kaidī, fol. 5 b. On the fly-leaf, and by a later hand, is written: تصاید عروسی و کیدی و میر وغیره
شعراء متقدمین در هجو همدگری

The text has many short gaps, apparently owing to holes in the MS. from which it was transcribed.

Add. 24,987.

Foll. 157; 7¼ in. by 5½; 8 lines, 2½ in. long; written in Nestalik for Mr. James Ewing, Registrar of Bhāgalpūr; dated April 1811.

واقعات و روایات

A collection of elegies by various poets, on the martyrs of Karbalā, with the following title: "Murseeah, or Lamentation for Hosein the Imam and Martyr, as recited at Shiraz during the first ten days of Mohurrim."

Contents:—

1. "Death of the Prince of Martyrs," by Karbalā'ī Shīrāzī, واقعه جناب سید الشهداء من کلام کربلائی شیرازی, fol. 2 b.

Beg. نمود از غم آشوب درجهان سحری
دریغ نیست در این باب باطل السحری

2. Leave-taking of the Prince of Martyrs from Sayyid Sajjād, by Nasīmī, واقعه وداع نمودن سید الشهداء با سید سجاد علیه السلام من کلام نسیمی, fol. 33 a.

Beg. چه ماتم است که چشم زمانه کریان است

3. A Mukhammas, beginning: شد تازه باز, چه ماتم سلطان کربلا, fol. 45 b.

4. A lamentation, نحوه سینه زنان, beginning: حسینم کو حسینم کو حسینم, fol. 49 b.

6. An elegy, beginning: عزای شاه شهید, است ای عزاداران, fol. 51 a.

7. Another elegy, beginning: هلال محنت, و اندوه شاه تشنه لبان, The poet's name Akbar اکبر occurs near the end, fol. 74 a.

8. The lamentation of Sakīnah سکینه, preceded by a short narrative in prose, fol. 75 a.

Beg. ای اسب بر از خون نو چه کردی پدرم را

The poet's name, Rafī'ā رفیعا occurs in the last couplet, fol. 82 b.

9. Two narratives in prose, without title, followed by a few verses, foll. 82 b, 88 b.

10. Departure of Imām Ḥusain for the

field and his martyrdom, حدیثه میدان رفتن امام حسین و شهادت او, fol. 90 *a*, with a short prose narrative.

The verses begin thus:

بیا ای شمر یکدم فرصتم ده

The last couplet contains the author's name, خلیلا Khalilā, fol. 98 *a*.

11. An elegy on the martyrdom of 'Abd Ullah B. Ḥasan, by Muḵbil, واقعه در بیان شهادت عبد الله بن حسن علیه السلام من کلام مقبل fol. 98 *b*.

Beg. زد ماه محرم بفلک خیمه دیا

12. Elegy on the departure of the Holy Family from Karbalā for Kūfah, and the story of the mason, by Muḵbil, واقعه حرکت نمودن اهل بیت عصمت از کربلای معلی بکوفه و حکایت بنا من کلام مقبل

Beg. هلال ماه محرم ز نو هویدا شد

13. Another Vāḳi'ah by Muḵbil, واقعه مقبل, fol. 120 *a*.

روایت است که چون کشت عازم میدان

14. Another Vāḳi'ah on the martyrdom of the Christian of Kūfah, without title or author's name, fol. 127 *b*.

Beg. روایت است که در کوفیان نصاری

15. A Vāḳi'ah, without title, on Zu-l-Janāḥ ذو الجناح, the horse of Ḥusain, and his return to the tents after his master's death, fol. 134 *a*.

Beg. روایت است که بعد از شهادت شه دین

The author is Khalilā خلیلا, whose name appears at the end, fol. 143 *b*.

16. A lamentation on Imām Ḥusain, نوحه, fol. 145 *a*.

Beg. یاران برادر من عباس زار نومید

It is followed by some other lamentations, without special titles or author's name.

Scribe: سید حیدر علی عرف میر جان

ORNATE PROSE.

Add. 26,300.

Foll. 139; 7½ in. by 4¾; 16 lines, 3½ in. long; written in Nestalik; dated Kāngrah (Panjāb), Sha'bān, the third year of Bahādur Shāh (A.H. 1121, A.D. 1709). [Wm. ERSKINE.]

جزئیات و کلیات

Discourses, in mixed prose and verse, on the human body, considered as the noblest of God's creations, and as evidence of His greatness.

Author: Ziyā ud-Dīn Nakhshabī ضیاء الدین نخشبى

Beg. تحمید حمید احد قل هو الله احد الله الصمد خطبه احدیت

Ziyā ud-Dīn Nakhshabī, so called from Nakhshab or Nasaf, the modern Karshi, a town situated between Samarkand and the Oxus, led a secluded and religious life in Badā'un, and died, as stated by 'Abd ul-Ḥaḳḳ, Akhbār ul-Akhyār, fol. 91, A.H. 751. He left, according to the same writer, numerous works, among which the سالك (the present work), and طوطی نامه, are alone mentioned by name. He is also the author of Lizzat

un-Nisā (see p. 680 *b*), and the tale of Ma'sūm Shāh and Naushābah, entitled Gulriz. Compare Elliot's History of India, vol. vi. p. 485, and Stewart's Catalogue, p. 85.

The work is divided into forty sections called ناموس, each of which treats of a distinct part of the human body. It is therefore sometimes referred to as چل ناموس. In the subscription of the present copy it is designated as ناموس اکبر; but the above title is that which is given to it in the preface, where Kūṭb ud-Dīn, *i.e.* Mubārak Shāh Khiljī (A.H. 717—721), is mentioned as the reigning sovereign.

Add. 18,187.

Foll. 104; 8½ in. by 4½; 11 lines, 2½ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century.

شبستان نکات و کلستان لغات

"The night-show of ingenuities," a collection of conceits, or "jeux d'esprit," in prose and verse.

Author: Fattāhī, فتاحی

Beg. حمد خدايی که چشمه میم حمدش دریای است
در حد کمال کرم و دائره میم نعمتش سفره ایست در
نعت نوال قدم

Yahyā Sibak, of Nīshāpūr, was one of the most eminent writers in prose and verse of the reign of Shāhrukh. He first adopted the takhalluṣ Tuffāhī, evidently suggested by his surname Sibak, but changed it afterwards to Fattāhī. He uses also occasionally Khumārī and Asrārī as poetical surnames. His most celebrated works are Shabistān i Khayāl (the present work) and Ḥusn u Dil. He died A.H. 852. See Laṭā'if, fol. 9, Daulatshāh, vi. 16, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 148, and Taḳī, Oude Catalogue, p. 19.

The lines above quoted give a fair sample of the puerile subtleties in which the work

deals. They turn chiefly on the changes effected in the meaning of words by removal or transposition of some letters.

The author states in the introduction that he commenced the Shabistān after finishing his Ḥusn u Dil, and gives the date of composition, A.H. 843, in the following line at the end:

شبستانی چنان زیباست نزد هر سخن دانی
که تاریخ تمام او بود زیبا شبستانی

The work, which is generally called شبستان خیال, is divided into eight Bābs. The contents have been stated by Fleischer in the Leipzig Catalogue, p. 399, and by Hammer, Jahrbücher, vol. 64, Anzeige Blatt, p. 18. See also the Vienna Catalogue, vol. i. p. 587, and the Copenhagen Catalogue, p. 31.

The Ḥusn u Dil has been translated by Wm. Price, London, 1828. See the catalogues of Leipzig, p. 397, St. Petersburg, p. 404, Krafft, p. 49, and Vienna, vol. i. p. 419.

Add. 7610.

Foll. 80; 7½ in. by 4½; 12 lines, 2½ in. long; written in Nestalik; dated A.H. 1125 (A.D. 1713). [Cl. J. RICH.]

The same work.

Add. 25,868.

Foll. 102; 8½ in. by 6; 13 lines, 3¼ in. long; written in cursive Nestalik, in the district of Bardwān, about the close of the 18th century. [WM. CURETON.]

The prose works of Zuhūrī (see p. 678 *a*).

The first four are in praise of Ibrāhīm 'Adilshāh, and describe the splendours of his court and residence.

I. Zuhūrī's preface to Nauras, نارس, a treatise on Indian music composed by Ibrāhīm 'Adilshāh, fol. 2.

Beg. سرود سرایان عشرتکده قال که بنورس
سرابستان حال

II. His preface to Khwān i Khalīl, خوان
خلیل, fol. 12.

Beg. ای از تو بر اهل تخت و اکیل سبیل

III. His preface to Gulzār i Ibrāhīm, گلزار
ابراهیم, fol. 33.

Beg. خرمی چمن سخن بطراوت حمد بهار پیرائی است

IV. Minā Bāzār, مینا بازار, a description of
the Bāzār so called, built by Ibrāhīm 'Adil-
shāh in Bijāpūr.

Beg. عصمتیان رویوش حیا پرور و خلوتیان کوش
پاک نظر را

V. Letters, رقعات, of a lover to his be-
loved, fol. 76 b.

Beg. شهید تبسم دیت عشوه خون بها

The above works are popular school-books
in India, and have been frequently published.
The first three have been printed, under the
title of سه نشر ظهوری, in Lucknow, 1846, and
in Cawnpore, A.H. 1269, and A.D. 1873.
The Minā Bāzār has been lithographed with
a commentary in Dehli, A.H. 1265, and in
Lucknow, A.H. 1282. The fifth, known
as پنج رقعہ ظهوری, has been edited with com-
mentaries in Cawnpore, A.H. 1280.

Add. 16,852.

Foll. 330; 7 in. by 4½; 13 lines, 2½ in.
long; written in Nestalik and Shikastah-
āmīz; dated A.H. 1141—1147 (A.D. 1729—
1735). [WM. YULE.]

The prose works of Ṭughrā, طنغرا.

Mullā Ṭughrā i Mashhadī, a native of
Mashhad, went to India about the close of
Jahāngīr's reign, and, after staying some
time in the Deccan, repaired to the court of
Shāhjahān, and was attached as Munshī to
Prince Murādbakhsh, whom he accompanied
on his expedition to Balkh. He subsequently
went to Kashmīr, in the suite of the Divān

Mirzā Abul-Kāsim, and spent there the
latter part of his life in great seclusion. He
died some years after the accession of Au-
rangzīb.

In the Mir'āt ul-'Ālam, composed A.H.
1078, he is spoken of as dead. See Vāki'āt i
Kashmīr, fol. 120, and Riyāz ush-Shu'arā,
fol. 279.

The compositions of Ṭughrā, which are
much admired in India, are written in a
most artificial style, and so overloaded with
metaphors and fanciful imagery as to render
the discovery of their subject matter a by no
means easy task. A short notice on some of
them by Ziyā ud-Dīn Khān will be found in
Or. 1941, fol. 26. A volume containing
eighteen tracts by Ṭughrā, and his letters,
with a commentary, has been printed in
Cawnpore, 1871, under the title of رسائل
طنغرا. See also Stewart's Catalogue, کلیات
طنغرای مشهودی, p. 64, the Gotha Catalogue,
p. 24, and Mélanges Asiatiques, vol. vi.
p. 136.

The contents of the present MS. are—

I. جوش بلبل “the outpouring of the
nightingale,” also called معیار الادراک “the
standard of perception,” in praise of the
Divān of Ḥāfiz, fol. 1 (Cawnpore edition,
No. 5.)

Beg. پیش رو ساز سخن ترانہ حمد خالقست

II. فردوسیہ, “the Paradisiacal,” a de-
scription of Kashmīr, fol. 7. (Cawnpore edi-
tion, No. 1.)

Beg. ثنای بهار پیرائی کہ انکشت سبزہ را

III. تحقیقات, or “verifications,” treating
of the names of the planets, and their use in
poetical imagery, fol. 23. (Cawnpore edition,
No. 3.)

Beg. از بس غلط است حرف قاموس فلک

IV. مجمع الغرائب, or “collection of won-
ders,” a description of the lake Kamam
کم, fol. 26. (Cawnpore edition, No. 8.)

Beg. چه نویسم از وسعت دریاچه کم

It appears from the heading that this was the piece which first called the attention of the King of Golconda upon the author.

V. مرتفعات, description of a Darbār at the Court of Jahāngir, fol. 29. (Cawnpore edition, No. 7.)

Beg. نو بهار آمد که مقراض از بر بلبل کند

VI. مرآت الفتح, "the mirror of victories," treating of the conquest of Balkh and Badakhshān by Prince Murādbakhsh, from the 19th to the 21st year of Shāhjahān (A.H. 1055—7), fol. 33. (Cawnpore edition, No. 4.)

Beg. یکه تازان میدان تقریر از دولت ستایش
ناعری

VII. الهامیه, "the inspired," a Sufi tract, fol. 42. (Cawnpore edition, No. 2.)

Beg. لله الحمد که نقش مرادم در پوست تختبند تجرد

VIII. تذکرة الاتقيا, "memorial of the godly," or eulogies on twelve eminent contemporaries, Shaikhs, Kāzīs, physicians and poets, living in Kashmir [among the latter are Kalim Hamadānī (p. 686 a), and Mir Ilāhī (p. 687 b)], fol. 53. (Cawnpore edition, No. 14.)

Beg. طغرا تا کی تیغ زبان تیز کنی

IX. تجلیات, "manifestations," a description of the beauties of Kashmir, with a eulogy upon Mir Husain Sabzavārī, fol. 56. (Cawnpore edition, No. 13.)

Beg. کشمیر بود فصل خزان عالم نور

X. كنز المعانی, "the treasury of ideas," in praise of Shāh Shujā', fol. 63. (Cawnpore edition, No. 6.)

Beg. نفایس مخزن دهان جواهر بکریمی است

XI. تاج المدايح, "the crown of eulogies,"

in praise of Murādbakhsh, fol. 67. (Cawnpore edition, No. 10.)

Beg. سرخسروی و قلم بذکارش ثنای شهنشا هی است

XII. مشابهات ربیعی, comparisons drawn from the spring and other seasons, fol. 77. (Cawnpore edition, No. 9.)

Beg. مشابهات ربیعی طغرا نسبت بنغمات
عندلیبان کلشن

The author wrote this tract, as appears from the conclusion, while engaged on the revision of the Firdausiyyah.

XIII. خمسة ناقصه, "the defective quintet," a diatribe against five personages of the Court of Golconda, fol. 81.

Beg. آزرده ام از دیدن بیدردی چند

XIV. مرآت العیوب, "the mirror of blemishes," a satire on Pūlchī Khān, an Amīr of the Court of Golconda, fol. 83.

Beg. پولچی همه وقت بادیه عذابى نیست

XV. Petition addressed by Mullā Sāṭi' ملا to Shāh Bahādur for a Jāgīr, fol. 87.

XVI. عنبر نامه, "the book of ambergris," an exposure of the plagiaries of Naṣīrā i Hamadānī from "the late" Zuhūrī (p. 678 a), fol. 89.

Beg. در حالتی که تیغ جان خراشا قلمتراش شمردی

From a versified heading it appears that this tract is not by Ṭughrā, but by Muḳīmā, the same apparently as Muḳīm Kāshī, to whom one of Ṭughrā's letters is addressed (see fol. 122 a).

XVII. Fol. 99 b. Ṭughrā's letters رعات to contemporaries, such as Shāh Shujā', Kāzī Nizāmā, Mīrzā Sanjar, the calligrapher Shamsā, Masīh uz-Zamān, Kāzī-Zādah, Khwājah Lālah, Ṭalibā i Kalim, Bazmī, Mīrzā Abulfath, and others, fol. 99. (Cawnpore edition, pp. 193—270.)

XVIII. *كلمة الحق*, "a word of truth," a complaint of the want of liberality of the king and the king's son, fol. 178.

Beg. دوران چو در ستایش مزدی بجا نداده

XIX. *انوار المشارق*, "the lights of the East," on the joys of spring, fol. 182. (Cawnpore edition, No. 12.)

Beg. شب نشینان بزم سخن بشراب حمد خالق
سر خوش اند

XX. *خود کاشته*, "self sown," on the art of writing, and on some images derived from it, fol. 195.

Beg. نقطه ذات مخترع لوح و قلم بعظمت نوری

XXI. *آشوب نامه*, "Āshūb-Nāmah," in praise of the poetry of Zulālī (p. 677 a), whose seven Maṣnavīs are commented upon in turn, fol. 207. (Cawnpore edition, No. 15.)

Beg. شکر ناظمی که ابیات بروج سپهر از معنی
ابداعش

XXII. *تعداد الثوار*, "enumeration of curiosities," a description of eight stages on the road to Kashmir, fol. 220. (Cawnpore edition, No. 11.)

Beg. در تیره زمین هند دلگیر شدم

XXIII. *جوش بلبل*, the same as No. I., fol. 223.

XXIV. *جلوسیه*, a panegyric addressed to Aurangzīb on his accession, fol. 228. (Cawnpore edition, No. 16.)

Beg. سر زبان از حمد شهنشاهی تواند بتاج رسید

XXV. *پریخانه*, "the fairy-house," in praise of Shāh 'Abbās II. of Persia, fol. 241.

Beg. لفظ قلمی که قطعه نویسان مقال سر مشق

XXVI. *ضيافت معنوی*, "spiritual banquet," on a famine in the Deccan, fol. 250.

Beg. بدکن سال غم آسایش دلها قحط است

XXVII. *گریه قلم*, "the weeping of the kalam," a description of the rainy season, fol. 256.

Beg. جوید زتن خلق نشان تیر اجل

XXVIII. *معراج الفصاحة*, "the ascent of eloquence," in praise of Sayyid Bahādur Khān, fol. 259.

Beg. از حق سخن معجزة آیین خواهم

XXIX. *چشمه فیض*, "the source of overflow," a formulary of elegant addresses to the sovereign, preceded by a long preamble which contains a fanciful description of the Mi'rāj or Ascension of Muḥammad, fol. 263. (Cawnpore edition, No. 17.)

Beg. حمد اکبر پادشاهی که لشکر نور ذاتش

XXX. *ثمره طبی*, "the medical fruit," on images derived from the medical art, fol. 294.

Beg. شکر حکیمی که درد بیدرمان ایوب

XXXI. *وجدیه جان*, a piece containing metaphors taken from music, fol. 310.

Beg. نغمه دلنشین بقرنم حمد سازنده مقام پذیرد

XXXII. *نمونه انشا*, "a sample of composition," in praise of Aurangzīb, fol. 326.

Beg. سیمین ورقی زیاسمینم دادند

Add. 16,875.

Foll. 249; 8½ in. by 5; 19 lines, 3 in. long; written in Nestalik; dated Sha'bān, the 20th year of Muḥammad Shāh (A.H. 1151, A.D. 1738). [WM. YULE.]

Prose compositions of Ni'mat Khān 'Alī, (see pp. 268 b, 703 a), with some verses by the same, as follows:—

I. *رساله هجو حکما*, a satire on physicians, fol. 2.

Beg. حکیم علی الاطلاق از دار الشفای رحمت

II. رِعات, letters to Mīrzā Mubārak Ullah Irādat Khān Vāziḥ, to Mīrzā Muḥammad Sa'id, steward of the imperial kitchen, and other contemporaries, fol. 5.

III. تاریخات فتوح عالمگیر پادشاه و غیره, versified chronograms relating to the victories of Aurangzib, and other contemporary events, fol. 16.

This section includes some Kaṣīdahs, satires, and Rubā'īs.

IV. Journal of the siege of Haidarābād (see p. 268 a), fol. 32.

V. شاه نامه شاه عالم بهادرشاه, a Court chronicle of the reign of Shāh 'Ālam Bahādūr (see p. 272 a), brought down in this copy to the 16th of Rabī' I., A.H. 1120.

Add. 16,866.

Foll. 83; 8½ in. by 4¾; 15 lines, 3¼ in. long; written in cursive Nestalik; dated Rabī' I., A.H. 1154 (A.D. 1741).

[WM. YULE.]

نکات مرزا بیدل

"Subtle Thoughts," by Mīrzā Bādil (see p. 706 b).

اکرم نکر نبوت نده با حضرات جز بتعظیم
بیش میا

This work, which is included in the Lucknow edition of the author's Kulliyāt, consists of a number of ingenious thoughts and pointed anecdotes, bearing on religious and moral subjects, in mixed prose and verse.

FABLES, TALES, AND ANECDOTES.

Or. 241.

Foll. 193; 9 in. by 5¾; 17 lines, 3¼ in. long; written in Nestalik, apparently in India, dated Ṣafar, A.H. 1094 (A.D. 1683).

[GEO. WM. HAMILTON.]

کتاب کلیله و دمنه

The Book of Kalilah and Dimnah, translated from the Arabic version of 'Abd Ullah B. ul-Muḥaffa' by Abul-Ma'ālī Naṣr Ullah B. Muḥammad B. 'Abd ul-Ḥamīd, نصر المعالی ابو محمد بن عبد الحمید

This version is praised as a model of elegance by Vaṣṣāf in a chapter devoted to Kalilah and Dimnah, Add. 23,517, fol. 516, and Aḥmad Rāzī says in the Haft Iklim, fol. 88,

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that no Persian prose work was ever so much admired. The latter writer, who mentions Naṣr Ullah among the eminent men of Shīrāz origin, states that he was one of the Vazīrs of Khusrau Malik, the son and successor of Bahrām Shāh (who died A.H. 555), and that through the intrigues of his enemies he was cast into prison, and finally put to death by that prince's order. See Barbier de Meynard, Dict. Géogr. de la Perse, p. 363. A similar account is found in the Riyāz ush-Shu'arā, fol. 449.

Bahrām Shāh, to whom the work was by his desire dedicated, ascended the throne in Ghaznīn A.H. 512, and, although hardly pressed by 'Alā ud-Dīn Ghūrī, who wrested from him his capital A.H. 522, he maintained himself in the eastern part of his empire

S S

until his death, which took place, according to the *Guzidah*, A.H. 544, or, as stated in the *Rauzat uṣ-Ṣafa*, A.H. 547.

The exact date of composition is not stated, but it can be approximately inferred from the author's incidental references to his own time. Thus the death of al-Mustarshid, which took place in A.H. 529, is spoken of, fol. 11, as recent, *در این عهد*. The Ghaznavi dynasty is said, fol. 7, to have ruled 170 years, which, if counted from A.H. 366, when Subuktigīn, according to the *Ṭabaḳāt i Nāṣirī*, established his rule in Ghaznīn, would come down to A.H. 536. Lastly, when speaking of al-Manṣūr, fol. 13, the author says that four hundred and odd years (*چهار صد و اند سال*) had elapsed since his reign. As that Khalif began to reign A.H. 136, this statement could hardly have been written before A.H. 538 or 539.

A notice on the Persian translation, with extensive extracts from Naṣr Ullah's preface, has been given by Silvestre de Sacy in *Notices et Extraits*, vol. x. pp. 94—140. See also Pertsch, *Gotha Catalogue*, p. 111. A full account of other versions will be found in J. Derenbourg's Introduction to his edition of the Hebrew text.

The work is divided into sixteen Bābs, which follow the order of S. de Sacy's No. 375 (see l.c. p. 114), but bear Arabic headings. The contents are as follows:—Naṣr Ullah's preface, wanting the first two leaves, fol. 3 *a*. Ibn ul-Muḳaffa's preface, fol. 15 *a*. I. The introduction of Buzurjmihr, fol. 21 *a*. II. Life of Barzūyah, fol. 24 *b*. III. *الاسد*, the lion and the bull, fol. 33 *a*. IV. *التفحص عن امر دمنه*, inquiry into the conduct of Dimnah, fol. 66 *b*. V. *الحمامة المطوقة*, the dove with the collar, fol. 81 *a*. VI. *البوم والغربان*, the owl and the ravens, fol. 96 *a*. VII. *القرود والسحفات*, the apes and the tortoise, fol. 117 *a*. VIII. *الناسك وابن عرس*, the

hermit and the weasel, fol. 125 *b*. IX. *السنور والجرد*, the cat and the rats, fol. 128 *a*. X. *ابن الملك وطاير فنزه*, the king's son and the bird Fanzah, fol. 134 *b*. XI. *الاسد وابن آوى*, the lion and the jackal, fol. 142 *a*. XII. *الاسد واللبيه*, the lion and the lioness, fol. 154 *b*. XIII. *الناسك والضيف*, the hermit and the guest, fol. 157 *b*. XIV. *البلاور والبراهمه*, Balār and the Brahmines, fol. 160 *b*. XV. *الصايغ والسايغ*, the goldsmith and the traveller, fol. 179 *b*. XVI. *ابن الملك واصحابه*, the king's son and his companions, fol. 183 *b*. Naṣr Ullah's epilogue, fol. 188 *b*.

Add. 5965.

Foll. 88; 9¼ in. by 6; 13 lines, 3½ in. long; written in fair Naskhī, with 'Unvān and ruled margins; dated Rajab, A.H. 626 (A.D. 1229).

ترجمهء ابيات كليله و دمنه

Explanation of the Arabic verses which occur in Naṣr Ullah's version of Kalilah and Dimnah. See the Arabic Catalogue, p. 478.

Author: Faḫl Ullah B. 'Uṣmān B. Muḥammad ul-Asfizārī, *فضل الله بن عثمان بن محمد الاسفزاری*

Beg. *حمد وثنا خدای را جلّت اسماءه و عمت نعماءه*

The work is dedicated to the Vazīr Majd ud-Daulah Abul-Ḥasan 'Alī ul-Mustaufī, who is called the pride of Khwārazm and Khurāsān. At the end the author claims the reader's indulgence on account of his youth, and states his intention to explain also the verses contained in the Book of Sindbād (see p. 748 *a*).

Add. 7620.

Foll. 136; 9 in. by 6; 15 lines, 4½ in. long; written in bold Naskhi with vowel-points, apparently in the 13th century.

[Cl. J. Rich.]

Maḳāmāt, or narratives written in rhymed prose, with a copious admixture of Arabic and Persian verses.

Beg. الحمد لله الذى شرفنا بالعلم الراسخ

The work is commonly known as مقامات حميدى from its author Kāzī Ḥamīd ud-Dīn Abu Bakr Balkhī, whose name, however, does not appear in the text. Ḥamīd ud-Dīn was an eminent judge and poet of the city of Balkh. His contemporary, Anvarī, addressed to him several laudatory poems (see above, p. 555 a); two Kīṭ'ahs composed by the same poet in praise of the Maḳāmāt are quoted in the Haft Iklim, fol. 242. Ibn ul-Aṣīr, who calls him ابو بكر الحمودى states in the Kāmil, vol. xi. p. 207, that he died A.H. 559. Haj. Khal. gives his name in full, vol. vi. p. 57: القاضى حميد الدين ابو بكر بن عمر بن محمود البلخى

The Maḳāmāt i Ḥamīdī have been printed with marginal notes in Cawnpore, A.H. 1268. Copies are mentioned in Ouseley's Travels, vol. iii. p. 557, Ouseley's MSS., No. 707, Mélanges Asiatiques, vol. iii. p. 557, and the Copenhagen Catalogue, p. 30.

The author states in the preface that he had read with admiration the elegant Maḳāmāt of Badī' Ḥamadānī and Abul-Ḳāsim Ḥarīrī, and had been desired by an illustrious personage, whom to obey was to him law, to match in Persian those masterpieces of Arabic prose. Hence the present work, which was commenced in the month of Jumāda II., A.H. 551. The date of the year, which has been omitted in the present copy, is found in another MS., Or. 2004, in the Cawnpore edition, and in Haj. Khal., l. c.

The Maḳāmāt, which are twenty-three in

number, deal for the most part with scenes of personal adventure and travel, and with dialogues between typical characters; but their main object is the display of an exuberant richness of diction, and of that jingling parallelism which Ḥarīrī had brought into fashion. The supposed narrator in each of them is some friend of the author, not named, introduced by the words حكايت كرد مرا دوستى. The text agrees with the lithographed edition, which, however, contains an additional Maḳāmāh, the twenty-fourth. The titles, many of which differ from those of the printed text, are as follows:—I. فى الملمعة, fol. 4 b. II. فى الشيب والشبان, fol. 8 a. III. فى الغزو, fol. 13 a. IV. فى الربيعية, fol. 17 a. V. فى اللغز, fol. 23 a. VI. فى السكباچ, fol. 29 a. VII. فى السياح والمعمرى, fol. 39 a. VIII. فى التصوف, fol. 42 a. IX. فى المذاطرة, fol. 50 a. X. فى الوعظ, fol. 58 b. XI. فى العشق, fol. 62 a. XII. فى الفقه, fol. 67 b. XIII. فى الاعتبار, fol. 73 a. XIV. فى رقية المشق, fol. 82 a. XV. فى الجنة, fol. 86 b. XVI. فى الحكمة الزوجين, fol. 92 a. XVII. فى التفصيل, fol. 97 a. XVIII. فى العجاء, fol. 101 b. XIX. فى المناظرة الطيب والعجم, fol. 106 a. XX. فى المناظرة, fol. 110 b. XXI. فى النسابة, fol. 118 a. XXII. فى العزا, fol. 125 b. XXIII. فى العزا, fol. 131 b.

In the 13th Maḳāmāh it is related how a traveller visits Balkh, then a brilliant and thriving city, and how returning, after some years spent in a pilgrimage to Mecca, he finds it a heap of ruins. This evidently refers to the devastation of the author's native city by the Ghuz in A.H. 548.

The 22nd Maḳāmāh contains versified lists of the Khalifs in Arabic and Persian. They are brought down to al-Mustanjid (A.H. 555—566), who is spoken of as the reigning Khalif.

In an epilogue headed *فصل در عذر کتاب*, which in the present copy follows the 21st *Maḳāmah*, but in the printed text is found at the close of the work, the author says that, overwhelmed by the calamities of the time, he had not found it in his heart to proceed further, but had brought his work abruptly to a close. The next-following *Maḳāmah* is preceded by these words, inserted by some copyist: *لما حصلت هذا الكتاب وجدت هاتين* "When I obtained this book I found these two additional *Maḳāmahs*, and I transcribed it [*sic*]."

On the first page is found the following title, written by the same hand as the text, in which the work is ascribed to another author, viz. to Naṣr Ullah, the translator of *Kalīlah and Dimnah*: *المقامات بالفارسية تأليف الأمير الامام الاجل السيد الاوحد العالم ابي المعالي نصر الله بن محمد بن عبد الحميد قدس الله روحه العزيز الخزانة كتب الاجل المنعم عماد الدين وجيه الاسلام ابي الفضل سعد بن الحسين ادام الله افضاله*

Or. 255.

Foll. 132; 9 in. by $4\frac{3}{4}$; 15 lines, $2\frac{1}{2}$ in. long; written in neat Nestalik, with gold-ruled margins, for the library of Sulṭān-Muḥammad Kuṭubshāh; dated Haidarābād, Ramazān, A.H. 1031 (A.D. 1622).

[GEO. WM. HAMILTON.]

کتاب سندباد

The book of *Sindbād*, or the tale of the king's son and the seven *Vazīrs*; wanting the first page.

Author: Bahā ud-Dīn Muḥammad B. 'Alī B. Muḥammad B. 'Umar uz-Zahīrī ul-Kātib us-Samarkandī, بهاء الدين محمد بن علي بن محمد بن عمر الظهيري الكاتب السمرقندي

According to 'Aufī, quoted in *Riyāz ush-Shu'arā*, fol. 281, Zahīr ud-Dīn Muḥammad

B. 'Alī Kātib Samarkandī was for a long time minister (صاحب دیوان) to Kīlij Ṭamghāj Khān. He left, as stated in *Haft Iklim*, fol. 559, the following three works: 1. *سندباد* contained in the present MS., 2. *اغراض سبع* (Haj. Khal., vol. i. p. 368), and 3. *الظهير في جميع الظهير* (Haj. Khal., vol. iii. p. 619). The second, which is, like the first, dedicated to Kīlij Ṭamghāj Khān, is not dated, but was written, as shown by its contents, after the death of Sanjar, A.H. 552. See the *Leyden Catalogue*, vol. iii. p. 14.

Very little is known of Kīlij Ṭamghāj, a Turkish Khān, who reigned in Turkistan in the sixth century of the Hijrah. Ibn ul-Aṣīr mentions him in the *Kāmil*, vol. xi. p. 55, as early as A.H. 524, and the poet Razī ud-Dīn of Nishāpūr, who died A.H. 598, is stated in the *Haft Iklim*, fol. 307, to have been his panegyrist and favourite adviser.

The present work begins with a long exordium in his praise, in which he is called *رکن الدین والدنیا غیاث الاسلام والمسلمین ظل الله فی العالمین قتلغ بلکا ابو المظفر قلب طعماج* [طعماج read]. *خان بن قلب قراخان*. He is described as a great monarch, who had returned after a long absence to his hereditary dominions, and who, after vanquishing his foes in Tūrān in the year fifty-six (i.e. A.H. 556), had restored peace and the reign of justice in his vast empire.

In the next section, fol. 11 b, the author, whose name and titles are written as follows: *میکوید مقرر این کلمات ومحرر این مقامات الصدر الاجل الاوحد ملک الادباء والکتاب بهاء الدين سعد الاسلام صاحب النظم والنثر معجز البيانين مقهر اللسانين بحر الفصاحت والبلاغه مقبل زمان وعلامة جهان فريد الدهر وحيد العصر محمد بن علی بن محمد بن عمر الظهيري* gives an account of the work called *Sindbād*. It had been compiled, he says, in Pehlevi by the sages of Persia, and

had never been translated, until the Amīr Nāṣir ud-Dīn Abū Ḥamid Nūḥ B. Maṣṣūr Sāmānī ordered Khwājah 'Amīd Abul-Favāris Kanāvarzī قنآورزی to turn it into Persian. This was done in the year 539, تسع وثلاثين (the date is obviously wrong, for Nūḥ B. Maṣṣūr reigned A.H. 365—387), but in bare and unadorned language; and that version had almost fallen into oblivion, when the author undertook to write a new one, graced with all elegances of polite speech, in order to immortalize the name of his sovereign.

The tale, which begins on fol. 17, agrees in substance with the Greek Syntipas described by Loiseleur de Longchamps in his "Essai sur les fables indiennes," pp. 93—137, and with a version in Persian verse, composed A.H. 776, and analyzed by F. Falconer in the Asiatic Journal, vol. 35, p. 169, and vol. 36, pp. 4 and 99. An earlier poetical version by Azrakī, mentioned by Daulatshāh and the Burhān i Kāfi, appears to be lost. The present version is noticed under the title of Sindbād Nāmāh, by Haj. Khal., vol. iii. p. 620, who, however, calls the author Kazvinī instead of Samarqandī. There exist two other translations in Persian prose; one of them, forming part of Nakhshabī's Tūṭī Nāmāh, has been edited by H. Brockhaus, and another, by Shams ud-Dīn Muḥammad Daḡū'ikī, a poet of Marv, is mentioned by Haj. Khal., l.c., and in the Haft Iklim, fol. 223.

Notices on the origin and early versions of the Book of Sindbād will be found in the Filhrīst, p. 305, in S. de Sacy's Fables de Bidpai, Notices et Extraits, vol. ix. p. 404, Gildemeister's Script. Arab. de rebus Indicis, p. 12, Benfey's Bemerkungen über das Indische Original der Sieben Weisen Meister, Mélanges Asiatiques, vol. iii. p. 188—203, Comparetti, Ricerche intorno al libro di Sindbad, and Fr. Baethgen, Sindban oder die Sieben Weisen Meister.

Add. 16,862.

Foll. 392; 13½ in. by 8; 33 lines, 4½ in. long; written in small Naskhi, with 'Unvāns and gold-ruled margins, apparently in the 16th century. [WILLIAM YULE.]

جامع الحكایات ولوامع الروایات

A large collection of anecdotes.

Author: Muḥammad 'Aufī, محمد عوفی

Beg. ثنا و حمد مبدعی را که از بدایت صنایع وجود

The author, whose full name was Nūr ud-Dīn Muḥammad 'Aufī, as stated in the Ḥabīb-us-Siyar, vol. ii. Juz 4, p. 163, the Nigāristān (see Krafft's Catalogue, p. 87), and the Tārīkh i Firīshṭah, vol. i. p. 117, is mentioned in the first and third of the above works as one of the eminent writers who lived in Dehli during the reign of İltatmish (A.H. 607—633). In the Mir'at ul-Advār, fol. 36, and Haj. Khal., vol. ii. p. 510, he is called Jamāl ud-Dīn Muḥammad 'Aufī. He is known as the author of the earliest Persian Tazkirah, لباب اللباب, a work described by Bland, Journal of the Royal Asiatic Society, vol. ix. pp. 112—126, and by Sprenger, Oude Catalogue, pp. 1—6. We learn from passages of his works that he had studied in Bukhārā, that his grandfather Kāzī Abu Ṭāhir Yahyā B. Ṭāhir ul-'Aufī, was a native of Māvarā un-Nahr (or, according to Bland's copy, of Marv), and that his maternal uncle Majd ud-Dīn Muḥammad B. 'Adnān had written for Sultan İbrāhīm [B.] Ṭamghāj Khān a history of the Turkish kings (see Jāmi' ul Hikāyāt, fol. 369, and Haj. Khal., vol. ii. p. 122).

'Aufī appears to have been a great traveller; he was in Nasā in A.H. 600, and visited Khwārazm and Kambāyat. He made a lengthened stay at the residence of the Sultan Nāṣir ud-Dīn Qubāchah, to whose Vazīr, 'Ain ul-Mulk Ḥusain ul-Ash'arī, his Lubāb ul-Albāb is dedicated, and after whose

fall he passed over to the court of the conqueror, Shams ud-Dīn Īltatmish.

The author's exordium is devoted to the praise of the last named sovereign, and of his Vazīr, Nizām ul-Mulk Kivām ud-Dīn Muḥammad B. Abi Sa'īd ul-Junaidī. Then follows an account of the siege of Bhakar, in which Sultan Nāṣir ud-Dīn Kubāchah had sought a refuge from the invading forces of Īltatmish. The fortress was taken by the Vazīr above named on the 10th of Jumūda I., A.H. 625, and on the 19th the fugitive king perished in the river. The author, who was among the besieged, did homage to the victorious Vazīr, and completed for him the present work, which had been commenced by desire of Sultan Nāṣir ud-Dīn.

The Jāmi' ul-Ḥikāyāt consists of anecdotes, detached narratives, and miscellaneous notices, either culled from historical works, or derived from oral information. It is divided into four parts (kism), each of which is subdivided into five-and-twenty Bābs, as follows:—Kism I. 1. Knowledge of the Creator, fol. 5 *a*. 2. Miracles of the prophets, fol. 11 *a*. 3. Supernatural powers of saints, fol. 20 *a*. 4. Early kings of Persia, fol. 28 *a*. 5. The Khalifs, fol. 49 *a*. 6. Excellence of justice, and stories of just kings, fol. 84 *a*. 7. Lives and memorable traits of kings, fol. 92 *a*. 8. Witty sayings of kings, fol. 100 *b*. 9. Regimen of kings, fol. 104 *b*. 10. Answers to petitions, fol. 110 *a*. 11. Instances of sagacity, fol. 114 *a*. 12. Sound judgment, fol. 123 *a*. 13. Wiles and stratagems, fol. 138 *b*. 14. Able Vazīrs; (eight leaves are wanting after fol. 146, so that the latter part of Bāb 13 and the beginning of the next are lost). 15. Advice given by sages and holy men to kings, fol. 154 *a*. 16. Pithy answers, fol. 160 *a*. 17. Anecdotes of Kāzīs and 'Ulamās, fol. 167 *b*. Anecdotes of secretaries, fol. 173 *a*. 19. Favourites, fol. 178 *b*. 20. Physicians and philosophers, fol. 180 *a*. 21. Inter-

preters of dreams, fol. 182 *a*. 22. Astrologers, fol. 185 *a*. 23. Poets, fol. 186 *b*. 24. Singers, fol. 188 *b*. Wits, fol. 189 *b*.

Kism II. Anecdotes illustrating praiseworthy qualities, as modesty, humility, forgiveness, clemency, etc., in twenty-five Bābs, fol. 196 *b*.

Kism III. Anecdotes relating to blameable qualities, as envy, avarice, covetousness, etc., similarly divided, fol. 274 *b*.

Kism IV. 1. Advantages of the service of kings, fol. 325 *b*. 2. Drawbacks of the service of kings, fol. 327 *b*. 3. Fear and hope, fol. 329 *a*. 4. Efficacy of prayer, fol. 331 *a*. 5. Prayers handed down by tradition, fol. 332 *b*. 6. Curious omens, fol. 334 *b*. 7. Escapes from persecution, fol. 336 *a*. 8. Escapes from brigands, fol. 338 *a*. 9. Escapes from wild beasts, fol. 339 *b*. 10. Men who perished in the whirlpool of love, fol. 342 *a*. 12. Men who escaped from the whirlpool of love, fol. 344 *b*. 12. Men who escaped from the abyss of perdition, fol. 354 *b*. 13. Wonders of destiny, fol. 358 *b*. 14. Marvels of creation, fol. 361 *b*. 15. Longevity in animals, fol. 363 *a*. 16. Countries and routes, a sketch of geography, fol. 365 *b*. 17. Account of Rūm, Arabia, Abyssinia, and India, fol. 368 *b*. 18. Remarkable buildings, fol. 371 *a*. 19. Strange talismans, fol. 374 *a*. 20. Curious properties of natural objects, fol. 376 *b*. 21. Temperaments of animals, fol. 378 *a*. 22. Wild beasts, fol. 382 *b*. 23. Strange animals, fol. 386 *a*. 24. Curious birds, fol. 388 *a*. 25. Facetiousness of the great, fol. 390 *b*.

On the first page is a note written in Bijāpūr, probably in the 17th century. The last seven leaves of the MS. have short gaps, apparently due to the mutilated state of the copy from which it was transcribed.

The headings of the Jāmi' ul-Ḥikāyāt are given in the Vienna Catalogue, vol. i. p. 410, and, from a Turkish version, in the Jahr-

bücher, vol. 70, Anzeige Blatt, pp. 77—82. Some extracts, with Professor Dowson's notice on the author, will be found in Elliot's History of India, vol. ii. pp. 135—203. See *Mélanges Asiatiques*, vol. iii. p. 728, Sir Wm. Ouseley's Travels, vol. ii. p. 363, and the Munich Catalogue, p. 56.

Or. 236.

Foll. 541; 11½ in. by 8; 29 lines, 6¼ in. long; written in Naskhi, apparently in the 16th or 17th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

The same work.

The beginning and end of the MS., viz., foll. 3—18, 536—541, are older than the middle part, probably of the 15th century. That portion was transcribed, as stated at the end, from a MS. dated A.H. 712.

Add. 7672.

Foll. 252; 10½ in. by 7; 22 lines, 4½ in. long; written in cursive Nestalik; dated Zulḥa'dah, A.H. 1025 (A.D. 1616).

[CL. J. RICH.]

Ḳism III. and Ḳism IV. of the same work. There are about two pages wanting at the beginning of each Ḳism.

Or. 1584.

Foll. 34; 8 in. by 5¾; about 32 lines, 3¾ in. long; written in small cursive Nestalik; dated Ḳarṣ, A.H. 1133 (A.D. 1721).

[SIR HENRY C. RAWLINSON.]

A collection of anecdotes and miscellaneous notices, without preface or author's name.

Beg. باب اول در ذكر مكرهاى خداوندان عقل در دفع خصمان

On the first page is found the title كتاب العجايب والغرائب, with a table of the thirty-

five Bābs into which the work is divided. They are as follows: 1. Stratagems of wise men for warding off enemies. 2. Properties of minerals. 3. Properties of animals. 4. Rare animals. 5. Strange birds. 6. Devices of kings. 7. Praiseworthy qualities of kings. 8. Witty sayings of kings. 9. Speech and silence. 10. Fidelity and good faith. 11. Longevity. 12. The seven climes, countries and races. 13. Remarkable buildings. 14. Talismans. 15. Human monstrosities. 16. Strokes of destiny. 17. Ready answers. 18. Anecdotes of Ḳāzis and Imāms. 19. Good qualities. 20. Firmness. 21. Advantage of taking advice. 21. Temperaments of men. 23. Hate and envy. 24. Cupidity. 25. Anecdotes of covetous men. 26. Avarice. 27. Lying and truthfulness. 28. False prophets. 29. Pretensions which saved men from ruin. 30. Anecdotes of fools. 31. Facetiæ. 32. Thieves. 33. Beggars. 34. Wiles of women. 35. Instances of chastity.

The work appears to have been compiled in the seventh century of the Hijrah. Imām Muḥammad 'Aufī is twice named, and several anecdotes are taken from his Jāmi' ul-Ḥikāyāt; but, on the other hand, no later dynasty than that of the Khwārazmshāhis is mentioned. The present copy, written by 'Alī B. Muḥammad Shirvānī, contains only an abridgment made by him, as appears from the subscription: هذا مما انخبه الفقير الى الله الغنى على بن محمد الشروانى فى بلدة قرص سنة ثلثه وثلاثين بعد الف ومائة من الهجرة النبوية

Add. 7673.

Foll. 359; 11¼ in. by 8; 21 lines, 5 in. long; written in Naskhi; dated Sha'bān, A.H. 903 (A.D. 1498).

[CL. J. RICH.]

ترجمة الفرع بعد الشدة والضيقه

Narratives of wonderful cases of deliverance from distress or escape from danger, trans-

lated from the Arabic by Ḥusain B. As'ad B. Husain ul-Muayyadī ud-Dihistānī, حسين بن اسعد بن حسين المويدي الدهستاني

Beg. حمد و ثناء قيومي را كه عجز عقول

The author states in the preface that he had been desired by the illustrious Vazīr 'Izz ud-Dīn Ṭāhir B. Zingī ul-Faryūmadī الفريومدي "who had restored peace and prosperity to a distracted world," to produce a work on the above subject, and, finding nothing more appropriate than the Arabic work entitled *الفرج بعد الشدة والضيقه*, by Abul-Ḥasan 'Alī B. Muḥammad ul-Madā'inī, he had selected it for translation.

There can be no doubt, however, that the original of the present translation was the well-known work *الفرج بعد الشدة* of Abu 'Alī ul-Muḥassin B. Abil-Kāsim 'Alī, commonly called al-Kāzī ut-Tanūkhī, who died in Baṣrah, A.H. 384. (See Ibn Khallikān's translation, vol. ii. p. 564, the Kāmil, vol. ix. p. 74, Haj. Khal., vol. iv. p. 411, and the Leyden Catalogue, vol. i. p. 213.) Kāzī Tanūkhī is frequently named in the body of the work as the narrator, and he is distinctly designated as the author in the following introduction to one of the anecdotes, fol. 261 a:—"The author of the work says as follows: My father, Kāzī Abul-Kāsim ut-Tanūkhī, relates," etc. This evidently refers to the father of the same writer, viz. Abul-Kāsim 'Alī B. Muḥammad ut-Tanūkhī, who died A.H. 342 (see Ibn Khallikān, vol. ii. p. 564).

The attribution of the work to al-Madā'inī, a much earlier writer, appears to be an error of the translator, who probably mistook one of the authorities quoted by Kāzī Tanūkhī for the writer of the book. Abul-Ḥasan 'Alī

B. Muḥammad ul-Madā'inī, a native of Baṣrah, lived in Madā'in, and subsequently in Baghdād, where he died A.H. 224 or 225, leaving several works treating of the history of the Arabs and of the early wars of Islamism. See *Ansāb us-Sam'ānī*, fol. 515, and the Kāmil, vol. x. p. 368.

Copies of the same version, all ascribing the original work to al-Madā'inī, are noticed in Fleischer's Dresden Catalogue, No. 135, and in the catalogues of Munich, p. 56, St. Petersburg, p. 408, and Vienna, vol. iii. p. 451. See also Stewart's Catalogue, p. 84, No. V.

In the present copy the work is divided into thirteen chapters, each containing a large number of detached narratives. These consist for the most part of historical anecdotes relating to the times of the Umayyades and of the Abbasides down to the fourth century of the Hijrah. The Arabic verses are given in the original language, with metrical paraphrase by the translator, who not unfrequently adds to the text verses and remarks of his own.

Add. 7717.

Foll. 167; 10 in. by 5 $\frac{3}{4}$; 17 lines, 3 $\frac{5}{8}$ in. long; written in Nestalik; dated Ṣafar, A.H. 1074 (A.D. 1663). [Cl. J. Rich.]

بساتين الانس

King Kishvargīr and princess Mulk-ārāi, a Hindu tale, written in ornate prose, copiously interspersed with Arabic and Persian verses.

Beg. صد هزار جواهر زواهر حمد و سپاس

The author, whose name is written, fol. 8 b, as follows: محمد صدر علاء احمد حسن دبیر: عیدوسی الملقب بتاج المعروف باختسان, describes himself as a native of Dehli, an hereditary servant of the Court, and a secretary of the royal chancery, دیوان الانشا.

A flowery preface, which occupies no less

* From Faryūmad, a town of the district of Sabzavār, the birthplace of Khwājah 'Alā ud-Dīn Muḥammad, Vazīr of Khorasan under Sultan Abu Sa'id. See *Daulat-shāh*, v., 6, and *Ḥabīb us-Siyar*, vol. iii., Juz 2, p. 61.

than forty-six pages, begins with panegyrics on the reigning sovereign Muḥammad Shāh B. Ṭughluḡ Shāh (A.H. 725—752) and his predecessor Ghiyāṣ ud-Dīn Abul-Muẓaffar Ṭughluḡ Shāh. Then follows a detailed account of the latter's expedition to Tirhut (A.H. 725; see *Firishtah*, vol. i. p. 406). The author, who was in the Sultan's suite, describes the overwhelming heat and other hardships he had to endure on the return journey to Dehli. There he fell ill, and was only saved by the skill of the great Ḥakīm Muḥammad Khujandī.

During his convalescence the present tale was brought to him for his amusement, and, as it was written in very plain language, he was requested to draw it up in elegant prose, a task which he completed in the space of a few months, A.H. 726, being then in his twenty-sixth year. He concludes with a grateful acknowledgment of the favours showered upon him by Muḥammad Shāh, who for a single *Qaṣidah* had given him sixty thousand *Dīnārs* and sixty horses.

The scene of the tale is laid in India. The Rājas of Ujjain and Kinnauj are the principal actors.

Royal 16 B. XII.

Foll. 272; 9½ in. by 5½; 15 lines, 3½ in. long; written in Nestalik; dated *Ardibihisht*, in the year 1039 of Yazdajird (A.D. 1670).

[THO. HYDE.]

طوطي نامه

The tales of a parrot, a Persian version by Ziyā'i Nakhshabī, ضیای نخبی (see p. 740 b).

Beg. مناجات بحضرت رازق العباب فی غشه

The author says in the preface that some great personage, whom he does not name, had shown him a book containing fifty-two tales, originally written in the Indian tongue, and, as the translation was prolix, inelegant,

and ill-arranged, had requested him to rewrite it in a more attractive form. He adds that in so doing he has in some instances substituted new stories for inferior tales. The work was completed, as stated in some verses at the end, in A.H. 730.

This copy was written by a Pārsī, Khwurdshīd B. Isfandiyār, surnamed ادهارو, for Captain Aungier, کپتان انجن.

The *Ṭūṭī Nāmāh* has been translated into English by M. Gerrans, London, 1792, and its abridgment by Kādīrī into German by C. J. L. Iken, Stuttgart, 1837. The latter version contains an appendix on Nakhshabī's work by Kosegarten. See also Pertsch, *Ueber Nachschabī's Papagaienbuch*, *Zeitschrift der D. M. G.*, vol. xxi. p. 505, and Benfey, *Göttinger Gelehrte Anzeigen*, 1858, p. 529. A Turkish imitation of Nakhshabī's *Ṭūṭī Nāmāh* has been translated into German by Georg Rosen, Leipzig, 1858.

Add. 5627.

Foll. 168; 10 in. by 5½; 17 lines, 3½ in. long; written in Nestalik, apparently in India, early in the 18th century.

[NATH. BRASSEY HALHED].

The same work, wanting a few lines at the end.

Add. 6638.

Foll. 469; 9½ in. by 5½; 11 lines, 3 in. long; written in large Nestalik, about the beginning of the 18th century.

[J. F. HULL.]

The same work, wanting about six leaves at the end.

Add. 10,589.

Foll. 149; 7½ in. by 5½; 9 lines, 3½ in. long; written in Nestalik, apparently in the 18th century.

An abridged version of the *Ṭūṭī Nāmāh*, by Abul-Faẓl B. Mubārak, أبو الفضل بن مبارك (see p. 247 b).

Beg. بعد سپاس خداوند زمان و زمین و ستایش دادار.

This abridgment was written, as stated in the preface, by order of Akbar. It contains, like Nakhshabī's version, fifty-two tales.

The preface and the first thirty-five tales have a Dakhnī translation written between the lines.

Add. 12,401.

Foll. 63; 7 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 12 lines, 3 $\frac{1}{2}$ in. long; written in Indian Shikastah, apparently in the 18th century.

[J. CRAWFURD.]

The abridgment of Nakhshabī's *Ṭūṭī Nāmāh*, by Muḥammad Kādirī, محمد قادری.

Beg. بعد از جنس جنس ثنا و صفت پیدا کننده آسمان.

The author says in a short preamble that, the style of Nakhshabī being hard and difficult to be understood, he had found it expedient to put his work into plain and intelligible language. The number of the tales is reduced from fifty-two to thirty-five.

The thirty-third tale is repeated at the end, foll. 56—63, in another hand.

Kādirī's *Ṭūṭī Nāmāh* has been printed with an English version in Calcutta, and in London, 1801. See Kosegarten, *Anhang zu Iken's Ṭūṭī Nāmāh*, p. 175.

Add. 6964.

Foll. 115; 9 in. by 7; about 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1806.

Tales extracted from Kādirī's *Ṭūṭī Nāmāh*, with the English translation transcribed from the Calcutta edition, and two short narratives from another source.

Add. 16,864.

Foll. 38; 9 in. by 6; 10 lines, 3 $\frac{3}{4}$ in. long; written in large Nestalik; dated Ilāhābād Ramazān, A.H. 1194 (A.D. 1780).

[WM. YULE.]

Another abridgment of the Tales of a Parrot, in still plainer language than Kādirī's.

Beg. حمد و سپاس قادر بیچون را که طوطی خوش لهجه.

It contains only the four following tales: The merchant's son and the bird shārak. The goldsmith and the carpenter. The four companions. The Brahman's son and his wife.

Add. 16,813.

Foll. 202: 10 in. by 5 $\frac{3}{4}$; 21 lines, 3 $\frac{7}{8}$ in. long; written in fair Nestalik, apparently in the 16th century.

[WM. YULE.]

نگارستان

A collection of moral anecdotes, in prose and verse.

Author: Mu'inī ul-Juvainī, معینی الجوينی.

Beg. حمد و سپاس خدائی را که از لیتش از سمت بدایت.

Maulānā Mu'in ud-Dīn, born in Āvāh, near Juvain, died about the close of the eighth century of the Hijrah. He was a man of great piety, and a disciple of Shaikh Sa'd ud-Dīn Hummū'i in Sufism, and of Fakhr ud-Dīn Asfarā'inī in sciences. See Ilāhī, *Oude Catalogue*, p. 85, Takī, *ib.*, p. 19, and *Haft Iklim*, fol. 322.

After eulogies on the reigning sovereign, Abu Sa'id Bahādur Khān, and his Vazīr Ghiyāṣ ud-Dīn Muḥammad, son of the celebrated Rashīd ud-Dīn, the author says that, Sa'di's *Gulistān* having been once praised in an assembly of learned men in his father's house, he observed that, notwithstanding its undeniable merit, it had the drawback of being too well known, and that

it was time to produce a similar work which had the charm of novelty, a task which his father encouraged him to perform. That design, however, was not carried out until much later, in A.H. 735. The title was suggested by the name of a garden near Nishāpūr, called Nigāristān, which the author happened to visit about that time. The work is dedicated to Mu'ini's spiritual guide, Sa'd ud-Din Yūsuf B. Ibrāhīm B. Muḥammad ul-Mu'ayyad ul-Ḥummū'i, a grandson of the famous Sufi, Sa'd ud-Din Muḥammad B. ul-Mu'ayyad Ḥummū'i, who died A.H. 650; see Nafahāt, p. 492.

The Nigāristān is divided into seven Babs, with the following headings:—

- | | |
|--------------------|-------------------------|
| 1. در مکارم اخلاق | 2. در صیانت و پرهیزکاری |
| 3. در حسن معاشرت | 4. در عشق و محبت |
| 5. در وعظ و نصیحت | 6. در فضل و رحمت |
| 7. در نواید متفرقه | |

See Haj. Khal., vol. vi. p. 381, Uri, p. 271, and Mélanges Asiatiques, vol. iii. p. 732.

Add. 7775.

Foll. 78; 7½ in. by 4½; 13 lines, 2¾ in. long; written in Nestalik, in the 16th century. [Cl. J. Rich.]

بهارستان

A collection of moral anecdotes, in prose and verse, by Jāmī (see p. 17 a).

Beg. چو مرغ امرزی بالی زآغاز
نه از نیروی حمد آید به پرواز

The author wrote it, as stated in the preface, while he was reading Sa'di's Gulistān with his son, Ziyā ud-Din Yūsuf, and in imitation of that work. He divided it into eight Rauzahs, and dedicated it to Sulṭān Ḥusain. The date of composition, A.H. 892, is expressed in the following line at the end:

بوقتی شد آخر که تاریخ هجرت
شود نهصد ارهشت بروی نژای

The Bahāristān has been edited, with a German translation, by Freiherr von Schlechta Vssehrd, Vienna, 1846. It has been printed in Lucknow without date, and, with a Turkish commentary, in Constantinople, A.H. 1252.

Add. 19,810.

Foll. 170; 8¼ in. by 4¼; 13 lines, 2½ in. long; written in Nestalik; dated A.H. 962 (A.D. 1584).

The same work, with Turkish glosses on the first six pages.

Add. 26,287.

Foll. 83; 6¼ in. by 4¼; 15 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century. [Wm. Erskine.]

The same work.

The last three leaves are supplied by a later hand.

Add. 10,002.

Foll. 137; 8 in. by 5¾; 21 lines, 3¼ in. long; written in Nestalik, apparently in the 17th century.

A Turkish commentary upon the Bahāristān, with the text, by Sham'i (see p. 607 a).

Beg. حمد و سپاس بی عد خدای را که علیم و حکیم

The work is dedicated to Muḥammad Pāshā, Grand Vazīr of Sultan Murād B. Salīm (A.H. 982—1003).

See the Vienna Catalogue, vol. i. p. 357, the Gotha Catalogue, p. 107, and the Munich Catalogue, p. 52.

Add. 18,579.

Foll. 426; 9¾ in. by 6; 19 lines, 2¾ in. long; written in Naskhi with a rich 'Unvān, gold-ruled margins, and thirty-six miniatures in the best Indian style; dated A.H. 1019 (A.D. 1610); bound in stamped and gilt leather.

انوار سهيلي

A modernized version of Kalilah and Dimnah by Ḥusain B. 'Alī ul-Vā'iz Kāshifī (see p. 9 b).

حضرت حکیم علی الاطلاق جلت حکمتہ کہ
وظائف

The author states in the preface that, the version of Naṣr Ullah (see p. 745 a) being antiquated and difficult to read, he had been requested by Nizām ud-Dīn Amīr Shaikh Aḥmad, called as-Suhailī, to re-write the work in an easy and attractive style. In so doing he had left out the first two chapters, as irrelevant, and reduced the work to fourteen.

The above-mentioned Nizām ud-Dīn Shaikh Aḥmad was a Turkish Amīr of the Chaghatai tribe, and a favourite of Abulghāzī Sulṭān Husain. He received the surname of Suhailī from his spiritual guide Shaikh Āzarī, composed a Persian and a Turkish Divān, and died A.H. 907, according to Takī, Oude Catalogue, p. 20, or A.H. 908, as stated in the Ātaskkadah, fol. 8. See also Daulatshāh, viii. 3, and Sām Mirzā, fol. 150.

The Anvār i Suhailī has been printed in Hertford 1805, in Calcutta 1804, 1816, and repeatedly since. English translations by E. B. Eastwick and A. N. Wollaston have been published in 1854 and 1878. See S. de Saey, Fables de Bidpai, preface, pp. 42—47.

In a note on the fly-leaf Mirzā Shīr 'Alī states that this MS., written and illuminated for Tānā Shāh (the last king of Goleonda), had been given him on account of pay at the rate of 500 rupees.

Add. 26,312.

Foll. 379; 9½ in. by 6; 17 lines, 3½ in. long; written in Nestalik, apparently in India; dated Rajab, A.H. 1198 (A.D. 1784.)

[WM. ERSKINE.]

The same work.

Add. 26,313.

Foll. 244; 10¼ in. by 6¾; 14 lines, 4¾ in. long; written by different hands, apparently in India, in the 17th century.

[WM. ERSKINE.]

The same work, slightly imperfect at the end.

Egerton 1106.

Foll. 356; 10¾ in. by 7¾; 17 lines, 5 in. long; written in Nestalik, apparently in India, in the 18th century. [ADAM CLARKE.]

The same work.

Add. 6636.

Fol. 326; 10½ in. by 6¼; 17 lines, 4 in. long; written in Nestalik, in India; dated Jumada II., A.H. 1104 (A.D. 1693).

[JAMES GRANT.]

The same work, with a table of contents, foll. 1—6.

Copyist : فتح الله ساکن سلیم قصبه تیربراری

Sloane 3248.

Foll. 13; 11½ in. by 8; 20 lines, 5½ in. long; written in Naskhi, by Salomon Negri (see the Arabic Catalogue, p. 335, note c), about the beginning of the 18th century.

The tale of the hermit and the pimp, from the Anvār i Suhailī, with the Turkish version from the Humāyūn Nāmāh.

Add. 4945.

Foll. 217; 10 in. by 6½; 19 lines, 3¾ in. long; written in neat Nestalik; dated Zulka'dah, A.H. 1183 (A.D. 1770).

[CLAUD RUSSELL.]

عیار دانش

A modernized version of Kalilah and Dim-

nab, by Abul-Faẓl B. Mubārak, أبو الفضل بن مبارك (see p. 247 b).

Beg. سپاس ازل و ابد خداوندی را که تا کران

It appears, from a very diffuse preface, that the author had been commanded by Akbar to re-write in plain and easy language the version of Ḥusain Vā'iz, and that he restored in his work the preliminary chapters omitted by the latter, thus bringing up the total number of chapters to sixteen. The new version was completed, as stated at the end, fol. 214 b, in the thirty-third year of the reign of Akbar, or A.H. 996. See S. de Sacy, *Notices et Extraits*, vol. x., pp. 197—225, *Fables de Bidpai*, pp. 47—51, and the Vienna Catalogue, vol. iii. p. 286.

Add. 25,832.

Foll. 432; 8½ in. by 5½; 15 lines, 3½ in. long; written in Nashki, apparently early in the 18th century. [WM. CURETON.]

The same work.

Or. 477.

Foll. 334; 9 in. by 5½; 15 lines, 3 in. long; written in Nestalik, with gold-ruled margins, and 38 miniatures in Indian style; dated Ramazān, A.H. 1217 (A.D. 1803).

[GEO. WM. HAMILTON.]

The same work.

Add. 25,833.

Foll. 97; 9 in. by 5½; 18 lines, 3½ in. long; written in Nestalik; dated Bandar Bharoch (Broach), Jumādā II., A.H. 1195 (A.D. 1781). [WM. CURETON.]

مفرح القلوب

Mufarriḥ ul-Kulūb, the Persian translation of the *Hitopadesa*.

Beg. حمد سپاس بیقیاس مرحضرت شاهى را که از جمله بندگان خویش

Author: Tāj (*i. e.* Tāj ud-Dīn B.) Mu'īn ud-Dīn Maliki, تاج معین الدین ملکی.

The translation was made, as stated in a short preamble, by order of Malik Naṣr ud-Dīn (in some copies Naṣīr ud-Dīn), fief-holder of Shikḥ (?) Bihār, ملک الملوك الشرق, والغرب نصر الدولة والدين مقطع شق بهار, a prince whose epoch has not been ascertained.

A full account of this version has been given by S. de Sacy in "*Notices et Extraits*," vol. x. pp. 226—264. Copies are mentioned in Stewart's Catalogue, p. 83, the Copenhagen Catalogue, p. 29, and the Munich Catalogue, p. 47. A Hindustani translation entitled *Akhlāk i Hindī* has been published in Calcutta, 1803. See Garcin de Tassy, *Littérature Hindoui*, 2nd edition, vol. i. pp. 188, 609.

Add. 18,408.

Foll. 158; 9½ in. by 5½; 17 lines, 3 in. long; written in fair Nestalik; dated Ṣafar, A.H. 1087 (A.D. 1676). [WM. YULE.]

لطائف الطوائف

A collection of witty sayings and anecdotes.

Author: 'Alī B. ul-Ḥusain ul-Vā'iz ul-Kāshifī, called aṣ-Ṣafī, علی بن الحسین الواعظ, الکاشفی المشتهر باصفی (see p. 353 a).

Beg. بعد از ادای لطائف تحمیدات الهی و وظایف صلوة

The author says that after his release from one year's confinement at Herat, in A.H. 939, he repaired, under untold hardships, to the hills of Gharjistān. There he was graciously received by the Sultan Shāh-Muḥammad, for whose diversion he completed the present work, which he had previously compiled. It is divided into fourteen Bābs, according to the persons, or classes of men, to which the anecdotes relate, as fol-

lows: 1. Muḥammad. 2. The Imāms. 3. Kings. 4. Amīrs, royal favourites, and Vazīrs. 5. Men of letters, secretaries, etc. 6. Arabs of the desert, elegant speakers, etc. 7. Shaikhs, 'Ulamā, Kāzīs, etc. 8. Philosophers and physicians. 9. Poets. 10. Wags. 11. Misers, gluttons, and parasites. 12. Covetous men, thieves, beggars, etc. 13. Children and slaves. 14. Simpletons, liars, and impostors.

This copy was corrected, as stated at the end, for Major Yule, by Sayyid Muḥammad Navāz of Dehli.

The same work is mentioned under the title of لطائف الظراف in Stewart's Catalogue, p. 26, and Biblioth. Sprenger., No. 1635.

Add. 8915.

Fol. 206; 10 in. by $7\frac{1}{4}$; 15 lines, $4\frac{1}{8}$ in. long; written in cursive Indian Nestalik; dated Sha'bān, A.H. 1233 (A.D. 1818).

The same work.

Or. 239.

Foll. 428; $11\frac{1}{4}$ in. by $7\frac{3}{4}$; 21 lines, $4\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1079 (A.D. 1668).

[GEO. WM. HAMILTON.]

زینت المجالس

A vast collection of anecdotes and stories, containing also historical, geographical, and other miscellaneous notices.

Author: Majd ud-Dīn Muḥammad ul-Hasanī, surnamed Majdī, محمد الدین محمد الحسنی المتخلص بمجدی

ثنای نا متناهی و حمد نا محصور
بران سزااست که شد هر دو کون ازو معبور

The author lived in Persia under Shāh Abbās I. The predilection and minuteness

with which he speaks of Kāshān make it probable that it was his native place. He states in the preface that he had begun to arrange his long collected materials at the instance of some friends in A.H. 1004 (Or. 238, fol. 1 b). He enumerates the following works as his principal sources: Jāmi' ul-Ḥikāyāt by Muḥammad 'Aufī, Nuzhat ul-Ḳulūb, Ḥabīb us-Siyar, Rauzat us-Ṣafā, Kashb ul-Ghummah by 'Alī B. 'Isā (Haj. Khal. vol. v. p. 211), Tārīkh Abu Ḥanīfah Dīnavarī, Ibn Khallikān, Bahjat ul-Mabḥij by Ḥasan B. Ḥusain Sabzavārī, Nigāristān by Ghaffārī, 'Ajā'ib ul-Makhlūkāt, al-Faraj ba'dash-Shiddah, Tārīkh i Yāfī'i, and Tārīkh i Ḥāfiz Abrū.

While following the general arrangement of the Jāmi' ul-Ḥikāyāt (see p. 749 b), the author has adopted a division of his own. The work consists of nine parts (Juz), each of which is divided into ten chapters (Faṣl), as follows:—

Juz I. 1. Knowledge of God, fol. 2 a. 2. Miracles of the prophets, fol. 3 b. 3. Supernatural powers of the saints, fol. 8 a. 4. Early kings of Persia, fol. 18 a. 5. Khalifs, fol. 42 b. 6. Muslim kings contemporary with the Abbasides, fol. 85 a. 7. Anecdotes on justice, fol. 105 a. 8. Traits of the life and manners of kings, fol. 112 a. 9. Witty sayings of the great, fol. 116 b. 10. Instances of sagacity in kings, fol. 119 a.

Juz II. 1. Instances of the divine guidance of kings and their ordinances, fol. 122 a. 2. Cunning devices, fol. 124 a. 3. Penetration, fol. 134 a. 4. Stratagems, fol. 142 b. 5. Skill of Vazīrs, fol. 153 a. 6. Advice of sages to kings, fol. 158 b. 7. Pithy answers, fol. 161 a. 8. Remarkable judgments, fol. 167 a. 9. Anecdotes of secretaries, fol. 171 b. 10. Anecdotes of royal favourites, fol. 176 b.

Juz III. Anecdotes of physicians, fol. 181 a, astrologers, fol. 183 b, poets, fol. 186 a, singers, fol. 189 a, wits, fol. 190 b, interpreters of dreams, fol. 195 a. Anecdotes

illustrating modesty, fol. 199 *a*, humility, fol. 200 *a*, clemency, fol. 202 *a*, magnanimity, fol. 206 *b*.

Juz IV. Anecdotes illustrating urbanity, fol. 208 *b*, compassion, fol. 210 *b*, trust in God, fol. 212 *a*, munificence, fol. 213 *b*, hospitality, fol. 217 *b*, valour, fol. 220 *b*, patience, fol. 223 *b*, gratitude, fol. 224 *b*, piety, and caution, fol. 227 *a*.

Juz V. Anecdotes relating to diligence, silence, good faith, peace-making, secrecy, probity, good temper, firmness of purpose, the taking of advice, and the diversity of men's dispositions, fol. 230 *b*.

Juz VI. Anecdotes on envy, greed, and cupidity; anecdotes of knaves, and beggars; stories relating to falsehood, oppression, avarice, bad faith, and foolishness, fol. 251 *b*.

Juz VII. Anecdotes on harshness, meanness, prodigality, treachery, incontinence, ingratitude, slander, rashness, on vile men, and on pious women, fol. 269 *b*.

Juz VIII. Service of kings; hope and fear; efficacy of prayer; curious auguries; deliverance from distress; escapes from brigands, from wild beasts, from the pangs of love, from the whirlpool of ruin; wonderful strokes of destiny, fol. 290 *b*.

Juz IX. 1. On human monstrosities and longevity, fol. 319 *a*. 2. Geographical sketch of the world, and of Persia in particular, fol. 321 *a*. 3. Remarkable buildings, fol. 354 *a* (including an account of the seas which should form part of the preceding chapter, foll. 355 *b*—358 *a*). 4. Talismans and wonders of the world, fol. 360 *a*. 5—7. Properties of domestic and wild animals, fol. 365 *a*, of beasts of prey, fol. 377 *a*, and of birds, fol. 379 *a*. 8. Jokes and pleasantries, fol. 379 *a*. 9. History of the Moghuls, *i. e.* Chingiz Khān and his successors, with the Chūpānī, Ilkānī, Muẓaffarī, Kurt and Sarbadār dynasties, fol. 388 *a*, Timūr and his successors in Irān, the Kara Kuyunlus, Ak-Kuyunlus, and the Uzbek Khāns, down to

the accession of 'Abdul-Laṭīf Khān, in A.H. 947, fol. 405 *a*. 10. History of the Ṣafavīs, fol. 421 *a*. The last section contains a sketch of the reign of Shāh Ismā'īl. In conclusion, the author, after a short reference to the accession of Shāh Ṭahmāsp and two of his victories, announces his intention of devoting a separate work to the history of that Shāh's reign.

The present copy wants a leaf which contained the greater part of the preface. One leaf or more, which followed fol. 426 and concluded the account of Shāh Ismā'īl's reign, is also lost.

The Zinat ul-Majālis has been printed in Teheran, A.H. 1270. A few extracts are given in Elliot's History of India, vol. ii. p. 506. See also Barbier de Meynard, Dictionnaire Géographique, preface, p. 20, Sir Wm. Ouseley's Travels, vol. i. p. 19, and Mélanges Asiatiques, vol. iii. p. 679, vol. v. pp. 246, 519.

Or. 238.

Foll. 303; 13½ in. by 8½; 23 lines, 5½ in. long; written in small Nestalik, apparently in the 18th century. [GEO. WM. HAMILTON.]

The same work.

This copy wants the latter portion of Faṣl 6, Juz i. (Or. 239, foll. 101—4), and Faṣls 9 and 10 of Juz ix. (Or. 239, foll. 405—428).

Or. 237.

Foll. 320; 10½ in. by 6¾; 21 lines, 4¾ in. long; written in fair Nestalik, with ruled margins, apparently in the 16th or beginning of the 17th century.

[GEO. WM. HAMILTON.]

A collection of tales.

Author: Muḥammad Kāzīm B. Mirak Ḥusain Muẓaffarī Sajāvandī, poetically surnamed Ḥubbi, محمد کاظم بن میرک حسین مظفری، سجاوندی متخلص بحبی

Beg. بنام خالق دانای رزاق
معلق آفرین جرخ نه طاق

The author says in a short preamble that he was seventy years of age when he compiled these rare and wonderful tales, حکایات عجیب و غریب. They are stories which he had heard told in the assemblies of the great, and which he had written down in correct and elegant language.

The tales, which are mostly of considerable extent, are partly taken from the Arabian Nights. They are the following:—

Decianus and the seven sleepers, fol. 3 *b*. Manšūr the jeweller, and Yūsuf the barber, fol. 24 *b*. Mihr u Māh, fol. 56 *a*. Sa'd B. Mas'ūd, the jeweller of Isfahan, fol. 89 *b*. Dallah, the wily woman, fol. 104 *a*. The Arab, his wife Ūriyah, and his brother, fol. 117 *b*. The prince, his parents, and the questions of the princess of China, fol. 130 *b*. The wife of the builder, and the Vazīrs of the king, fol. 140 *b*. Prince Shāhanshāh, who became known as Gul-Bāghbān, fol. 156 *a*. Shīrād, and how the daughter of the king of Kābul fell in love with him, fol. 166 *a*. Solomon's debate with the Sīmurgh on predestination, fol. 176 *b*. Prince Zain ul-Ihtishām, the king of the Jinns, and the slave Mubārak, fol. 187 *a*. Salīm the jeweller, and Hajjāj B. Yūsuf, fol. 198 *b*. The three brothers, and how Hārūn ur-Rashīd enquired into their history, fol. 208 *a*. Rīzvānshāh and the daughter of the king of the Parīs, fol. 217 *a*. Fazl Ullah of Mauṣil and his falling in love with the daughter of the Ra'īs Muaffak, fol. 226 *a*. Hārūn ur-Rashīd, Fazl Ullāh B. Rabī', and Abul-Kāsim Baṣrī, fol. 235 *a*. Khwājah 'Affān, the son who was born to him in his absence, and Khwājah 'Ūriyā, fol. 244 *a*. The king of Balkh and his dispute with his Vazīr about a man without sorrow, fol. 252 *a*.

The remaining portion of the volume contains tales which gradually decrease in

length. The last, relating to a white snake which was saved from death by a king, and turned out to be a king of the Parīs, breaks off at the end of the first page.

A modern table of contents occupies two leaves at the beginning.

Add. 7095.

Foll. 167; 9½ in. by 5½; 20 lines, 3¼ in. long; written in Nestalik; dated Zulḡa'dah, the 45th year of the reign (of Aurangzīb, i. e. A.H. 1112, A.D. 1701). [J. H. HINDLEY.]

The romance of Amīr Ḥamzah, قصه امیر حمزه

Beg. حمد موفور و ثنای نا محصور مر ذوالجلال را که
بقدرت کمال خویش

Ḥamzah, who was a son of 'Abd ul-Muṭṭalib, and consequently an uncle of Muḥammad, is here converted into an imaginary hero of romance. The narrative deals at great length with his adventures at the court of Nūshīrvān, his wooing of that king's daughter, Mihrnigār, and his valiant deeds on various expeditions against the giant king of Serendīb, the Kaīsar of Rūm, the 'Azīz of Egypt, etc.

This volume is divided into twelve sections called اسما, each of which is headed by some verses. The narrative concludes with Ḥamzah's expedition to the mountain Kāf, and his subsequent meeting with Mihrnigār in Tanger.

In the subscription the work is designated as اسما الحمزه, and ascribed to Shāh-Nāṣir ud-Dīn Muḥammad, شاه ناصر الدین محمد

The contents correspond with the first twenty-eight Dāstāns, or about the first half, of the next-following MS., Add. 7054, foll. 1—155.

Copies are mentioned in Fleischer's Dresden Catalogue, where the work is ascribed to Abul-Ma'ālī, in the Munich Catalogue, p. 55, the Ouseley Collection, No. 430, Bibliotheca Sprenger., No. 1628, and a Turkish

version is noticed in the Vienna Catalogue, vol. ii. p. 29.

The *Dāstān i Amīr Ḥamzah* has been lithographed in the press of Navalkishor. An enlarged version called رموز حمزه (see further on, Add. 24,418) has been printed in seven volumes, Teheran, A.H. 1274.

Ashk, the author of a Hindustani version of the *Ḳiṣṣah i Amīr Ḥamzah*, attributes the original to Mullā Jalāl Balkhī. See Garcin de Tassy, *Hist. de la Litt. Hind.*, 2nd ed., vol. i. p. 236.

Add. 7054.

Foll. 300; 9½ in. by 6½; 17 lines, 3¼ in. long; written in Nestalik; dated Jumāda II, A.H. 1188 (A.D. 1774.) [J. H. HINDLEY.]

The same romance.

Beg. الحمد لله . . . بدانکه قصه حضرت امیر المومنین معروف عرب

With regard to the incidents and their arrangement this version agrees substantially with the preceding; but it is written in much plainer and more familiar style. It is divided into seventy-one short sections, called *Dāstān*, and closes with the death of the hero, treacherously slain by the mother of *Pūr i Hind*.

In the subscription the work is called *جنگ نامه امیر المومنین حمزه*, and is ascribed to *Ḥamzah's* brother, *Ḥaẓrat 'Abbās*, who, in the preamble, is stated to have written down from time to time a record of the high deeds of *Ḥamzah*. Sixteen additional leaves contain a table of chapters written in Persian and English by the Rev. J. H. Hindley.

Egerton 1017.

Foll. 266; 12 in. by 7½; 13 lines, 5¾ in. long; written in large Nestalik, apparently in India, early in the 18th century.

A version similar to the preceding, and divided in like manner.

VOL. II.

The volume is imperfect at both ends. It begins, fol. 3 *a*, in the middle of *Dāstān* 8, treating of the fight of *Ḥamzah* with Sa'd B. Ma'dī Karib and his brothers (Add. 7054, fol. 36 *b*), and breaks off, fol. 264 *b*, in the middle of *Dāstān* 68, in which is related the slaying by *Ḥamzah* of the giant king of *Nayistān* (Add. 7054, fol. 289 *b*, *Dāstān* 66). A false beginning and end have been added by a later hand.

Or. 1392.

Foll. 317; 8¾ in. by 7; 14 lines, 5¼ in. long; written in cursive Nestalik; dated *Chināpātan* (Madras), *Ṣafar*, A.H. 1214 (A.D. 1799).

Another version of the same romance, divided into eighty-two *Dāstāns*.

Beg. داستان اول شروع پادشاهی تباد بن پرویز
و کشتن القش وزیر خواجه بخت الجمال را

Although having some leading features in common with the preceding versions, it differs from them very considerably in the succession, relative proportions, and particulars of the adventures, as well as in language.

Add. 24,418.

Foll. 330; 15½ in. by 8¾; 30 lines, 6¼ in. long; written in small *Shikastah-āmīz*, probably in India, early in the 18th century.

[Sir JOHN MALCOLM.]

An enlarged version of the same romance.

The narrative follows the same general course as in the preceding versions, but a great number of new personages and incidents is introduced. *Ḥamzah* is uniformly called *Amīr Ṣāhib Ḳirān*, "the *Amīr* of the fortunate conjunction," and the title of *Ṣāhib Ḳirān* is also given to two of his companions, born on the same day as himself, who both play a conspicuous part in this version, namely *Muḳbil*, son of *Khair*,

U U

a slave of 'Abd ul-Muṭṭalib, and 'Umar, son of Umayyah, the camel-driver.

The work is divided into a great many sections called *Dāstān*, but not numbered. The present copy, which is imperfect at both ends, begins with an account of the misdeeds of Arghash, Vazīr of Kaiḡubād, who is finally put to death, and replaced by Buzurjmihr.

The next following rubric is: حال تولد یافتن انوشیروان و خواجه بختک و تربیت دادن خواجه ابوزرجمهر انوشیروان را و معنی های بختک عجب داستان نیست

In the last section, Ḥamzah, having alighted in Chihil Manār, at forty farsangs from Khān-Bāligh, the capital of Khata, sends Mālik Azhdar as ambassador to King Šalsāl. The rubric is partly lost:

..... فرستادن امیر صاحب قران
صلصال و هنرها نمودن مالک ازدر دلاور عجب داستان
نمایان نیست انشاء الله

The language of this huge composition is quite modern, and shows an admixture of Indian words and phrases.

On the fly-leaf is written کتاب رموز
همزه [sic]

Add. 8917.

Foll. 224; 8 $\frac{3}{4}$ in. by 5; 11 lines, 3 in. long; written in Nestalik, with 'Unvān, ruled margins, and eighteen miniatures in Indian style, probably about the end of the 17th century.

قصه چهار درویش

The Tale of the four Darvishes.

Beg. روایان اخبار و ناقلان آثار و طوطیان شیرین
کفتار

This story, which has become chiefly known through the Hindustani translation entitled *Bāgh o Bahār*, comprises four tales, in the following order:—Story of the first Darvish, fol. 7. Story of the second Darvish (the third in *Bāgh o Bahār*), fol. 50. Story

of the King, or the dog-worshipping merchant, fol. 89. Story of the third Darvish (the second in *Bāgh o Bahār*), fol. 159. Story of the fourth Darvish, fol. 192.

The work is popularly ascribed to Amīr Khusrau Dihlavī. A *Ḳiṣṣah i Chār Darvish* in prose is mentioned by Muṣṣafi, fol. 5, among the works of Anjab (see p. 711 *a*). Sir Wm. Ouseley in his Catalogue, No. 417, names Muḥammad 'Alī Ma'sūm as the author of the tale.

Add. 7677.

Foll. 107; 9 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$; 19 lines, 4 $\frac{3}{4}$ in. long; written in Nestalik, early in the 18th century. [Cl. J. Rich.]

The same work. The text differs slightly from the preceding, but the arrangement is the same. The five stories begin respectively at foll. 4 *b*, 24 *b*, 46 *a*, 86 *a*, 104 *a*. The MS. breaks off in the middle of the fifth story.

Add. 5632.

Foll. 106; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 13 lines, 3 $\frac{3}{4}$ in. long; written in Shikastah-āmīz, apparently early in the 18th century.

[N. BRASSEY HALHED.]

Another version of the same tale. It is written in a more florid style than the preceding, and is copiously interspersed with verses. It differs also in its arrangement, which is as follows:—Tale of the first Darvish, fol. 4 *b*. Tale of the second Darvish, fol. 22 *a*. Tale of the third Darvish, fol. 40 *b*. Tale of the King, fol. 60 *b*. Tale of the fourth Darvish, fol. 90 *b*.

Add. 6597.

Foll. 78; 10 $\frac{3}{4}$ in. by 7; 17 lines, 4 in. long; written in Nestalik; dated Jumādā II., A.H. 1196 (A.D. 1782). [JAMES GRANT.]

سنگھاسن بتیسی

The thirty-two tales of the throne.

Beg. حمد مر حضرت ملك المتعال و ثنائى بارگاه
ايزد لا يزال

It is stated in the preface that the work had first been translated from the Hindū (هندوی) original into Persian by Chaturbhuj B. Mihirchand Kāyat, of Sonpat, چتر بهوج بن, in the time of Akbar, and subsequently by Bhārimal B. Rājmal Khatri, during the reign of Jahāngir. The present version, written under Shāhjahān, is described as an amalgamation of the two previous translations. The author is called ابن هرکن. But in another and later version, Add. 5652, fol. 139 b, his name is written as follows: Bisbarāi, son of Harigarb-dās Kāyath, of Kinnauj. "Bisbarāi, son of Harigarb-dās Kāyath, of Kinnauj."

A Persian translation in prose and verse was written by 'Abd ul-Kādir Badā'unī by order of Akbar, and with the assistance of a learned Brahman, in A.H. 982, the title conveying the date of composition. A revised edition was prepared by the same writer A.H. 1003. See Muntakhab ut-Tavārikh, vol. i. p. 67, and Elliot's History of India, vol. v. p. 513. A Persian version by Chand, son of Mādhūrām, is noticed in the Copenhagen Catalogue, p. 29, and another entitled Gul Afshān, is mentioned in the Khulāṣat ut-Tavārikh (supra, p. 230 a).

For an account of the Sanskrit original and Hindustani versions, see the Journal Asiatique for 1845, vol. ii., p. 278, and Garcin de Tassy, Littérature Hindoui, 2nd ed., vol. ii. p. 233. A French translation from the Persian has been published by Baron Lescaillier, New York, 1817.

Add. 5652.

Foll. 140; 9 in. by 6; 13 lines, 3¼ in.

long; written in Nestalik, apparently in the latter half of the 18th century.

[N. BRASSEY HALHED.]

کشن بلاس

Another version of the same tale.

Author: Kishandās Bāsdev, of the Sūbah of Lahore, کشنداس باسديو متوطن صوبه لاهور

Beg. حمد خداوند سرايم نخست
تا شود اين نامه بنامش درست

It is a revised edition of the preceding version, written for the editor's patron, Amīr ul-Umarā Jār-Ullah, in the reign of Aurangzib. At the end is an account of previous translators, in which the first is called چتر بهوج داس ابن سير چند, and the second بهارمل بن راجمل. The version of Bisbarāi B. Harigarb Dās is stated to have been written in the 25th year of Shāhjahān, i. e. A.H. 1061-2.

Add. 5653.

Foll. 30; 11½ in. by 7½; 15 lines, about 5 in. long; written in a cursive Indian character; dated Calcutta, Rabi' I., in the 26th year (of Shāh 'Ālam, A.H. 1198, A.D. 1784). [N. BRASSEY HALHED.]

An abridged version of the same tale, without translator's name.

Beg. درگاه مجيب الدعوات اينست هر كه بخواند
از كان كرم

Add. 5623.

Foll. 132; 9 in. by 6; 15 lines, 3¼ in. long; written in Nestalik, in Bengal; dated A.H. 1188 (A.D. 1774).

[N. BRASSEY HALHED.]

قصه کامروپ

The story of Kāmrūp and Kāmlatā (see p. 697 a).

Beg. قصه پردازان غرائب آثار و داستان طرازان

In the subscription this version is ascribed to the "talented poet Muḥammad Kāzīm," شاعر ماهر محمد کاظم. A poet of that name lived at the court of 'Abd Ullah Kūṭubshāh. See above, p. 683 *b*.

An English translation by W. Franklin, entitled "the loves of Camarūpa and Camalatā," has been published in London, 1793. For other copies, see Stewart's Catalogue, p. 85, the Mackenzie Collection, vol. ii. p. 138, and Bibliotheca Sprenger., No. 1630.

Add. 6965.

Foll. 328; 9 in. by 7; about 15 lines, 3 in. long; written by the Rev. John Haddon Hindley, on paper water-marked 1812.

The same version, copied from a MS. dated Ramazān, A.H. 1150, with a transcript of Franklin's English translation.

Add. 18,805.

Foll. 572; 12½ in. by 8½; 11 lines, 3½ in. long; written in large Nestalik; dated Calcutta, Rajab, A.H. 1185 (A.D. 1771).

The story of Ḥātim Ṭā'ī, قصه حاتم طائی, or, as it is called in the subscription, "story of the seven journeys of Ḥātim," قصه هفت سیر حاتم

Beg. راویان اخبار و عاقلان دیار چنین روایت آورده اند

The text has been edited by G. J. Atkinson, Calcutta, 1818, and an English translation by Dr. D. Forbes has been published in London, 1828. See the Copenhagen Catalogue, p. 33, and the Munich Catalogue, p. 55.

Egerton 1018.

Foll. 148; 9 in. by 5; 15 lines, 3¼ in. long; written in Nestalik, apparently in India, in the 17th century.

I. Fol. 1. قصه سیف البلوک, the story of Saif ul-Mulūk, and Badī' ut-Jamāl, a tale from the Arabian Nights.

Beg. راویان اخبار و ناقلان آثار چنین آورده اند که در ایام دولت سلطان غزنوی

This version begins with a fanciful introduction: Hasan Mimandī, the Vazīr of Sultan Mahmūd, sets out from Ghaznah in quest of amusing tales to entertain his sovereign, and finds the story of Saif ul-Mulūk in a book called Rūḥ-afzā, kept in the treasury of the king of Damaseus.

See the Vienna Catalogue, vol. ii. p. 27.

II. Fol. 84. قصه گل با صنوبر, the story of Gul and Šanaubar.

Beg. حکایت گل با صنوبر چه کرد و صنوبر با گل چه کرد

Hindustani versions of the same tale are mentioned by Garcin de Tassy, Litt. Hind., 2nd ed., vol. i. p. 157.

III. Fol. 112. قصه هزار گیسو و بادشاه مصر, the story of the king of Egypt, his son Āzād-bakht, and a maiden called Hazār-Gīsū.

Beg. راویان اخبار و ناقلان آثار چنین روایت می کنند که در شهر مصر

Harl. 502.

Foll. 35; 8 in. by 4½; 14 lines, 3 in. long; written in Nestalik, about the close of the 17th century.

An abridged version of the tale of Saif ul-Mulūk, imperfect at the end.

Beg. چنین آورده اند که در شهر مصر بادشاهی بود نام او صفوان

Add. 25,836.

Foll. 44; 9½ in. by 6; 17 lines, 4¼ in. long; written in cursive Nestalik; dated Ramazān, the 24th year of Muḥammad Shāh (A.H. 1154, A.D. 1741). [WM. CURETON.]

Another version of the same tale.

Beg. چنین حکایت آورده اند که از بزرگان و حکیمان روزگار

Add. 15,099.

Foll. 174; 10 in. by 6; 10 lines, 4½ in. long; written in large Nestalik, with 'Unvān, ruled margins, and six miniatures in Indian style, apparently about the close of the 17th century.

قصه مهر و ماه

The story of Mihr, son of Khāvar Shāh, and the princess Māh.

Beg. راویان اخبار و ناقلان آثار و مهندسان داستان کهن

See the analysis of this tale in Garcin de Tassy's *Hist. de la Littérature Hindouï*, 1st ed., vol. ii. p. 550, and the St. Petersburg Catalogue, p. 410.

Add. 16,867.

Foll. 115; 10½ in. by 6½; 17 lines, 3½ in. long; written in Shikastah-āmīz; dated Pānīpat, the 2nd year of Aḥmad Shāh Durrānī, A.H. 1174 (A.D. 1759-60).

[WM. YULE.]

I. Fol. 3. قصه مهر و ماه, another version of the same tale.

Beg. خداوندی که در بالا و پستی
ازو دارند موجودات هستی

II. Fol. 69. قصه سیف الملوك, the story of Saif ul-Mulūk and Badī' ul-Jamāl, differing from the version above mentioned, p. 764 b.

Beg. چنین آورده اند که روزی از روزها سلطان محمود

III. Fol. 103. قصه شاه همایون فال و دلارام, the story of Shāh Humāyūn Fāl and Dilārām.

Beg. راویان اخبار و ناقلان اسرار جذیب روایت میکنند که در زمان پیشین

Add. 18,409.

Foll. 363; 8½ in. by 6; 17 lines, 3½ in. long; written in Nestalik; dated Ramazān, A.H. 1146 (A.D. 1734). [WM. YULE.]

بهار دانش

Bahār i Dānish, the romance of Jahāndār Sultān and Bahravār Bānū, a story which serves as a frame for the insertion of many other tales.

Author: Shaikh 'Ināyat Ullah, شیخ عنایت (see p. 263 a). According to a chronological table, Add. 6588, fol. 12, he died on the 19th of Jumada I., A.H. 1088.

Beg. فاتحه کتاب مستطاب افرینش و بیاریه

The preface is by the author's younger brother and pupil, Sālih, who states that the work was completed in A.H. 1061. It is followed by an introduction, in which 'Ināyat Ullah says that the tale is not his own invention. He professes to have merely given a Persian garb to a story which he had heard in the Indian tongue from the lips of a youthful Brahman.

The work has been printed in Calcutta, 1809 and 1836 in Dehli, 1849, in Lucknow, without date, and in Bombay, A.H. 1877. It has been translated into English by Alexander Dow, London, 1768, and by Jonathan Scott, Shrewsbury, 1799; lastly from the latter version into German by A. T. Hartman, Leipzig, 1802. Copies are noticed in Stewart's

Catalogue, p. 84, the Copenhagen Catalogue, p. 32, and the Munich Catalogue, p. 54.

Add. 25,840.

Foll. 271; 9 in. by 5; 19 lines, $3\frac{1}{2}$ in. long; written in cursive Indian Shikastah-āmīz, apparently in the 17th century.

[WM. CURETON.]

بهار دانش

The same work, slightly imperfect at the end.

Add. 7674.

Foll. 276; 9 in. by $4\frac{1}{2}$; 19 lines, $3\frac{3}{8}$ in. long; written in small Nestalik, apparently about the close of the 17th century.

[CL. J. RICH.]

The same work, wanting the last page.

Egerton 1019.

Foll. 269; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 15 lines, $4\frac{1}{8}$ in. long; written in Nestalik, with 'Unvān and ruled margins, probably about the close of the 17th century.

The same work, wanting about six leaves after fol. 2.

Add. 6152 and 6153.

Two uniform volumes; foll. 227 and 221; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; 13 lines, $3\frac{3}{8}$ in. long; written in Indian Nestalik, in the first half of the 18th century.

The same work.

This copy belonged to Jonathan Scott, who made use of it for his translation. An abstract of the contents, written by himself, occupies the fly-leaves at beginning and end of each volume.

Add. 26,314.

Foll. 308; $9\frac{1}{2}$ in. by 6; 17 lines, $3\frac{7}{8}$ in. long; written in Nestalik; dated Khujistah-

Bunyād, Rabi' I., in the 13th year of Muḥammad Shāh (A.H. 1143, A.D. 1730).

[WM. ERSKINE.]

The same work.

Copyist: محمد حسن ولد شيخ کمال

Add. 6640.

Foll. 292; $10\frac{1}{4}$ in. by 6; 17 lines, $3\frac{3}{4}$ in. long; written in Nestalik, apparently early in the 18th century.

[J. F. HULL.]

The same work.

Add. 5564.

Foll. 144; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 23 lines, $5\frac{3}{4}$ in. long; written in Nestalik for Capt. John Burdett; dated 'Aẓīmābād, Muḥarram, A.H. 1185 (A.D. 1771).

The same work.

Add. 5607.

Foll. 324; $11\frac{1}{2}$ in. by 8; 15 lines, 4 in. long; written in cursive Nestalik; dated Zulḥijjah, A.H. 1188 (A.D. 1775).

[N. BRASSEY HALHED.]

The same work.

Copyist: عبد النبي بنگالی بردوانی

Add. 6639.

Foll. 238; $10\frac{1}{4}$ in. by $6\frac{1}{4}$; 17 lines, $4\frac{1}{2}$ in. long; written in Nestalik; dated Rabi' II., A.H. 1190 (A.D. 1776).

[J. F. HULL.]

The same work.

Add. 6968—6997.

Thirty volumes, $7\frac{3}{4}$ in. by $6\frac{1}{4}$, with an average of 90 foll. per volume, and 12 lines in a page; written on one side only of a paper water-marked 1806, by the Rev. John Haddon Hindley.

The same work, with a transcript of Jonathan Scott's translation.

Or. 242.

Foll. 87; 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 11 lines, 3 $\frac{1}{4}$ in. long; written in Nestalik, on tinted and gold-sprinkled paper, with 'Unvān and gold-ruled margins, apparently about the close of the 17th century. [GEO. WM. HAMILTON.]

مکرم راز

A collection of fables and anecdotes, in prose mixed with verses.

Author: Bahrām, son of 'Alī-Mardān Bahādur Tūgh Arslān Khān, بهرام ولد علیمردان بهادر طوغ ارسلان خان

Beg. الهی انچه میزان طبع تسجد همه اسم است

The preface, which is imperfect, contains a eulogy upon Aurangzib as the reigning sovereign. The author, who calls himself the humble Bahrām, بهرام خاکسار, and claims an Uzbek origin, concludes most of his narratives with a moral or religious application conceived in true Sufi spirit, in the form of an allocution to the "man of understanding" عاقل. Several of his anecdotes relate to Indian saints.

A notable portion of the work, foll. 52—74, is devoted to a record of some episodes in the warlike career of 'Alī Mardān Bahādur, who is described as the most gallant champion in the service of Akbar, and especially of the prowess he displayed in taking possession of the estate of Būndi, in Rājputānah, a Jāgīr assigned to him by the emperor. Several Hindī couplets composed in his praise by the poet Gang are quoted. Although the hero of these adventures bears the name which the author gives to his own father, nothing is there said as to any relationship between them.

'Alī Mardān Bahādur, who served under Akbar and Jahāngīr, from A.H. 984 to his death, distinguished himself especially in the Deccan wars. He fell severely wounded

into the hands of Malik 'Anbar, A.H. 1021, and died two days later. See Ma'āshir ul-Umarā, fol. 377, and Blochmann, Ain i Akbari, p. 496.

Add. 25,839.

Foll. 100; 10 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 15 lines, 4 in. long; written in cursive Nestalik; dated Bhūpāvar (territory of Gualior), Ramaẓān, A.H. 1243, A.D. 1828. [WM. CURETON.]

کشایش نامه

Stories of wonderful escapes.

Author: Khwājah Rājkar, خواجه راجکر

The work, which has no preface, contains six tales, written in a florid style, and entitled کشایش, the scene of which is laid in India. The date of composition, A.H. 1100, is expressed by several versified chronograms at the end, where the author is described as an inhabitant of Ruhtak (Thornton's Roh-tuk, forty-two miles north-west of Dehli).

The MS. was written by Mirzā Haidar 'Alī Beg for Doctor J. Gibson.

Add. 7619.

Foll. 342; 12 in. by 7 $\frac{1}{2}$; 26 lines, 5 in. long; written in Naskhī; dated Jumādā I., A.H. 1215 (A.D. 1800). [CL. J. RICH.]

محبوب القلوب

A collection of moral tales and anecdotes.

Author: Barkhwurdār B. Maḥmūd Turk-mān Farāhī, poetically surnamed Mumtāz,

برخوردار ابن محمود ترکمان فراهی مخلص بستانار

Beg. الهی بزرگی و حشمت تراست

سرانرازی ملک و شوکت تراست

The author does not give the date of composition; but he mentions as his contemporaries two Amirs, Ṣafī Kulī Khān and Aṣ-lān Khān, who lived in the reign of Shāh Sulṭān Ḥusain, A.H. 1105—1135. See Zinat

ut-Tavārikh, foll. 691, 693, and Malcolm's History of Persia, vol. i. p. 614.

In a diffuse preface, written in a stilted and ambitious style, he gives an account of his life and of the origin of the work, from which the following particulars may be gathered. He left in early life his native place, Farāh, for Marv Šhāhijān, where he entered the service of the governor, Aṣlān Khān. Two years later he proceeded to Is-pahan, and became Munshī to Ḥasan Kūli Khān Shāmlū, then filling the office of Kūr-chī Bāshī. There he heard in some assembly a delightful tale, which he was requested by a friend to adorn with the flowers of his rhetoric, and which he consequently wrote down under the title of *حکایت رعنا و زیبا*. As he added to it in course of time a number of other stories, the work swoll into a large collection, containing no less than four hundred tales, divided into an introduction, eight Bābs, and a conclusion, to which he gave the name of *محفل آرا*.

Some time later the author returned to Farāh, from whence, after some stay in Herat and in Mashhad, he betook himself to the district of Darūn and Khabūshān, and there remained three years in the service of Minū-chihr Khān B. Karchaghāi *قرچغای* Khān. This Amīr had been appointed governor of the province in order to check the inroads of the Chemishkazar, *چمشکزک*, a savage and predatory tribe, on which the author heaps every term of abuse. He then relates how in one of those raids all his goods were plundered, and among these the precious MS. of the Maḥfil-ārā, on which he had bestowed so many years of labour. All attempts to recover it having failed, the author, in order to assuage his grief, and to comply with the entreaties of a friend, wrote down again such portions as he had retained in his memory. Hence the present work, which is divided, according to the preface, into an introduc-

tion, five Bābs, and a Khātimah. That division, however, is not thoroughly carried out in either of our two copies.

It is written in florid prose, freely interspersed with verses, mostly of the author's own composition. The arrangement is systematic, the tales being grouped under the moral maxims, or rules of life, which they are intended to illustrate.

On the first page of the present copy is found the title *کتاب رعنا و زیبا*. It does not properly apply to the whole work, for it belongs, as above stated, to the first tale written by the author, which forms the Khātimah of the present collection, foll. 289—342.

The Maḥbūb ul-Kulūb has been printed in Bombay, A.H. 1268.

Or. 1370.

Foll. 450; 12 in. by 7 $\frac{3}{4}$; 21 lines, 4 $\frac{7}{8}$ in. long; written in Shikastah-āmīz, with two 'Unvāns, gold-ruled margins, and fifty-five miniatures in Persian style; dated Zulka'dah, A.H. 1220 (A.D. 1806).

[Sir CHAS. ALEX. MURRAY.]

The same work.

Copyist : *میرزا محمد رحیم*

Add. 8918.

Foll. 288; 8 $\frac{1}{4}$ in. by 5; 14 lines, 3 $\frac{3}{8}$ in. long; written in Nestalik, for Capt. Geo. Burnes; dated Rabi' II., A.H. 1217 (August, A.D. 1802).

فرح بخش

The love-story of Rāi Ratan Sen, of Chitaur, and Padmāvat, daughter of Gandharb Sen.

Author: Lachhmī-Rām, of Ibrāhīmābād (district of Ghāzīpūr), *لچھمی رام متوطن قصبہ ابراہیم آباد*

Beg. *شکر و نور بدرگاہ رب الغفور و حمد نا محصور*

It appears from the preface that this prose version is founded on the poem of 'Akil

Khān Rāzī (see p. 699 *a*), entitled *شمع و پروانه* (see the Oude Catalogue, p. 123).

The well-known tale of Saif ul-Mulūk and Badi' ul-Jamāl is inserted, foll. 109—220, as told by one of the actors in the main story.

On the Hindi versions of the tale of Padmāvat by Jatmal and Jaisi, see Garcin de Tassy, *Littér. Hind.*, second edition, vol. ii. pp. 67, 86, and Pavie, *Journal Asiatique* for 1856.

Add. 8916.

Foll. 119; 8 in. by 4½; 15 lines, 3½ in. long; written in cursive Indian Nestalik, in the 18th century.

دبستان خرد

A collection of moral anecdotes.

Author: Muḥammad Ismā'īl Sāmī, entitled Nu'mān Khān, *محمد اسماعیل سامی مخاطب بنعمانخان*

Beg. *حمد مبدعی که آسمانها و زمینها*

The work, which is dedicated to Muḥammad Shāh, was written in Akbarābād, A.H. 1135, in answer to a challenge to match Sa'di's *Gulistān*, and was completed in eighty-five days. The author gives his name incidentally, fol. 34 *a*, when stating that he had accompanied Aurangzib on his expedition against the Rānā.

We learn from the *Tazkirat ul-Umarā*, fol. 104, that Nu'mān Khān was raised to the Khanship towards the close of Aurangzib's reign, and died in the time of Muḥammad Shāh.

The work is divided into eleven Bābs, and a Khātimah. Many of the anecdotes relate to incidents of Indian history, especially to Aurangzib and his time; the verses are the author's own.

On the first page is written, "George Harriott, 1798."

VOL. II.

Add. 25,834.

Foll. 259; 11 in. by 8; 17 lines, 5¼ in. long; written in Nestalik; dated Shavvāl, A.H. 1154 (A.D. 1741). [WM. CURETON.]

نوادر النقول في مآثر العقول

A collection of anecdotes.

Author: Abul-Faṭḥ B. Muẓaffar, *ابو المع بن مظفر*

Beg. *لطائف تحميدات بيشمار و طایف [ووظایف] تحميدات*

The author says that he had compiled this work, at the request of his son Muḥammad Niṣār 'Alī, chiefly from the following works: *Ṭabarī*, *Jāmi' ul-Hikāyāt*, *Tārikh i Banākiti*, *Ibn Khallikān*, *Mau'izat-Nāmah*, written by Kaikā'ūs B. Sikandar B. Ḳābūs for his son Gilānshāh (*i.e.* Ḳābūs Nāmah), *Tārikh i Al i Saljūq*, by Muḥammad B. Abi 'Abdullah un-Nizām ul-Husainī, and *Ma'arij un-Nubuvvat*. He states at the end that it was completed in A.H. 1151.

It is divided, according to subjects, into twenty-one Bābs, as follows:—1. Muḥammad and his miracles, fol. 4*b*. 2. The first four Khalifs, fol. 17 *b*. 3. The Imāms and Companions, fol. 31 *b*. 4. Saints, fol. 55 *a*. 5. 'Ulamā, fol. 101 *b*. 6. Philosophers, fol. 144 *b*. 7. Kings, fol. 117 *a*. 8. Vazirs and favourites, fol. 132 *b*. 9. Secretaries, litterati, cup-companions, fol. 140 *b*. 10. Sages and physicians, fol. 143 *a*. 11. Poets, fol. 151 *b*. 12. Arabs of the desert, fol. 154 *b*. 13. Interpretation of dreams, fol. 163 *b*. 14. Generous men, fol. 166 *a*. 15. Misers, gluttons, and parasites, fol. 172 *a*. 16. Stories showing God's mercy, fol. 178 *a*. 17. Women and children, fol. 209 *b*. 18. Simpletons, liars, and false prophets, fol. 222 *b*. 19. Wits (wanting the beginning), fol. 223 *b*. 20. Curious facts relating to animals and countries, fol. 225 *a*. 21. Comical anecdotes, fol. 245 *a*.

X X

This copy was written by Hidāyat Ullah, for Laṭīf Khān. The subscription is followed by some additional stories, foll. 250 *b*—259 *a*.

Egerton 1025.

Foll. 68; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 19 lines, 4 $\frac{1}{4}$ in. long; written in Indian Shikastah-āmīz, in the latter half of the 18th century.

رنگین بهار

The story of prince Bahrām, and his love-adventures with the daughter of King Dārāb.

Author: Rāi Kirpādayāl, son of Rāi Mansārām, Khatrī of the Mangal tribe, کربا دیال

ولد راي منسارام کهتری قوم منکل

Beg. ابتدای نامه بر نام خداوند کریم

The author, who calls himself an inhabitant of Siyālkūt, Sūbah of Lahore, does not lay any claim to the invention of the story. His work is only a new version in ornate prose, interspersed with verses, of an old tale. The date of composition, A.H. 1155, is given in this couplet at the end:

بدل کشتم مخاطب از پی او
بکفتا بوستانی رشک مینو

Add. 10,584.

Foll. 168; 7 in. by 4 $\frac{1}{2}$; 11 lines, 2 $\frac{3}{4}$ in. long; written in Indian Shikastah-āmīz, in the 18th century,

The tale of Naurūz Shāh, قصه نوروز شاه, by Uditchand Kāyath, poetically surnamed 'Azīz, اودتچند کایتھه عزیز تخلص

Beg. تازه حکایتی غریب و نو ایمن روایتی عجیب

Naurūz Shāh, an Indian king, like his prototype of the Arabian Nights, takes every night a new partner to his bed. An accomplished lady, called Nikdukht, contrives to prolong her spell of favour by telling him captivating tales on seven successive nights.

The author's name and the date of composition, A.H. 1157, are found in some verses at the end. The latter is expressed by the chronogram, مجموعه مسرت جانهای مقبلان

Foll. 2—4 and 141—167 contain forms of complimentary letters addressed to a sovereign.

Or. 1244.

Foll. 79; 11 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$; 15 lines, 4 $\frac{3}{8}$ in. long; written in Nestalik, with fourteen miniatures in Indian style, apparently in the 18th century.

قصه هیر و رانجه

The love-story of Hir and Rānjhah (see p. 710 *a*), in prose and verse, by Mansārām Munshī, منسارام منشی

Beg. نخستین کلام را حمد و ثنای صانع بهترین

It appears from the introduction that the story had been originally composed in Hindī verse by Damodar, of Jhang Siyāl, Panjāb.

The date of the present version, A.H. 1157, is expressed in the final lines by the chronogram, قصه عاشقی تمام

Add. 16,689.

Foll. 253; 13 in. by 9 $\frac{3}{4}$; 25 lines, 7 $\frac{1}{2}$ in. long; written in small Nestalik, apparently in India, in the 18th century.

[WM. YULE.]

بوستان خیال

"The Garden of Fancy," a romance.

Author: Muḥammad Taḳī ul-Ja'fari ul-Husainī, poetically surnamed Khayāl, محمد

تقی الجعفری الحسینی المتخلص بخیال

The author, a pupil of Sābit (see p. 709 *b*), went to Bengal in the time of 'Alī Virdi Khān, and died A.H. 1173. See the Oude Catalogue, p. 193. In this voluminous work he relates at great length, and in familiar language, the endless and rather monotonous adventures of

three imaginary heroes, and of a host of equally fictitious personages belonging to the world of the Jins and Peris, as well as to mankind. The three principal personages are generally designated by the titles of *Şāhib Kīrān i Akbar*, *Şāhib Kīrān i A'zam*, and *Şāhib Kīrān i Aşghar*. Their proper names are *Shāhzādah Mu'izz ud-Dīn Abu Tamīm*, *Shāhzādah Khurshīd Tājbaksh*, and *Shāhzādah Badr Munir*. The three stories form as many distinct threads, which are alternately taken up.

The present and the following three MSS. contain only a few detached volumes of that bulky composition, which, according to the conclusion of Add. 4939, consists of three parts called *Bahār*, subdivided into volumes (*Jild*). The entire work comprises no less than fifteen *Jilds*, some of which are again subdivided into two sections called *Saṭar*.

The first two parts (*Bahār*) consist together of six *Jilds*, while the third alone comprises nine.

It appears from the concluding lines of Add. 24,935, that the romance was written for the entertainment of two brothers, *Navvāb Najm ud-Daulah Muḥammad Ishāk Khān*, and *Navvāb Rashīd Khān Sālār Jang* (sons of *Ja'far Khān*, *Nāzīm* of Bengal).

The present copy contains the third and fourth *Jilds* of *Bahār II.*, both treating of the adventures of *Mu'izz ud-Dīn*. The first leaves of *Jild 3* and the last of *Jild 4* are lost, and the two volumes have been transposed in the binding, *Jild 4* occupying foll. 1—161, and *Jild 3* foll. 162—253.

Jild 4 begins with the heading, آغاز جلد چهارم از بهار دوم از کتاب بوستان خیال که آنرا معزنامه گویند

A portion of *Bahār II.* is described under the title of *معزنامه*, in the Munich Catalogue, p. 57.

Add. 24,935.

Foll. 452; 17½ in. by 11½; 21 lines, 7¾ in.

long; written in large Nestalik, with two 'Unvāns and gold-ruled margins; dated *Shavvāl*, the third year of 'Ālamgīr II. (A.H. 1169, A.D. 1756).

Two portions of the same work, both belonging to *Bahār III.* The first, which relates entirely to the adventures of *Şāhib Kīrān i A'zam*, and is headed از دفتر دوم از کتاب شاهنامه بزرگ که مشتمل است بر احوال ظفرمال صاحب قران اعظم شاهزاده خورشید تاج بخش, is designated at the end as the second *Saṭar* of *Jild 2* of *Bahār III.* It occupies foll. 1—277.

The second, foll. 278—452, treats chiefly of the history of *Şāhib Kīrān i Akbar*, but relates, in some parts, also to the adventures of *Şāhib Kīrān i A'zam*.

At the end the author says that, after proceeding thus far, he had determined to make this portion a volume by itself, and to call it *سطر الجلد*, intending subsequently to devote an entire volume to the history of *Şāhib Kīrān i A'zam* and his companions. But it does not appear to what volume the present *Saṭar* belongs.

It is stated at the end, fol. 452, that this copy was written for *Navvāb Manşūr ul-Mulk Sirāj ud-Daulah Bahādur Haibat Jang*, by his librarian, 'Izzat-Ullah.

Add. 4939.

Foll. 415; 16½ in. by 11; 19 lines, 7¼ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins.

Two detached portions of the same romance, *Bahār III.*

The first, foll. 1—118, relates partly to the adventures of the *Şāhib Kīrān i A'zam*, partly to those of the *Şāhib Kīrān i Aşghar*, *Shāhzādah Badr Munir*.

The author says at the end that, after concluding the present volume, he proposes to begin the third *Jild* of *Bahār III.*, the ninth of the whole work, which is to be devoted to the history of *Şāhib Kīrān i Aşghar*.

According to this the present volume would be the second Jild of Bahār III. Its contents, however, differ from those of Add. 24,935, which belongs to the same Bahār.

The second portion, foll. 119—415, is called, both at the beginning and at the end, the third Jild of Bahār III. It relates entirely to Ṣahīb Kirān i Aṣghar.

On the fly-leaf is written, "Presented by Claud Russell, Esq., Oct. 15, 1781."

Add. 26,291.

Foll. 349; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik, apparently in India, in the latter part of the 18th century.

[WM. ERSKINE.]

Another copy of the section designated as سطر الجلد (Add. 24,935, foll. 278—452).

Add. 7056.

Foll. 64; 10 $\frac{1}{4}$ in. by 6; 19 lines, 3 $\frac{3}{4}$ in. long; written in Shikastah-āmīz, dated Murshidābād, the 6th year of Shāh 'Ālam (A.H. 1178, A.D. 1764—5).

[J. HADDON HINDLEY.]

I. The tale of Malik 'Alī, son of the king of Bukhārā, and Mihr-Bānū, daughter of Khwārazmshāh, fol. 1.

II. The tale of the three Darvishes, constructed on the same plan as the Kīssah i Chahār Darvish, and containing:—The tale of the first Darvish, or Prince Ḥāfiẓ of Khorasan. The tale of the second Darvish, or Khalīl of Balkh, the merchant's son. The tale of the third Darvish, or Afzal Khān, prince of Marv. The tale of the king of Khorasan, Ashraf Khān, fol. 16. See Sir Wm. Ouseley's Catalogue, No. 442.

III. The tale of the daughter of the king of Yaman and the two Vazīrs, Āṣaf and Kāmgar, fol. 36.

IV. The tale of Bihrūz, the merchant of Khorasan, and the daughter of the king of Kashmir, fol. 44.

V. The tale of Farrukh Shāh, the prince of Khatā, who set out on his travels, and got a kingdom, fol. 51.

VI. The tale of the king of Kāshghar and the Vazīr who said that there was no man in the world without sorrow, fol. 59.

Add. 25,838.

Foll. 214; 8 $\frac{3}{4}$ in. by 5; 14 lines, 3 in. long; written in small Nestalik, apparently in India, about the close of the 18th century.

[WM. CURETON.]

قصهء اكر شاهزاده و كل پادشاه

The story of Prince Agar and King Gul, a fairy tale, beginning with the following heading: قصه منصور شاه و عاقل وزير و خوشحال وزير و فاضل وزير الخ

Manṣūr Shāh, king of Khashkhāsh, and his Vazīr Khushḥāl obtain children through the blessing of a Faḳīr. The first has a son called La'l Pādishāh, the second a son, Vazīr Maḥmūd, and a daughter called Agar. The prince having been carried away by the Parī La'l Dīv, Agar is substituted for it, and henceforth designated as Agar Shāhzādah. The Parī princess, Māhparvar, and the king of the Parīs, Gul Pādishāh, play also a leading part in the tale. It is written in homely language, and has a copious admixture of Indian words and phrases.

A Kīssah i Agar Gul has been printed by Navalkishor, Lucknow, A.H. 1263. See Garcin de Tassy, Hist. de la Litt. Hind., 2nd ed., vol. ii. p. 469, and the Biblioth. Sprenger., No. 1757.

Add. 7055.

Foll. 40; 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$; 12 lines, 4 in.

long; written in Nestalik, apparently in the latter half of the 18th century.

[J. HADDON HINDLEY.]

A collection of amusing anecdotes.

Beg. بادشاهی از شخصی پرسید که علم تیراندازی میدانی

According to an English note on the fly-leaf, it was compiled by a Munshī named Yaḳīn for the use of his pupils.

Add. 25,837.

Foll. 229; 8½ in. by 4½; 12 lines, 3 in. long; written in large Indian Nestalik, dated Zulḳa'dah, A.H. 1225 (A.D. 1810).

[WM. CURETON.]

قصه عزیز شاه و مسعود شاه

The story of Mas'ūd Shāh, son of 'Azīz Shāh, king of Isfahān, and of his love-adventures with Giti-Arā.

Beg. اما راویان اخبارات رنگین و ناقلان حکایات شیرین روایت کرده‌اند که در ملک اصفهان بادشاهی بود

Many local words and phrases show that this romance was written in India.

Add. 7675.

Foll. 91; 9½ in. by 5½; 15 lines, 3½ in. long; written in Nestalik, apparently in India, about the beginning of the 19th century.

[Cl. J. Rich.]

I. Fol. 1. The tale of Shīrẓād, son of Gurgahan, emperor of China, and Gulshād, daughter of the Vazīr Farrukhẓād, wanting a few lines at the beginning. This tale, which is endorsed حکایت نه منظر "the story of the nine belvederes," comprises nine tales successively told by Gulshād to Shīrẓād, each in one of the nine belvederes of the royal palace, in order to save the forfeited life of her father.

II. Fol. 71. A short version of the tale of Saif ul-Mulūk and Badī' ul-Jamāl (p. 764 b), imperfect at the end.

Add. 16,865.

Foll. 12; 7¼ in. by 4½; 11 lines, 2¼ in. long; written in fair Nestalik; correctly described on the fly-leaf as follows:—

"The Kazy and the Thief, دزد و دزد, a humorous tale in the Persian language. Copied from a MS. in the possession of the Rev. H. G. Keene by James R. Ballantyne, 1834."

[WM. YULE.]

Beg. حکایت چنین آورده اند که در شهر بغداد قاضی بود در عهد هارون رشید

PROVERBS.

Or. 1613.

Foll. 269; 10¼ in. by 6; 19 lines, 3½ in. long; written in cursive Nestalik, with ruled margins, apparently in the 17th century.

جامع التمثیل

A collection of Persian proverbs.

Author: Muḥammad 'Alī Jabal-rūdī, محمد علی جبل رودی

Beg. سپاس بچند وستایش بیعد بی مثلی را سزد

The author states that he had come to Haidarābād A.H. 1054, in the time of 'Abd Ullah Ḳuṭubshāh, and had been admitted to the literary assemblies held by the Vazīr Shaikh Muḥammad ul-Khātūn. In one of these the collection of Turkish proverbs made by order of Shāh 'Abbās having been mentioned, the Vazīr observed that Persian proverbs should also be compiled, and the author undertook to comply with his desire. He adds that the task had never been attempted before him.

The proverbs are alphabetically arranged, each letter forming a Faṣl. Short verbal explanations are occasionally added. Anec-

dots illustrating the origin and application of proverbs, texts from the Coran, and poetical quotations, are introduced at the end of the sections.

The work has been printed in Teheran, A.H. 1278. See *Mélanges Asiatiques*, vol. v. p. 522. A collection of Persian proverbs has been published by Tho. Roebuck, Calcutta, 1824.

Or. 266.

Foll. 161; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 19 lines, 4 in. long; written in cursive Nestalik, apparently in the 17th century.

[GEO. WM. HAMILTON.]

The same work, wanting the preface.

COLLECTANEA.

Add. 7611.

Foll. 571; $11\frac{1}{2}$ in. by 7; 7 lines, $3\frac{1}{2}$ in. long; written in large Naskhi with vowels, on gold-sprinkled paper; dated A.H. 1137 (A.D. 1724—5). [CL. J. RICH.]

مقالات العارفين و مرآت السالكين

A collection of Sufi extracts, compiled by Sulaimān, سليمان

Beg. بهترین کلامی که افتتاح مقالات ارباب یقین

The author is designated in a nearly contemporary note on the first page as الامام الفاضل والمرشد الكامل سيد الطائفة مولانا شيخ سليمان الهروي الانصاري

He wrote this compilation, as stated in the preface, in order that his disciples might dispense with other books. It consists of 292 prose-extracts and poetical pieces amounting to 3675 couplets.

The former are taken from the following works:—

1. لب المحققين by Allah Bakhsh B. Sayyid Sadr ud-Dīn Bhakari, fol. 8 a.

2. مصباح الارواح by Shaikh 'Alī Tūnī, described as a contemporary of Bāyazīd Baṣṭāmī, who died A.H. 261, fol. 20 a.

3. The Book کتاب of Ṣā'in ud-Dīn 'Alī Tarikah (see p. 42 a), fol. 85 b.

4. شرح لمعات, a Commentary by Shāh Nūr ud-Dīn Ni'mat Ullah (see p. 634 b), upon the Lama'at (see p. 594 b), fol. 124 a.

5. تذكرة الاوليا by Shaikh 'Attār (see p. 344 a), fol. 128 b.

6. كتاب اسرار by Khwājah 'Abd Ullah An-ṣārī (see p. 35 a), fol. 133 a.

The poetical extracts are taken from the following works:

1. Five poems of 'Aṭṭār, viz. جواهر ذات, الهی نامه, اسرار نامه, وبی سر نامه, وصلت نامه (see p. 576), fol. 136 b.

2. The Divān of Shāh Ni'mat Ullah (p. 634 b), fol. 376 b.

3. The Divān of Shaikh Maghribī (p. 633 a), fol. 476 b.

4. Tarjī'-band of Kāsim ul-Anvār (p. 635 a), fol. 543 b.

5. Kalandar-Nāmah, by Amīr Ḥusainī (p. 608 a), fol. 549 b.

6. The Divān of Shaikh 'Irāqī (p. 593 b), fol. 551 a.

7. Gulshan i Rāz, by Maḥmūd Shabistari (p. 608 b), fol. 555 b.

8. Silsilat uz-Zahab, by Jāmī (p. 644 b), fol. 559 a.

The above shows that the compiler, of whom no other record has been found, lived after Jāmī, probably in the tenth century of the Hijrah.

Add. 16,860.

Foll. 69; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 21 lines, $2\frac{3}{4}$ in. long; written in Shikastah-āmīz, apparently in India, in the 17th century. [WM. YULE.]

A volume of miscellaneous extracts by Bahā ud-Dīn Muḥammad 'Amilī, بهاء الدين محمد عاملی (see p. 25 b).

Beg. اصحاب تفسير قران عظيم وارباب ترجمه كتاب

The extracts are taken from Persian poets, and from Arabic works of history and theology, the latter translated into Persian. The author frequently adds verses of his own composition, and numerous passages from his work entitled سوانح طريق حجاز. He quotes among others, fol. 21 b, some verses written by him in Mashhad, A.H. 1007.

A similar collection of Arabic extracts by the same writer is described in the Vienna Catalogue, vol. i. p. 409, under the name of كشكول (see p. 26 a).

The Kashkūl of Bahā ud-Dīn 'Amilī has been printed in Teheran, A.H. 1266, and in Bulak. It is described by Goldziher in the Sitzungsberichte of the Vienna Academy, part 78. See Mélanges Asiatiques, vol. vi. p. 108.

Egerton 1016.

Foll. 446; 13½ in. by 7¾; 21 lines, 5½ in. long; written in Nestalik, apparently early in the 18th century.

شاهد صادق

A large collection of extracts, moral sayings, historical anecdotes, and miscellaneous notices.

Author: Šādiḳ B. Šāliḥ Isfahānī, صادق بن صالح اصفهانی

Beg. الحمد لله تعالى ومنه المبتدا واليه المنتهى

Muḥammad Šādiḳ B. Muḥammad Šāliḥ ul-Isfahānī ul-Āzādānī has given a sketch of his own life in the 12th Maṭla' of the third volume (Mujallad) of his historical compilation entitled Šubḥ i Šādiḳ (Or. 1728). He was born, A.H. 1018, in Sūrat, where his father served under the Khānkhānān 'Abd

ur-Raḥīm. In A.H. 1027 he went to Ilāhābād with his father, who was there appointed by Prince Parvīz as Dīvān of his household. After some years spent in studies at Patna and Jaunpūr, Šādiḳ went with his father in the train of Prince Parvīz to the Deccan, A.H. 1035, and, after the latter's death in the ensuing year, joined the camp of Shāhjahān, where he was appointed news-writer (Vāḳi'ah Navis). Having been presented at court, shortly after Shāhjahān's accession, he obtained from that sovereign a Jāgīr in Bengal, proceeded to Jahāngīrnagar, then the capital of that province, and took part with the rank of Bakhshī in a war waged against a rebel Afghan chief by Kūsīm Khān, then Governor of Bengal. He incurred, however, the displeasure of that Amīr's successors, A'zam Khān and Islām Khān, was kept some time in confinement in Salīmābād, A.H. 1048, and finally retired into private life.

Šādiḳ gives in his memoirs copious specimens of his poetical compositions, in which he took the name of Šādiḳī. He quotes also frequently verses of his numerous literary friends, and mentions as his master, fol. 230 a, Mullā Muḥammad Ḥusain Kashmīrī, who died A.H. 1037.

The author began to collect his materials, as he states in the preface, in A.H. 1054, and spent three years upon that task. When he was proceeding to put them into order, he was interrupted by a distant journey, which brought him to Jaunpūr, and it was only after settling in that place that he found the necessary leisure to complete the work. A.H. 1056 is incidentally mentioned, fol. 207 a, as the current year. The author refers in the same place to his compendium of history entitled صبح صادق (see Elliot's History of India, vol. vi. p. 453).

The work is divided into five books (Bāb), subdivided into numerous chapters (Faṣl), and a Khātimah. A full table of the contents is given at the end of the preface, foll. 4 a—7 a.

The principal topics of the five Bābs are as follows:—

I. God, the Prophet, prophetship and saintship (ولایت), faith, Islām, good and bad deeds, etc., in 107 Faṣls, fol. 7 *a*.

II. Sovereignty, kingly power, rules and precepts relating to good government, in 77 Faṣls, fol. 78 *a*.

III. Reason, knowledge, failings, talents, etc., in 80 Faṣls, fol. 135 *b*.

IV. Love, friendship, hatred, poverty, wealth, pleasure, sorrow, play, travel, etc., in 75 Faṣls, fol. 212 *b*.

V. World, time, stability and decay, death, life, spheres, elements, realms of nature, in 96 Faṣls, fol. 300 *a*.

Khātimah; an alphabetical list of proper names of places and men, with fixation of their spelling, and short notices, fol. 408 *a*.

Three of the subdivisions (Faṣls) are of exceptional length, viz. Faṣl 79 of Bāb III., foll. 207 *b*—238 *a*, which contains notices of remarkable events and of the death of celebrated men, in chronological order from the Hijrah to A.H. 1042. Faṣl 80 of the same Bāb, comprising Persian proverbs alphabetically arranged. Faṣl 51 of Bāb IV., foll. 331 *b*—359 *a*, which contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude.

On the first page of the MS. is written "R. W. Rotton, 14 April, 1791."

A copy is mentioned in Stewart's Catalogue, p. 52.

Add. 7719.

Foll. 279; 11½ in. by 7; 17 lines, 3 in. long, with oblique lines round the margins; written in a small and indistinct Shafi'ā character, ornamented with rude flowery designs in the headings and margins; dated Sha'bān, A.H. 1225 (A.D. 1810.)

[CL. J. RICH.]

A collection ^{مجموعه} of extracts culled from the author's reading on various branches of human knowledge, by Muḥammad Ḥusain B. Karam 'Alī Iṣfahānī (see p. 137 *a*).

Beg. سپاس و ستایش قیاس سزاوار
یگانه وجودی تواند بود

It appears from the preface that the work was written in Mashhad, and A.H. 1224 is mentioned, fol. 6 *a*, as the current year. The present MS. is, to all appearance, the author's autograph.

Contents: Astronomy, with tables and diagrams, fol. 4 *b*. Geography, fol. 17 *b*. History of the Prophets, Muḥammad, 'Alī, the Imāms, and the philosophers, fol. 44 *b*. Medicine, fol. 72 *b*. Principal dynasties of ancient and modern times, mostly in tabular form, fol. 92 *b*. This section concludes with a history of Faṭḥ 'Alī Shāh's reign, in which the events are chronicled year by year down to A.H. 1222. Notices on Sayyids, Vazīrs, and learned men, fol. 178 *b*. Religions and sects; notices on some Shī'āh doctors, fol. 182 *b*. Arab and Persian poets, with specimens of their compositions, fol. 285 *b*. The three realms of nature and the properties of minerals, plants, and animals, fol. 234 *b*. Knowledge of God; sayings of 'Alī and the Imāms, fol. 263 *b*.

The margins are crowded with additional extracts.

BIBLIOGRAPHY.

Add. 16,720.

Foll. 20; 9 in. by 6¼; 11 lines, 3 in. long; written in Nestalik, in the latter part of the 18th century. [WM. YULE.]

An account of the principal works treating of Eastern, and more especially of Indian, history.

Beg. الحمد لله على افضاله والصلوة والسلام على
حبيبه

No title is given in the text; but in the table of contents the work is called مآثر نامه, a title which appears also on the fly-leaf. The author concludes by expressing a desire for the compilation of a history of the Moghul empire from the eleventh year of the reign of Aurangzib to the "present time," A.H. 1162.

At the end is written : راقمه ابو الحسن ولد
منشى غلام حسن متوطن بندر هوکلی

An English version is written in the margin. A table occupying five pages, foll. 2—4, shows the titles of the works mentioned in the text.

An English translation has been published under the title: "A Critical Essay on various MS. works, Arabic and Persian, illustrating the history," etc., London, 1832.

Add. 24,042.

Foll. 110; 10½ in. by 7¾; 13 lines in a page; written in fair Nestalik, early in the 19th century. [H. H. WILSON.]

A classed Catalogue of Oriental MSS. in the Library of the College of Fort William. It is a mere list of titles, mostly without author's name. It includes Persian and Arabic MSS., with some in the Indian vernaculars.

On the first page is written: "T. Roebuck, 26 Sept. 1812."

Add. 26,321. A & B.

A. A paper roll, 10 feet by 7 inch.;

written in Nestalik, early in the 19th century. [WM. ERSKINE.]

A list of fifteen Persian MSS. relating to the history of India, with a detailed statement of the contents of some of them; endorsed by Mr. Erskine: "Catalogue of Persian books sent by Henry Russell, Esq."

Mr. (afterwards Sir Henry) Russell was Resident at the court of Haidarābād from 1811 to 1820. The MSS. named in the list were added to the Erskine collection, and are now in the Museum.

B. A paper roll, 2 feet by 7, containing the titles of the same MSS.

Add. 25,864.

Foll. 37; 10½ in. by 6½; written in Nestalik, early in the 19th century.

[WM. CURETON.]

A catalogue of Persian, Arabic, and Hindī MSS. in the library of Munshī Rām Dayāl, with a Persian preface by the owner's son, Rām Partāb Sahā'ī Ilāhābādī, رام پرتاب مسہای الہ آبادی

Beg. هرانکسی کہ بتعداد کتب الہی و شیرازہ
بندی نعت

It is arranged in alphabetical order according to the titles, and gives in four columns the title and description of each MS., the author's name, the number of leaves, and that of quires.

Prefixed are two horoscopes in Sanskrit, dated Samvat 1874 and 1877 (A.D. 1817 and 1820).

DRAWINGS AND CALLIGRAPHY.

Add. 18,801.

Foll. 44; $4\frac{1}{2}$ in. by $9\frac{1}{4}$. An album of highly finished miniatures by Indian artists, mostly portraits of princes and amīrs of the reigns of Jahāngīr, Shāhjahān, and Aurangzīb. It was made a Vaḳf, or pious donation, by Ashraf Khān, whose seal bears the date A.H. 1072, and whose portrait is found on fol. 6 with this inscription in Shikastah, شبیه بنده واقف, "portrait of the humble donor." Notes by the same hand are to be seen at the back of the other portraits, with the exception of a few, which are apparently subsequent additions. All bear later inscriptions in Nestalik, which do not always agree with the former, and are therefore not to be trusted. An English table of contents is prefixed to the volume.

Mīr Muḥammad Ashraf, son of Islām Khān Mashhadī (see below, No. 11), received the title of Ashraf Khān in the fourth year of Aurangzīb (A.H. 1071-2), was subsequently appointed to the office of Mīr Bakhshī, and died A.H. 1097. See Ma'aṣir ul-Umarā, fol. 66.

In the following list of subjects, the names and designations taken from the donor's autograph notes are distinguished by inverted commas.

1. "Abd Ullah Khān, sovereign of Tūrān."
2. Shāh 'Abbās, of Persia.
3. "Ṣādiḳ Khān," eousin of Aṣaf Khān, and father of Ja'far Khān, the Great Vazīr. Ṣādiḳ Khān was Mīr Bakhshī under Jahāngīr and Shāhjahān. He died A.H. 1043. See Ma'aṣir, fol. 368.
4. "Ḥakīm Dā'ūd Taḳarrub Khān." He came from Persia A.H. 1053, was raised to

the Khanship in the 20th year of Shāhjahān, and died A.H. 1073. See Ma'aṣir, fol. 120.

5. "Muḥammad 'Alī Beg, who came as ambassador to Shāhjahān."

6. "The humble donor," *i.e.* Ashraf Khān.

(7. According to the English table, a portrait of Aṣaf Khān, now missing.)

8. Fancy portrait of a lady in male attire described as a European princess بادشاهزادی فرنك, a later addition. At the back is a calligraphic specimen dated A.H. 1182.

9. "Ilahvirdī Khān the elder." He was made Khān at the beginning of Shāhjahān's reign, was subsequently appointed Governor of Behar, and died A.H. 1070. See Ma'aṣir, fol. 50.

10. The emperor Akbar, with Jahāngīr as a child.

11. "The late Navvāb Islām Khān." 'Abd ul-Salām Mashhadī, afterwards Islām Khān, father of the donor, was appointed to the Vazirate in the 13th year of Shāhjahān, and died A.H. 1057. See Ma'aṣir, fol. 39.

12. "Faḳr Ullah Khān, son of the donor's paternal uncle." Faḳr Ullah Khān, son of Siyādat Khān, a brother of Islām Khān, was raised to the Khanship in the first year of Aurangzīb, and died in the twentieth of the same reign. See Tazkirat ul-Umarā, fol. 77.

13. "Bahmanyār I'tikād Khān, son of Aṣaf Khān." He received the title of I'tikād Khān, with the office of Mīr Bakhshī, in the 25th year of Shāhjahān, and died in the 15th year of Aurangzīb. See Tazkirat ul-Umarā, fol. 12.

14. "The emperor Jahāngīr, the emperor Akbar, the Khānkhānān, and attendant."

15 "Mahārājah Jasvant Singh," the Za-

mīndār of Jaudhpūr, who fought Aurangzib in support of Dārā Shikūh, but subsequently submitted to the victor and was appointed to the government of Mālwah. He died in the 22nd year of Aurangzib. See Tazkirat ul-Umarā, fol. 136.

16. "The emperor Jahāngīr."

17. "The emperor Shāhjahān."

18. "Sa'īd Khān Bahādur Zafar Jang," a Chaghatai Amīr, son of Aḥmad Beg Khān Kābuli. He was made Khān in the 15th year of Jahāngīr, and Šūbahdār of Kābul in the 4th year of Shāhjahān. He died A.H. 1062. See Ma'ašir, fol. 302, and Tazkirat ul-Umarā, fol. 51.

19. "Ja'far Khān," son of Šādiḳ Khān (see No. 3). He was appointed Vazīr by Shāhjahān in the 31st year of his reign, and reinstated by Aurangzib. He died A.H. 1081. See Ma'ašir, fol. 130.

20. "Alā ul-Mulk Tūnī, entitled Fāzil Khān." He was Mir Sāmān, or Lord Steward, under Shāhjahān and Aurangzib, and died A.H. 1073. See Tazkirat ul-Umarā, fol. 75.

21. Bakīr A'zam Khān Sāvajī," Mir Bakhshī under Jahāngīr and Shāhjahān. He died as governor of Jaunpūr A.H. 1059. See Ma'ašir, fol. 42.

22. A female figure worshipped by angels, endorsed حضرت مریم, 'the Blessed Mary.'

23. Amīr Tīmūr on his throne, with courtiers and attendants.

24. "Mirzā Nūr ul-Ḥasan, son of Mirzā Muḥsin B. Aṣaf Khān Ja'far." Mirzā Ja'far Beg, afterwards Aṣaf Khān, Vazīr of Jahāngīr, and governor of Prince Parviz, died A.H. 1021. See Blochmann, Ain i Akbari, p. 411.

25. "Šafī Mirzā, son of Shāh 'Abbās the elder," with hawk-bearer, hawk, and secretary.

26. "Lashkar Khān, son of Zabardast Khān, ambassador to Persia." He was sent by Shāhjahān to 'Abbās II. to congratulate him on his accession, A.H. 1052. He died as Mir Bakhshī A.H. 1081. See Ma'ašir, fol. 433.

27. Aṣaf Khān, *i.e.* Mirzā Abul-Ḥasan, son of I'timād ud-Daulah, and Vazīr of Shāhjahān, who died A.H. 1051. See Ma'ašir, fol. 30.

28. "Sitting of His Majesty with princes and amīrs." Shāhjahān sits on his throne in full Darbār. His four sons, who stand at his side, and the amīrs who surround the throne, have their names written upon them.

29. "I'tiḳād Khān, son of Aṣaf Khān." See above, No. 13.

30. "Ḥakīm Masīḥ uz-Zamān," *i.e.* Ḥakīm Šadrā, son of Ḥakīm Fakhr ud-Dīn Shīrāzī. He came to India in the 46th year of Akbar, obtained the title of Masīḥ uz-Zamān in the 4th year of Jahāngīr, and died A.H. 1061. See Ma'ašir, fol. 142, and Tazkirat ul-Umarā, fol. 112.

31. "Mir Muḥammad Sa'īd Mir Jumlah, who became Khānkhānān in Hindustan." See above, p. 266 *a*.

32. "Mullā Sa'd Ullah, who became Khān and Vazīr of Hindustan," *i.e.* Sa'd Ullah Khān 'Allāmī, who was raised to the Vazirate in the 19th year of Shāhjahān, and died A.H. 1066. See Ma'ašir, fol. 303, and Tazkirat ul-Umarā, fol. 55.

33. "Khalīl Ullah Khān Shāh-Ni'mat-Ul-lāhī," son of Mirmīrān Yazdī. He was elevated to the Khānship in the 2nd year of Shāhjahān, and died A.H. 1072. See Ma'ašir, fol. 188, and Tazkirat, fol. 39.

34. "The emperor 'Alamgīr" (Aurangzib).

35. "Dāniyāl Shāh," the eldest son of Akbar.

36. "Shā'istah Khān, son of Aṣaf Khān" (Abul-Ḥasan), originally called Mirzā Abu Ṭālib. He became Amīr ul-Umarā in the first year of Aurangzib, and died A.H. 1105. See Ma'ašir, fol. 360.

37. "Ja'far Khān, son of Šādiḳ Khān;" see No. 19.

38. "Mullā Shafī'a, afterwards Dānishmand Khān," a native of Yazd, who held the office of Mir Bakhshī under Shāhjahān and

Aurangzib, and died A.H. 1071. See Ma'aşir, fol. 209.

39. "Dārāb Khān, son of 'Abd ur-Rahīm Khānkhānān; Afzal Khān Mullā Shukr Ullah; Rājah Mān Singh; Parviz, and one of the descendants of Timūr." Dārāb Khān, governor of Bengal, was put to death, A.H. 1035, by Mahābat Khān. See Blochmann, *Ain i Akbari*, p. 339. Afzal Khān died A.H. 1048; see Ma'aşir, fol. 36. Mān Singh, Rājah of Amber, died in the 9th year of Jahāngīr; see Blochmann, p. 339. Parviz, son of Jahāngīr, died at the age of thirty-eight years, A.H. 1035.

40. "The emperor Jahāngīr, Ilahvirdī Khān (see No 9), and Shaikh Shīr Muḥammad Kavvāl (the singer)."

41. "Mirzā Nauzar, son of Mirzā Haidar, and grandson of Mirzā Muzaḥḥar Ḥusain Kandahārī, a relative of Shāh 'Abbās." This Amīr, a favourite of Shāhjahān, died A.H. 1074. See Ma'aşir, fol. 512, and Blochmann, p. 461.

42. The emperor Humāyūn, attended by Mirzā Shāhum, Lashkar Khān, and Khushāl Beg, with two Ḥajis who recite the Fātiḥah (a miniature of the 16th century).

43. 'Umar Shaikh, father of Bābar, in a wild hilly scenery, with attendants.

44. "'Izzat Khān, son-in-law of 'Abd Ullah Khān Bahādur Firūz Jang." He was made Khān in the 4th year of Shāhjahān, and died A.H. 1042. See Ma'aşir, fol. 378.

The miniatures are signed by the following artists:—Govardhan (No. 3, 31), Hūnhār (No. 6, 9, 11, 19, 24, 29), Chitarman (No. 20, 36, 37), Muḥammad Nādir Samarkandī (No. 21, 25, 26, 33, 35, 40, 44), Anūpehitar (No. 28, 32), Mīr Hāshim (No. 30, 41), and Bhāgvati (No. 42).

Add. 5254.

Foll. 45; 13½ in. by 9½. [Sir H. SLOANE.]

Portraits of princes and amīrs of the courts of Dehli, Golconda, and Bijāpūr, in the latter

part of the 11th century of the Hijrah, and of some princes of the same century. Most of them have the names added in the Persian character. Slips bearing Portuguese and English titles, and pasted at the bottom of each portrait, have in some cases been transposed. The subjects are as follows (the transcription of the Persian letterings is marked by inverted commas):—

Shāh 'Abbās II., fol. 1 *a*. "Shāh Sulaimān," fol. 1 *b*. "Aḥmad Khān," foll. 2, 32 *b*. "Shāh 'Abbās the Great," fol. 3. "Muḥammad Ibrāhīm," chancellor of Golconda (see Add. 22,282, fol. 24), fol. 4. "Faṭḥ Jang Khān," a general of Aurangzib, who died in the Deccan in the 26th year of the reign, foll. 5, 23 *a*. "Sulṭān 'Abd Ullah" (Kutubshāh, king of Golconda, A.H. 1035—1083), foll. 6, 25 *a*, *b*. "The emperor Jahāngīr," foll. 7, 14. "Aurang Shāh" (Aurangzib in his youth), fol. 8. Hindu ladies, foll. 9, 10. "Mirzā Aḥmad," son-in-law of 'Abd Ullah Kutubshāh, foll. 11, 20. "The emperor Akbar," fol. 12. "Shāhjahān," fol. 13. "Sulṭān Murādbakhsh," son of Shāhjahān, fol. 13. "Dārā Shikūh and Sulṭān Shujā," sons of Shāhjahān, fol. 14 *b*. "The emperor Aurangzib," fol. 15 *a*. "Sulṭān Mu'aẓẓam," afterwards Bahādur Shāh, fol. 15 *b*. Kāmbakhsh, the youngest son of Aurangzib, fol. 16. Asad Khān, Vazīr of Aurangzib, who was arrested by Farrukhsiyar, and died A.H. 1127, fol. 17. "Sulṭān Maḥmūd" (read Muḥammad), the eldest son of Aurangzib, fol. 18 *a*. "Mīr Jumlah" (see p. 266 *a*), fol. 18 *b*. "Muḥammad Amīn Khān," son of the preceding, fol. 19 *a*. Maulā Rūḥā, fol. 19 *b*. "Rājah Karn," fol. 20 *b*. "Rājah Mān Singh," (a portrait of the same Rājah, Add. 7964, fol. 17 *b*, is inscribed "Rājah Rām Singh"), fol. 21 *a*. "Şafshikan Khān," commander of Aurangzib's artillery, who died A.H. 1085, fol. 21 *b*. "Rājah Bahār Singh" (see Add. 7964, fol. 13, where a portrait of the same officer is lettered "Rājah Bhāo Singh"), fol.

22 *a*. "Mirzā Ilich Khān" (probably the same as Mirzā Irich Khān, who served in the Deccan, and died as governor of Berar, A.H. 1096), fol. 22 *b*. "Maulā Samī'ā," fol. 23 *b*. "Shaikh Muḥammad Khātūn," Vazīr of 'Abd Ullah Ḳuṭubshāh, fol. 24 *a*. "Sultān Muḥammad Ḳulī" (of Golconda, A.H. 988—1020), fol. 24 *b*. "Sayyid Muẓaffar," chancellor of Golconda, fol. 26 *a*. "Shāh Mirzā," chancellor of Golconda, fol. 26 *b*. "Sayyid 'Alī, son of Sayyid Muẓaffar," fol. 27 *a*. "Khairāt Khān," fol. 27 *b*. "Niknām Khān," a eunuch, general to 'Abd Ullah Ḳuṭubshāh, fol. 28 *a*. "'Abd ul-Jabbār Beg," Vazīr to Abul-Ḥasan Ḳuṭubshāh, fol. 28 *b*. "Maulā 'Abd uṣ-Ṣamad, Dahīr," fol. 29 *a*. "Sultān 'Abd ul-Ḥasan (Abul-Ḥasan) Ḳuṭubshāh" (of Golconda, A.H. 1083—1098), fol. 29 *b*. "Mirzā Nāṣir," minister to the king of Golconda, fol. 30 *a*. "Shāh Rājū," confessor to the king of Golconda, fol. 30 *b*. "Ḥasan Khān," Vazīr to the king of Golconda, fol. 31 *a*. "Sharzah Khān," a general under the king of Golconda, fol. 31 *b*. "Ḥusain Khān," Vazīr to the king of Golconda, fol. 32 *b*. "Mūsā Khān," general to the king of Golconda, fol. 33 *a*. "Maḥmūd 'Adilshāh," son of 'Alī 'Adilshāh, fol. 33 *b*. "Ikhlāṣ Khān," general of the king of Bijāpūr, fol. 34 *a*. "Maulā 'Abd ul-Mālī" (read Abul-Ma'ālī), fol. 34 *b*. "'Alī 'Adilshāh," king of Bijāpūr, A.H. 1048—1083, fol. 35 *a*. The bow-bearer of Shāh 'Abbās, fol. 35 *b*. The ten Avatārs of Vishnu, foll. 36—45.

Add. 7964.

Foll. 51; 11½ in. by 8. Fifty-one portraits of Indian princes and amīrs, with the names in the Persian character. The subjects of all but one are identical with those of the preceding collection, and the treatment is in most cases so similar, that they appear to be copies derived from the same originals.

The general arrangement also is nearly the same. The subject of the additional portrait is Afzal Khān, the Bijāpūr general, fol. 25.

Add. 22,282.

Foll. 26; 6½ in. by 5¼. Twenty-six portraits of princes and amīrs of the courts of Delhi, Golconda, and Bijāpūr, in the time of Aurangzib, with contemporary inscriptions in Dutch. The subjects are: Akbar, fol. 1. Jahāngīr, fol. 2. Shāhjahān, fol. 3. Dārā Shikūh, fol. 4. Shāh Shujā', fol. 5. Murād Bakhsh, fol. 6. Aurangzib, fol. 7. Sultān Maḥmūd, eldest son of Aurangzib, fol. 8. Mir Jumlah, fol. 9. Muḥammad Amīn Khān, son of Mir Jumlah, fol. 10. Faṭḥ Jang Khān, fol. 11. Sīvajī, 'the late Marat-tah prince,' fol. 12. 'Alī 'Adilshāh, 'late king of Bijāpūr,' fol. 13. 'Alī 'Adilshāh, son of the preceding (called Maḥmūd 'Adilshāh in Add. 5254, fol. 33, *b*, and Add. 7964, fol. 28), fol. 14. Sultān 'Abd Ullah Ḳuṭubshāh, 'late king of Golconda,' fol. 15. Sayyid Muẓaffar, 'late state-chancellor of Golconda,' fol. 16. Niknām Khān, 'late general of Golconda,' fol. 17. Shāh Mirzā, 'late state-chancellor of Golconda,' fol. 18. 'Abd uṣ-Ṣamad, 'late secretary of 'Abd Ullah Ḳuṭubshāh,' fol. 19. 'Abd ul-Jabbār Beg, fol. 20. Sultān Abul-Ḥasan, 'present king of Golconda,' fol. 21. Shāh Rājū, priest of the king of Golconda, fol. 22. Maduna Pandit, state-counsellor of Golconda, fol. 23. Muḥammad Ibrāhīm, state-chancellor of Golconda, fol. 24. 'Abd ur-Razzāk, fol. 25. Sharzah Khān, colonel, fol. 26.

Add. 23,609.

Foll. 21; 16 in. by 11. Twenty-one portraits of Indian amīrs of the 17th and 18th centuries, and specimens of penmanship, with illuminated borders; bound in stamped leather.

The following portraits have names added in Persian, or can be otherwise identified:—
 Mir Jumlah (see p. 779 *b*, No. 31), fol. 2.
 "Abd Ullah Kutubshāh," fol. 3. "Faiz Ullah Khān," fol. 4. "Sazāvār Khān," who died in the 29th year of the reign of Aurangzib, fol. 5. "Guru Govind, the Sikh leader," fol. 7. "Miyān 'Abd ud-Hādī," fol. 9. "Nādir Shāh," fol. 10. "Shujā' ud-Daulah," Navvāb of Oude, fol. 11. "Iftikhār ud-Daulah Mirzā 'Alī Khān Bahādur," fol. 12. "Şafdar Jang," Navvāb of Oude, fol. 13. "Mullā Dupiyāzah," a caricature of a fat and dwarfish old Mulla riding an emaciated hack, fol. 14. "Sayyid Niyāz Khān Bahādur, a kinsman (خویش) of the Vazīr Kāmar ud-Dīn Khān," fol. 15. "Shāh Shujā', son of Shāhajhān," fol. 16. "Navvāb Muḥammad Sādah Khān," fol. 18. "Kāmbakhsh, son of Aurangzib," fol. 19.

The calligraphic specimens, which are in Nestalik, Naskhi and Shikastah, have the following signatures and dates:—Pīr 'Alī (a friend of Jāmī; see *Mélanges Asiatiques*, vol. ii. p. 43), fol. 3 *b*. Muḥammad Ḥusain, fol. 6 *b*. Ijāz-Raḳam Khān, fol. 9 *b*. 'Alī Rizā ul-'Abbāsī, (of Tabriz; he died some time after Shāh 'Abbās I.; see Ṭāhir Naṣīrābādī, fol. 155), A.H. 1022, fol. 11 *b*. Mīr 'Imād (see p. 519 *b*), fol. 12. Muḥammad Mūmin ul-Ḥusainī 'Arshī (who died A.H. 1091; see Mīr'āt ul-'Ālam, fol. 462), A.H. 1049, foll. 14, 16, 17. Mīr 'Alī, fol. 19. 'Abd Ullah, A.H. 1057, fol. 20. Mu'izz ud-Dīn Muḥammad ul-Ḥusainī (of Kāshān, who went to India in the reign of 'Abbās I., and died there; see Ṭāhir Naṣīrābādī, fol. 156, and *Mélanges Asiatiques*, vol. ii. p. 43), A.H. 986, fol. 21.

Add. 23,610.

Foll. 28; 17 in. by 11½; a volume containing thirty-six miniatures in Indian style, of the 18th century, and twenty calligraphic specimens, with broad illuminated margins.

The miniatures include, besides hunting scenes and fancy subjects, portraits of Indian princes and amīrs of the 17th and 18th centuries, some of which are without names. The following can be identified:—Akbar, fol. 1. Jahāngīr, fol. 2. Parviz, fol. 3. Shāh-jahān, fol. 4. Akbar, with followers, hunting, fol. 5. Bīdārbakhsh, son of A'zam Shāh, fol. 6. Ghāzī ud-Dīn Khān 'Imād ul-Mulk, Vazīr of 'Ālamgīr II., fol. 9. Luṭf Ullah Khān Şādiq, the Khānsāmān of Muḥammad Shāh, fol. 10. Muẓaffar Khān, brother of Khāndaurān, who fell in the battle of Karnāl, A.H. 1151, fol. 13. Timūr Shāh, son of Aḥmad Shāh Durrānī, fol. 17. Itikād Khān Akbarshāhī, fol. 20. 'Aqlmand Khān (Don Pedro de Silva), fol. 21. 'Azīm ush-Shān, the second son of Bahādur Shāh, fol. 23. Shāh Sharaf Bu 'Alī Kalandar, an Indian saint, who died A.H. 724, fol. 25. Ḥazrat Kutb, *i.e.* the celebrated saint, Kutb ud-Dīn Kākī (p. 432 *b*), fol. 26. Rājah Jasvant Singh, fol. 27.

The calligraphic specimens contain the following signatures and dates:—Zarrīn-Raḳam (Hidayat Ullah; see p. 45 *b*), fol. 1. 'Alī (Mīr), fol. 2. Sayyid Mūsavī, fol. 4. Gulzār Raḳam Khān, A.H. 1175, foll. 6, 21. 'Abd Ullah ul-Ḥusainī, A.H. 1013, fol. 7. Mīr Shaikh ul-Pūrānī, fol. 8. Sayyid 'Alī ul-Ḥusainī ut-Tabrizī (Javāhir Raḳam; see below, 21,928, fol. 6), A.H. 1073, 1075, foll. 10, 12. Muḥammad Ḥāshim ul-Ḥusainī, fol. 15. Mīr 'Abd Ullah, fol. 18. Raushan-Raḳam, fol. 22. Mahdī, A.H. 1114, fol. 26. Mirzā Muḥammad Ṣālih, fol. 27.

On the cover is the Persian stamp of Major Polier, with the date A.H. 1181.

Add. 21,928.

Foll. 35; 18 in. by 14. An album of miniatures and calligraphic specimens, with wide and richly ornamented borders; bound in stamped leather.

The miniatures, thirty-four in number, are in the best Indian style, apparently of the 17th and beginning of the 18th century. They represent various scenes of Indian life and of Eastern fiction, and include some portraits which bear no names. Among the latter those of Jahāngir and Āṣaf Khān (Mirzā Abul-Ḥasan), fol. 3 *b*, of Akbar, fol. 4 *a*, of Shāh 'Abbās I., fol. 5 *b*, of Muḥammad Shāh, fol. 7 *b* (see Add. 22,363, fol. 22), and of Shāh Jahān sitting with his four youthful sons before a holy Shaikh, fol. 14 *a*, are easily recognized. Two miniatures, on foll. 17 *b*, 18 *a*, are evidently imitated from European models.

The calligraphic specimens, which are in Nestalik, are due to some of the best penmen of the 10th, 11th and 12th centuries of the Hijrah. They bear the following signatures and dates:—Mir 'Alī ul-Kātib, foll. 1, 8, 11, 13, etc. Muḥammad 'Imād ul-Ḥusainī, A.H. 1017, foll. 2, 30. Javāhir Raḡam Khān (Mir Sayyid 'Alī Khān, of Tabriz, writing-master and librarian of Aurangzib, died A.H. 1094; see Mir'āt ul-'Ālam, p. 463), foll. 6, 15. Muḥammad Yār, master of Farkhundah Akhtar, son of Bahādur Shāh, fol. 7. 'Abd ur-Raḥim 'Anbarīn Ḳalam, foll. 9, 29. Muḥammad Mūsā, fol. 10. Vaḥīd, A.H. 1152, fol. 12. 'Abd Ullah ul-Husainī ut-Tirmizī (surnamed Mushkīn Ḳalam, see p. 154 *a*), A.H. 1011, fol. 16. Sulṭān 'Alī Mashhadī (see p. 573 *a*), fol. 17. Hidāyat Ullah Zarrīn-Raḡam, A.H. 1112, fol. 18. Muḥammad Murād ul-Kātib, foll. 22, 32. Mir Ḥusain ul-Ḥusainī ul-Kātib, foll. 23, 31. Aḥmad ul-Ḥusainī, foll. 23, 31. Nūr ud-Dīn Muḥammad Lāhijī, fol. 25. Muḥammad Ḥusain ut-Tabrizī (in the reign of Shāh Tahmāsp, see 'Ālamārāi, fol. 44), fol. 27. 'Abd ul-'Azīz, fol. 34.

Add. 11,747.

Foll. 61; 14½ in. by 11½; a collection of

Indian miniatures of the 18th century, bearing the Persian seal of Sir Elijah Impey.

Foll. 2—28 and 57—61 form one uniform series, and represent groups of figures, chiefly females, in various attitudes and different surroundings. These are the conventional symbols of the musical modes called Rāgs and Rāginīs, the names of which are written at the back in the Devanagari and Persian characters.

The rest of the volume contains favourite subjects of Eastern fiction, as Krishna and the Gopis, Kāmrūp and Kāmlatā, Farhād and Shīrīn, Lailī and Majnūn, etc., and scenes of Indian life. It includes also a few portraits, some of which bear names, as those of Jahāngir, fol. 33, Aurangzib, fol. 34, 'Azīm us-Shān (son of Shāh 'Ālam Bahādur) and his son Karīm ud-Dīn, fol. 44. At the back of some of the drawings are found specimens of Persian calligraphy.

Add. 18,800.

Foll. 12; 13 in. by 9½; bound in stamped leather.

Eleven portraits of Indian princes, with ornamental borders, and twelve calligraphic specimens in the Naskhi character; apparently of the first half of the 18th century. Five of the portraits bear names in the Persian character, viz. Muḥammad Maḥfūz, Muḥammad Aḥmad, Akbar Pādīshāh, Ḥasan Ḳulī Khān, and Navvāb Ḥusain Ḳulī Khān.

The last two are probably meant for Ḥasan 'Alī and Ḥusain 'Alī, the two Sayyids of Bārḥah.

The calligraphic specimens are signed by Faiz Ullah, pupil of Yāqūt Raḡam Khān, Ḥusain ud-Dīn Khān, and Muḥammad Shukr Ullah.

Add. 18,802.

Foll. 22; 11½ in. by 7; bound in stamped leather.

Forty-two miniatures in Indian style, of the early part of the 18th century, enclosed in ornamental borders, and representing, for the most part, Hindū ladies in various attitudes. There are also portraits of Aurangzib and Farrukhsiyar.

Add. 22,363.

Foll. 28; 16 in. by $11\frac{1}{2}$; a collection of twenty-eight large miniatures in fine Indian style, of the 18th century, with illuminated borders.

They represent subjects of Eastern fiction, incidents of the legend of Krishna, symbolical figures of Rāginīs, and hunting scenes. There are also a few portraits, one of which, fol. 22, bears the name of Muḥammad Shāh, fol. 22.

A calligraphic specimen, fol. 9 *b*, is signed Muḥammad 'Abid B. Muḥammad Hāshim Kuraishī, and dated Akbarābād, A.H. 1125.

Add. 18,803.

Foll. 21; 14 in. by 10; miscellaneous Hindū miniatures of the 17th and 18th centuries, representing mythological subjects, female figures emblematic of the Rāginīs, and scenes of Hindū life. The last three are portraits. The first of these, a Moghul warrior drinking, is lettered Hulākū Khān. The second, a young prince riding, hawk in hand, is inscribed رفيع شاه شه زاده, probably Rafi'ush-Shān, the third son of Shāh 'Ālam Bahādur Shāh. The third, a gentleman in the European costume of last century, has no name. Some specimens of Nestalik writing are signed Mīrzā Šāliḥ and Mīr 'Imād.

Add. 21,154.

Foll. 24; $15\frac{1}{2}$ in. by $10\frac{1}{2}$; a collection of Hindū miniatures of the 18th century, and calligraphic specimens.

The miniatures represent Indian ladies, and scenes of Hindū life and romance. They also include some portraits bearing the following names:—Shāh 'Abbās, fol. 12. The grandson of Tānā Shāh (*i.e.* of Abul-Ḥasan Kuṭubshāh), fol. 15. 'Ināyat 'Alī Khān Bangash, fol. 17. Rasūl Khān Bangash, fol. 18. Rājah Mān Singh, fol. 19. Nūr Jahān Begam, fol. 20.

Seven of the calligraphic specimens are detached leaves of the *Dīvān i Shāhī* (p. 640 *a*). Two, foll. 17, 18, are fragments of the tale of Gopīchand and Mīrgāvātī, a scene of which is depicted on fol. 6 *a*. Others bear the signatures of Kashfī (p. 154 *a*), fol. 9 *a*, 'Abd ul-Khālīq B. Ḥabīb Ullah ul-Haravī, A.H. 990, fol. 11 *a*, Muḥammad Šādīq, A.H. 1102, fol. 14 *b*, and Kiyām ud-Dīn Khān, fol. 22 *b*.

Add. 15,526.

Foll. 22; 18 in. by $11\frac{1}{2}$. A volume containing twenty-six miniatures in fair Indian style, of the 17th and 18th centuries, with some specimens of calligraphy.

The miniatures, which represent mostly scenes of Hindu life and of Eastern fiction, include also the following portraits:—Chānd Bibī of Aḥmad Nagar, the wife of 'Alī 'Adil Shāh, fol. 1. Farrukhsiyar, fol. 8. Muḥammad Mu'azzam (afterwards Bahādur Shāh), fol. 9. 'Alīmardān Khān (of Ḥaidarābād, who died in the fiftieth year of Aurangzib's reign; see *Tazkirat ul-Umarā*, fol. 70), fol. 12. Sulaimān Shikūh, son of Darā Shikūh, fol. 14. Sayyid Muẓaffar, chancellor of Golconda, fol. 16. Sultān Maḥmūd (Muḥammad), the eldest son of Aurangzib, fol. 17.

Two European engravings, a Dutch landscape, fol. 2, and the assumption of the Holy Virgin, fol. 12, have been inserted.

The calligraphic specimens, which are in Nestalik, Naskhi and Shikastah, show the following signatures and dates:—Hidāyat 'Alī Tajallī Vilāyat Raḥam Ḥaidarābādī, A.H. 1179.

They are Shirīn Raḳam, A.H. 1134, Javāhir Raḳam Ṣānī, A.H. 1134, Muḥammad Ismā'il, Abul-Baḳā ul-Mūsavī, A.H. 1101, and Muḥammad Husain B. Sharaf ud-Dīn 'Alī.

Add. 22,470.

Foll. 32; 15 in. by 11; an album containing thirty-two highly finished Indian miniatures, of the 17th and 18th centuries, with calligraphic specimens; bound in painted covers.

The miniatures, which mostly represent scenes of Indian life and Eastern fiction, include also portraits of princes, amīrs, and saints, to some of which names are added. The following can be identified:—

Akbar sitting on his throne, surrounded by officials, to most of whom names are added, fol. 4. Prince Dāniyāl, fol. 5. Shāh Shujā', fol. 6. Jahāngīr, with suite, crossing a river in boats, fol. 13. Farrukhsiyar, fol. 19. Muḥammad Amīn Khān, fol. 20. The Vazīr Ḥasan 'Alī Khān (afterwards Sayyid 'Abd Ullah Khān Kutb ul-Mulk), fol. 29. 'Abd ul-Majīd Khān, fol. 30.

The portraits of saints, as Khwājah Aḥrār (p. 353 *b*), fol. 1, Bairāgī Rāmdās, fol. 11, and Shāh Madār (p. 361 *b*), fol. 14, are probably imaginary.

The specimens of penmanship are signed by Mir 'Alī, foll. 1, 24, 31, Muḥammad Murād fol. 2, Muḥammad Husain ut-Tabrīzī, foll. 8, 18, 28, Minūchīhr, A.H. 1075, fol. 12, Khādim 'Alī, A.H. 1189, fol. 15, Sultān 'Alī Mashhadī, fol. 17, Muḥammad Ṣāliḥ ul-Husainī, fol. 27.

An English note on the fly-leaf states that the MS. had been taken from the library of Ḥāfiẓ Raḥmat (see p. 212 *a*), at the time of his death.

Or. 375.

Foll. 39; 17 in. by 13; a collection of Hindū drawings of various sizes, of the 17th,

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18th, and 19th centuries, containing portraits of Indian princes and amīrs, and some fancy subjects. [GEO. WM. HAMILTON.]

The portraits are those of Akbar, fol. 1, Jahāngīr, fol. 2, Shāhjahān, as prince, fol. 3, Shāhjahān, as emperor, fol. 4, Dārā Shikūh, foll. 5, 6, Nūr Jahān Begam, fol. 7, Muḥammad A'zam Shāh, fol. 8, Farrukhsiyar, fol. 9, Akbar Shāh II., foll. 10, 11. Muḥammad Bahādur Shāh, fol. 12, Nādir Shāh, fol. 13, Ranjīt Singh, fol. 14, Amīr Khān, fol. 15, Ḳamar ud-Dīn Khān, fol. 16, Shāistah Khān, fol. 17, Khānkhānān, fol. 18, Ghāzī ud-Dīn Khān, fol. 19, Khān-Daurān Khān, fol. 20, Lālā Hazārā Beg, fol. 21, Shāhnavāz Khān, fol. 22, Ḥakim Muhtadī 'Alī Khān, fol. 23, the Mahārājah of Udaipur, with queen and female attendants, fol. 24, Mahārājah Jagat Singh of Jaipur, fol. 25, Rājah Birbal, with attendants, fol. 26, Rānā Pirthī-Dās, fol. 27, General Perron with wife, fol. 28, Ranjit Singh, fol. 29, the saint Kabir, Pir Dastgīr, fol. 31, Shaikh Salīm Chishti, fol. 32.

Add. 5717.

Foll. 66; 13 in. by 7½. Miscellaneous Hindū drawings of various sizes, mostly black, or slightly tinted, of the 17th and 18th centuries; collected in Lucknow, 1785—88.

They represent hunting scenes, fights of elephants, figures of large animals cunningly made up of smaller ones, mythological subjects, scenes of Hindū life, Faḳīrs, etc.

There are also some portraits. The following have names:—Jalāl ud-Dīn Rūmī, foll. 44, 60, Dārā Shikūh, with his son Sulaimān Shikūh, fol. 45, Mir Muḥammad Sa'id, fol. 46, Bābar, fol. 52.

Add. 5027 B.

(Originally numbered Sloane 2925).

Foll. 44; 8½ in. by 12. Album of Engelbert Kaempfer, containing drawings by him-

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self and by Persian artists, as follows:—Pen and ink drawings, by Kaempfer, of Yazdikhāst, fol. 1, Hormuz, fol. 3, a fortress on a hill, without name, fol. 4, and the column of horns, Isfahan (see *Amoenitates Exoticæ*, p. 291), fol. 5. Native drawings representing a scene from Laila and Majnūn, foll. 6, 7; costumes of various classes in Persia and neighbouring countries, with Persian lettering, foll. 8—21; various animals found in Persia and Irak, with their names in Persian, foll. 22—34, 38—44.

From a note on fol. 42 the above drawings appear to have been executed for Kaempfer, in Isfahan, A.H. 1096, by Jānī, son of Ustāz Bahrām. The same name and date appear on a lady's portrait, by the same artist, fol. 37.

Map of the world, transcribed by Kaempfer from a Persian original, fol. 35. Map of the northern parts of Persia, from Isfahan to the Caspian, with names in French, by Kaempfer.

Or. 1372.

Foll. 51; 16½ in. by 10½; bound in painted covers. [Sir CHARLES ALEX. MURRAY.]

An album of miniatures and specimens of calligraphy, with rich 'Unvān, and ornamental borders.

The miniatures, which are partly in the Persian and partly in the Indian style, represent, for the most part, fancy figures and varied scenes of Eastern life. They include, however, a few portraits, to some of which names have been added, as follows:—Ḥakīm Shifā'ī, a physician and poet of the reign of Shāh 'Abbās I., fol. 7 *a*. Akā Hādī, with a lady, fol. 10 *b*. Sultān 'Alā ud-Dīn [B.] Firūz Shāh and Khwājah Hasan (see p. 618 *a*), fol. 15 *a*. Shāh Salīm (Jahāngīr), with hawk-bearer, fol. 19 *a*.

Four engravings, German and Flemish, of the 16th and 17th centuries, have been inserted. See foll. 36, 38, 50, 51.

The names of the following painters are found on some of the Persian miniatures:

Rizā i 'Abbāsī, who lived under Shāh 'Abbās I., foll. 4 *b*, 7 *a*, 11 *a*, 34 *b*, Muḥammad Kāsim, apparently of the same period, foll. 27 *a*, and Bihzād, a painter of the reign of Sultān Ḥusain Baīqarā (see *Memoirs of Baber*, p. 197), fol. 50 *a*.

The calligraphic specimens, mostly in large Nestalik, are by celebrated penmen of the 10th, 11th, and 12th centuries of the Hijrah. They bear the following signatures and dates: Mīr 'Alī ul-Kātib (see p. 531 *a*), A.H. 939, and Bukhārā, without year, foll. 5—15, 18, 19, 49. Mīr 'Imād ul-Ḥusainī (the first calligrapher of the time of Shāh 'Abbās I.; see p. 519 *b*), Isfahan, A.H. 1023, foll. 16, 35. 'Abd ur-Rashīd ud-Dailamī, Isfahan, A.H. 1025—1052, foll. 16, 17, 20—23, 38—48. Muḥammad Ṣāliḥ B. Abu Turāb, Isfahan, A.H. 1093—1120, foll. 1—4, 24—37.

Add. 7468.

Foll. 100; 9½ in. by 6½; an album of calligraphy, with some miniatures; mounted in cloth and enclosed in painted covers.

[Cl. J. RICH.]

The specimens of penmanship in Nestalik, Naskhi, and Shafī'āī, are mostly of the 18th and the beginning of the 19th centuries. The following names are found in the signatures, or in the notes of the collector, with the accompanying dates:—Ḥasan Shāmlū, of Herat (reign of Shāh 'Abbās II.; see *Zinat ut-Tavārikh*), fol. 6. Mīr 'Imād, foll. 7, 92. Shafī'ā ul-Ḥusainī, A.H. 1148, foll. 16, 75. Mīrzā Zain ul-'Abidīn (reign of Shāh Sulaimān; see *Zinat ut-Tavārikh*), A.H. 1127 and 1105, foll. 19, 52. Mīrzā Abul-Kāsim Injū Shirāzī, A.H. 1180, foll. 23, 53. Ummidī, foll. 46, 47, Muḥammad Muḥsin Isfahānī, A.H. 1149, fol. 49. Darvīsh Majīd, foll. 60, 72, 73. Mīrzā Ḥasan Kirmānī, fol. 61. Mīrzā Kūchak, pupil of Darvīsh Majīd (the collector speaks of him as "now" living in Isfahan), foll. 66, 67, 96.

The collector dates one of his notes at Isfahan, A.H. 1228.

Among the miniatures, which are mostly in the Indian style of the 18th century, there are, besides fancy subjects, portraits to which the following names are added :—Shāhrukh, fol. 14. Timūr, fol. 15. 'Ismat of Bukhārā, with Bisāṭi of Samarkand (see pp. 736 *b*, 735 *a*), fol. 32. Hāfiz, with Abu Ishāq Shīrāzī (see p. 634 *a*), fol. 33. Valī Kalandar, fol. 44. Vais Hakīm ul-Mulk (apparently a portrait of Aurangzib), fol. 50. Khwājah 'Abd Ullah Marvārīd (of Herat, a poet and calligrapher, who died A.H. 922), fol. 51. Sa'dī, fol. 63. Shāhjahān (two profile portraits, one of which is lettered Akbar Shāh), foll. 90, 91.

Add. 27,271.

Foll 18; 11½ in. by 8, written on gold ground, with coloured borders, and mounted on cloth; enclosed in painted covers.

[SIR JOHN MALCOLM.]

Eighteen specimens of Persian penmanship, in the character called Tarassul, signed Muḥammad Kāzīm ul-Vālih ul-Iṣfahānī (see p. 723 *a*), and dated A.H. 1225.

They contain forms of official and complimentary letters, frequently repeated.

Or. 1373.

Foll. 40; 11½ in. by 7½; an album of calligraphic specimens, with illuminated borders and ten miniatures; mounted on cloth, and enclosed in painted covers.

[SIR CHAS. ALEX. MURRAY.]

The calligraphic specimens in Naskhi, Nestalik, and Shikastah, have the following signatures and dates :—Fazl Ullah ul-'Āmili, A.H. 1254, foll. 13, 14. 'Abd ul-Majid (Darvish), Iṣfahān, A.H. 1173, fol. 21. Ibn 'Alā ud-Dīn Muḥammad ul-Ḥusainī, A.H. 1199, fol. 31. Aḥmad un-Nairīzī, A.H. 1117, fol. 32. Kā'im Maḳām, foll. 11, 12, 35, 36. Shāh Maḥmūd, fol. 40.

Most of the miniatures represent fancy figures in the Persian style of the 17th and 18th centuries. One of the earliest, fol. 37, has for its subject the reception of Khān 'Ālam, the envoy of Jahāngīr, by Shāh 'Abbās I., which took place in Kāzvin, A.H. 1027.

Add. 4832.

A single leaf, 14 in. by 8. A letter endorsed by Alex. Dow, "Fine writing of Aga Reshīdec Chaun Husseini, first master in this art." The writer, who signs 'Alī, requests a continuance of friendly support for his son Muḥammad Bākīr. At the back is the seal of Rashīd Khān Ḥusainī, with the date A.H. 1118. An English translation is subjoined.

Add. 4833.

Four leaves, bound up with the preceding, and endorsed by Alexander Dow, "Allahabad, 1763," and "Benares, 1764."

Four calligraphic specimens, two of which are signed Raḥm Ullah ul-Ḥusainī, and Mir Fakhr ud-Dīn Ḥusain Khān Ni'matullāhī.

Add. 21,474.

Foll. 13; 14½ in. by 12; autographs and calligraphic specimens collected by Lewin Bowring, Esq., in Dehli, A.D. 1854. They are signed by the following penmen :—Munshi Dipchand, of Dehli, Samvat, 1903 (A.D. 1846), foll. 1. Muḥammad Kulī, of Peshāwar, A.D. 1854, fol. 2, 10. Abuz-Zafar Sirāj ud-Dīn Bahādur Shāh, emperor of Dehli, fol. 3. Mīrzā Dārābakht Valī 'Ahd, 'the late heir to the throne,' fol. 4. Mīrzā Muḥammad Sulṭān Fath ul-Mulk Shāh Valī 'Ahd, 'heir to the throne,' fol. 5. Muḥammad Amīr Rizavī, known as Sayyid Amīr, of Dehli, A.H. 1270, foll. 6, 7. 'Ibād Ullah, fol. 8. Mu'jiz-Raḳam Khān, of Kāndahār, foll. 11—13.

The specimens include verses in Urdu, Pushtū, Panjābī and Kāshmirī.

Add. 15,969.

Three sheets, 30 in. by 21, containing bird's-eye views by native artists of royal gardens and palaces, endorsed: "Presented to Ozias Humphrey at Lucknow, May 11th 1786, by Col. Anthony Polier. It represents the inside and the amusements of the Sultan's Zinnana."

Egerton 1061.

A paper slip, 42 feet by 13½ in. Coloured drawing, by native artists, of the cortège of Shujā' ul-Mulk, king of Kābul, with the names of the principal officers and corps added in Persian; 19th century.

Egerton 1062.

A paper slip, 22 feet 9 in. long by 14 in. A panoramic view, by native artists, of the city of Benares, as seen from the river, with the names of the Ghāts and principal buildings in Persian; 19th century.

Add. 22,716.

Thirteen sheets, the largest of which measures two feet and a half in breadth by 23 inches in height. They contain coloured drawings, carefully executed by native artists in the present century, of the principal buildings of Agra, as follows:—1. Mausoleum of Akbar at Sikandrah. 2. Gate of the Mausoleum. 3. Mausoleum of I'timād ud-Daulah (father of Nūr Jahān), on the other side of the Jumna. 4. The Divān Khās, or

audience-hall, inside the Fort. 5. Delhi gate of the Fort. 6. Rauzah Munavvarah Mumtāz Maḥall, or Tāj Maḥall (see p. 430 *a*), viewed from the Jumna. 7. Enclosure of the tombs of Mumtāz Maḥall and Shāhjahān. 8. Tomb of Shāhjahān. 9. Tomb of Mumtāz Maḥall, 10—13. Detail of ornament and inscriptions on the sarcophagus.

Add. 8893, Art. II., No. 1.

A single sheet, 24 in. by 26; 6 lines in Nestalik.

Fac-simile of a Persian inscription in old Delhi, stating that on the first of Rabī' I., in the year 101 [read 1015], Ṭāhir Muḥammad [B.] 'Imād ud-Dīn Ḥasan B. 'Alī سرداری [read سبزواری] came from Agra, in attendance upon the Shāhẓādah Sulṭān Khūram, visited the sepulchres of the saints, and set out on his way to the court of His Majesty Nūr ud-Dīn Muḥammad Jahāngīr Pādishāh Ghāzī in Lahore.

The inscription relates to the author of the Rauzat uṭ-Ṭāhirīn (see p. 119 *b*), and shows that he accompanied Sulṭān Khūram, afterwards Shāhjahān, when that prince was summoned by Jahāngīr from Agra to Lahore. The prince's meeting with his father took place on the 12th of Rabī' II., A.H. 1015. See Toozuki Jehangeercee, p. 36, and 'Amal i Ṣāliḥ, fol. 19.

An inscription in Persian verse by the same Muḥammad Ṭāhir, dated A.H. 1014, is engraved upon the tomb of Amīr Khusrau. See Āṣār uṣ-Ṣanādīd, Appendix, p. 37, No. 38.

MANUSCRIPTS OF MIXED CONTENTS.

Harl. 500.

Foll. 138; $8\frac{1}{4}$ in. by 5; 17 lines, $2\frac{3}{4}$ in. long, in a page, written partly in Nestalik, partly in Naskhi; dated from Šafar, A.H. 1010, to Zulka'dah, A.H. 1012 (A.D. 1601—1604).

I. Foll. 1—18. The beginning of the Gulistān of Sa'dī (see p. 597 a).

II. Foll. 20—39. Tuḥfah i Shāhidī (see p. 513 b).

III. Foll. 40—73. تحفة الهادي

A Persian manual in ten sections (Kism), and four chapters (Faṣl), giving grammatical forms and familiar words, with their Turkish equivalents.

Author: Muḥammad B. Ḥājī Ilyās, محمد بن حاجی الیاس

Beg. الحمد لله القوي الجبار والصلوة

See Haj. Khal., ii. p. 243, Krafft's Catalogue, p. 6, and the Leyden Catalogue, vol. i. p. 98.

IV. Foll. 73—106. جمع مختصر, a treatise on Persian prosody and poetical ornaments.

Author: Vahid Tabrizī, وحید تبریزی

Beg. سپاس بی قیاس واجب التعظیم را

The author, whose full name was Vahid ud-Dīn, wrote it for his brother's son. Hence it is designated in a Latin notice prefixed to the MS. by Solomon Negri as Braserzadeh (برادرزاده). Copies are mentioned in the Jahrbücher, vol. 62, Anzeigeblatt, p. 11, and the catalogues of St. Petersburg, p. 436, Vienna, vol. i. p. 206, Gotha, p. 14, and Munich, p. 120.

The author is not to be confounded with a later writer, Maulānā Vahid واحد Tabrizī, a Sufi and poet, for whom Shāh 'Abbās II. entertained great regard, and who died in Isfahan A.H. 1080. See Riyāz ush-Shu'arā, fol. 497, and Hammer, Redekünste, p. 380.

V. Foll. 108—138. A versified Arabic-Turkish vocabulary, without preface or title.

Beg. خبر اتمك قبله او یمق زرع اكلك قول غلام

It consists of twenty-two sections, each on a different rhyme, and has no systematic arrangement of words. This is apparently the work of 'Abd ul-Latif B. Firishtah, known as فرشته اوغلی, or لغت ابن فرشته. See the Vienna Catalogue, vol. i. p. 116, and Krafft's Catalogue, p. 7.

Harl. 5446.

Foll. 45; $6\frac{1}{4}$ in. by $4\frac{1}{4}$; 14 and 11 lines, written in Naskhi and Nestalik, apparently in the 17th century.

I. Foll. 1—15. An extract beginning, باب اندر منافع حشرات و حیوانات

It treats of the magical or medicinal properties of certain parts of various animals. It also contains recipes for the keeping off of insects, and others relating to sexual intercourse and parturition.

II. Foll. 16—45. An abridgment of the Book of Precious Stones, beginning, بدانکه این مختصر است از جواهر نامه

It contains twelve chapters (Bāb), treating of the following stones: diamond, yāḳūt,

ruby, emerald, pearl, turquoise, bezoar, amber, lapis lazuli, coral, cornelian, and jasper. The values are estimated in florins, نلورى, and the European (Firangī) jewellers are frequently referred to.

Harl. 5464.

Foll. 163; $5\frac{1}{2}$ in. by 4; 11 lines, $1\frac{3}{4}$ in. long; written in Nestalik; dated Rabī' II., A.H. 1078 (A.D. 1667).

A volume of miscellaneous tracts; see the Arabic Catalogue, p. 83. The following are partly Persian:

I. Foll. 67—144. The Pand Nāmah of 'Attār (see p. 579 *b*), with Turkish glosses.

II. Foll. 146—163. A short Arabic treatise on the conjugation of the Persian verb, with the heading, القواعد و الامثلة.

In the subscription it is designated as الصحاح العجمية. This is the title of a Persian dictionary by Muḥammad B. Pīr 'Alī ul-Birgavī (who died A.H. 981; see Haj. Khal., vol. iv. p. 91), from which the above tract is probably taken.

Harl. 5468.

Foll. 103; 5 in. by $3\frac{1}{2}$; 6 lines, $2\frac{1}{2}$ in. long; written in coarse Naskhi; dated Rabī' II., A.H. 1069 (A.D. 1658).

A volume containing Arabic prayers, with Persian rubrics, and a short Shī'ah catechism entitled اصول دين, in Persian, foll. 74—85. See the Arabic Catalogue, p. 382.

Harl. 5490.

Foll. 371; 8 in. by $5\frac{3}{4}$; about 17 lines; written in Naskhi and Nestalik, about A.H. 1076 (A.D. 1666).

A volume of miscellaneous tracts, mostly Turkish. The following contain Persian texts:—

I. Foll. 19—120. The first part of a

Turkish commentary upon the Maṣnavī (see p. 584 *b*), entitled, مجموعة اللطائف وهامورة المعارف.

Beg. باسم من اوجد الاشياء من عدم واعدها

The author, whose name does not appear, was, according to Haj. Khal., vol. v. pp. 375, 377, Rusūkh ud-Dīn Ismā'īl B. Aḥmad ul-Anḳuravī ul-Maulavī, known as Ismā'īl Dadah, who died A.H. 1042.

The work is stated in the preface to have been compiled from two distinct commentaries previously written by the author, entitled فاتح جامع الآيات and الانبيات. It was written by desire of Sultan Murād B. Aḥmad, and completed A.H. 1039.

The present fragment comprises the Arabic preface, and the beginning of the poem, down to this line (Bulak edition, p. 10):—

عشقای کز پی رنکی بود
عشق نبود عاقبت ننکی بود

II. Foll. 197—213. Hundred sayings of 'Alī, with a paraphrase in Persian quatrains, by Rashīd ud-Dīn Vatvāt (see p. 553 *b*), and a Turkish version in similar form.

III. Foll. 214—220. Forty sayings of Muḥammad (Ḥadīṣ), in Arabic, with a paraphrase in Persian quatrains.

Beg. انما الاعمال بالنيات وكل امرء ما نوى
اصل اعمال نیت نیکوست نیت نیک دارای مهتر
زانکه هرکار نیکو نیت نیست هست ان جملگی هبا و هدر

Royal 16, B. XXI.

Foll. 27; $9\frac{1}{4}$ in. by $10\frac{1}{4}$. Miscellaneous Oriental papers. The following are Persian:—

I. Foll. 6—12. An almanack for the "year of the hen," تخاقوی ییل, which began on the 11th of Shavvāl, A.H. 1042 (March, 1633), giving the positions of the planets for each day.

II. Fol. 12. A slip of pink paper, with 16 lines in large Divānī. A petition addressed

by three native servants of the East India Company at Sūrat, namely Chauth, Tulsidās, and Benidās, to the King of England (Protector Cromwell), asking compensation for damages suffered during the Dutch war, "signed by them, in the Gujrātī character, dated Swally Marine, January 26th, 1655."

Lansdown 1245.

Foll. 146; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 25 and 16 lines; written in the 17th and 18th centuries.

[N. BRASSEY HALHED.]

I. Foll. 2—131. A horoscope of the birth of Shāhjahān, with astronomical tables.

Author: Faṭḥ Ullah B. 'Abd ur-Raḥmān uz-Zubairi ul-Burūjī, فتح الله بن عبد الرحمن الزبيرى البروجى

Beg. حمد متواتر وثناء متکثر مر مبعودي را سزد

The author, who wrote during the reign of Shāhjahān, bases his calculation of the position of the heavenly bodies at the emperor's birth on the statement of the contemporary astrologers, who had fixed it at 12 Gharīs and 3 Pals of the night before Thursday, the 30th of Rabi' I., A.H. 1000.

II. Foll. 132—146. An almanack for the "year of the hare," توشقان ییل, corresponding to A.H. 1172-3 (A.D. 1759), written in Bengal for Navvāb Mir Muḥammad Ja'far Khān.

Arundel Or. 8.

Foll. 148; 8 in. by $5\frac{1}{4}$; 14 and 15 lines, $3\frac{1}{2}$ in. long; written in Naskhi, apparently in the 17th century.

I. Foll. 1—75. A collection of short tracts relating to the rules and traditions of the religious order called Ahl i Futuṣṣat (see p. 44 a). They are in Turkish, with the exception of the last two, foll. 72—77, which are Persian, and treat of the origin of the

felt-cloak and other garments of Bābā 'Amr, a patron of the order.

II. Foll. 76—139. Preface and first part of the Divān of Ḥāfiz. Select pieces, mostly of religious character, from the Divāns of the following poets:—Lisānī (p. 656 b), Dā'i Shī-rāzī (a disciple of Nī'mat Ullah Valī; he collected his Divān A.H. 865. See the Oude Catalogue, p. 387, and Mir'āt Jahānnumā, fol. 347), Khusrau (p. 609 a), Sa'dī, Ḥāfiz, Shams i Tabriz (p. 593 a), Khāḳānī, Aḥmad i Jām (p. 551 b), Jāmī, Aṣafī (p. 651 b), Kāsim (p. 635 b), and Ṣabūḥī (a Ṣūfī, of Chaghatāi extraction, who lived in Herat, and later in India. He died in Agra, A.H. 972 or 973. See Badāonī, vol. iii. p. 257, Blochmann, Ain i Akbari, p. 582, and the Oude Catalogue, pp. 43, 125).

The latter portion, foll. 132—139, is chiefly taken up by Turkish poems.

III. Foll. 140—148. A Turkish tract on the Salmānī order.

Egerton 695.

Foll. 192; $9\frac{1}{4}$ in. by 5. [ADAM CLARKE.]

I. Foll. 1—90; 12 lines, $2\frac{1}{2}$ in. long; written in Nestalik, in the 18th century.

دیوان اثر

The Divān of Aṣar.

Beg. بکش بوادی افتادکی تن خود را
چو زور بخلک نهان ساز دشمن خود را

Shafī'ā, surnamed Aṣar, a native of Shīrāz, who had lost his sight at the age of nine years, lived in Isfahan in the time of Sulṭān Husain (A.H. 1105—1135). He was considered the first poet of his time, and especially excelled in satire. He died in Lār, A.H. 1113, or, according to Sirāj, Oude Catalogue, p. 149, A.H. 1124. See Riyāz ush-Shu'arā, fol. 53, Ātashkadah, fol. 119, and the Oude Catalogue, pp. 138, 344.

Contents: Ghazals in alphabetical order,

fol. 1 *b*, Rubā'is, fol. 80 *b*. Maṭālī', or openings, and fragments of Ghazals, in alphabetical order, foll. 85 *b*—90. Kaṣīdahs, in praise of Muḥammad, 'Alī, and the Imāms, foll. 1 *b*—45 *b*, in the margins.

II. Foll. 91—192; 15 lines, $3\frac{3}{4}$ in. long; written in cursive Indian Nestalik.

لطيفه فياضي

Letters of Shaikh Faiṣī (see p. 450 *a*), edited by Nūr ud-Dīn Muḥammad.

Beg. يا ازلى الظهور يا ابدى الخفا

The editor was the son of 'Ain ul-Mulk, a physician of Shīrāz, who had risen to high favour with Akbar, and died in the 40th year of the reign (A.H. 1003. See Badāonī, vol. ii. p. 403, and Blochmann, *Ain i Akbari*, p. 480). His mother was a sister of Shaikh Faiṣī and Shaikh Abu'l-Faṣl. He says in his preface that, while the poems of Faiṣī, as *Markaz i Advār* and others, had been collected and arranged by Shaikh Abulfazl, his prose compositions had been neglected. In order to save them from oblivion, he made the present collection in the year indicated by the above title, *i.e.* A.H. 1035.

The work is divided, according to the preface, into five *Laṭīfahs*, three *Manṭūkahs*, and a *Khātimah*. The first five sections contain Faiṣī's letters to Akbar, fol. 97 *a*, to Shaikhs and 'Ulamā, fol. 131 *a*, to physicians, fol. 157 *b*, to Sayyids and Amīrs, fol. 174 *a*, and to relatives, fol. 184 *a*. Faiṣī's preface to his *Dīvān* is prefixed.

The remaining sections, which contained invocations *manājāt* by Shaikh Abulfazl, letters of Shaikh Abu'l-Khair (a brother of Faiṣī), letters addressed to Faiṣī, and some compositions of the editor, are wanting in this copy.

Egerton 707.

Foll. 181; $7\frac{3}{4}$ in. by 5; 11 lines, $3\frac{1}{4}$ in.

long; written in plain Nestalik; dated Muḥarram, A.H. 1217 (A.D. 1802).

[ADAM CLARKE.]

I. Foll. 2—62. قصهٔ سیت بسنت, the story of two brothers, Sīt and Basant, a Hindū tale.

Beg. دانایان اسرار و راویان اخبار چنین روایت

II. Foll. 63—137. ذخیره الفواد, a treatise on the religious observances of the Hindūs.

Beg. سپاس بیحد و ثناء بیعد مر خالق را

It is stated to have been written for the use of the Hindūs in A.H. 1210, Faṣlī 1203, A.D. 1796, and comprises the following three *Bābs*:—1. Fast days (*Brat*) throughout the Hindū year, from Chait to Phāgun, fol. 64 *b*. 2. Cosmogony and origin of castes, fol. 114 *b*. 3. Orders of Hindū devotees and their distinctive marks (*Tilak*), fol. 126 *a*.

III. Foll. 138—181. A tract beginning, مضمون این کتاب متضمن بر چهار باب, and divided into four *Bābs*, as follows:—1. Ages of the world, fol. 138 *b*. 2. The ten *Avatārs*, fol. 149 *a*. 3. The seven planetary divinities, and their invocations, fol. 169 *a*. 4. The twelve solar mansions, fol. 179 *a*.

The last two tracts contain several Sanskrit *Slokas* in the Persian character.

Copyist: محمد علی بیگ

The MS. was written for Mr. Henry George Keene, whose name and seal are found on the fly-leaf, with the date, March, 1802.

Egerton 1004.

Foll. 204; $10\frac{3}{4}$ in. by $6\frac{3}{4}$; 18 lines, $4\frac{1}{8}$ in. long; written in cursive Nestalik; dated Ramaṣān, A.H. 1232 (A.D. 1817).

I. Foll. 4—57. Zafar Nāmāh i 'Ālamgīrī, by 'Aqīl Khān (see pp. 265 *a*, and 699 *a*), wanting the introduction.

A table of the Timurides from Bābar to

Shāh 'Ālam, and a list of the children of Shāh-jahān and Aurangzīb, are prefixed, fol. 3.

II. Foll. 57—70. Extract from the Shāh-jahān-Nāmāh (*i.e.* 'Amal i Šālih, see p. 263 *a*), relating to the capture of Dārā Shikūh, and the death of Shāh-jahān (corresponding to Add. 26,221, foll. 669—678). Letter of Shāh-jahān to Kuṭb ul-Mulk (the king of Golconda), enjoining him to put down offensive Shī'ah practices; the latter's answer, dated Zulhijjah, A.H. 1045. Letter of 'Adil Khān, of Bijāpūr, to Shāh-jahān, and the latter's letter to 'Adil Khān, dated the 23rd of Zulhijjah, A.H. 1045 (see 'Amal i Šālih, foll. 373—375), fol. 66.

III. Foll. 70—114. Extract from the Khizānah i 'Amirah (see p. 373 *a*), comprising the lives of Nizām ul-Mulk Āṣaf Jāh and his children, Burhān ul-Mulk Sa'adat Khān, Safdar Jang, Shujā' ud-Daulah and Shāh 'Ālam, Aḥmad Shāh Durrānī, and Ishāq Khān Mūtaman ud-Daulah (corresponding to Or. 232, foll. 25—98).

IV. Foll. 115—125. Letter of Nādir Shāh to his son Riṣā Kūli Mīrā, announcing his victory in India. Letter of Shāh 'Abbās I. to Jahāngīr, relating to his capture of Kandahār (A.H. 1031, see 'Ālam-ārāi, fol. 380), and the latter's answer, fol. 120 *a*. Letter of Aurangzīb, on his march upon Kandahār, to his father, Shāh-jahān (A.H. 1062), fol. 121. Letters of Shujā' ud-Daulah to Najib Khān and Shāh 'Ālam, fol. 122 *a*.

V. Foll. 126—135. Five letters, پنج رقعہ, by Maulānā Zubūrī (see p. 742 *a*, v.).

Some Ghazals by the same author are written in the margins from fol. 115 to 122.

VI. Foll. 135—204. Letters of Rājah Lachhmī-Narāyan, Munshī, رجات لچھی نراین, edited by Muḥammad Faizbakhsh B. Ghulām Sarvar, of Kākūrī (see p. 309 *b*).

VOL. II.

Beg. هرچند طوطی شکرین مقال خامه را در برابر آئینه بیان

From a memoir of the author's life, prefixed by the editor, we learn that he descended from a Lahore family settled in Dehli, that his father's name was Rāi Manī Rām, and that he was a pupil of Sirāj ud-Dīn 'Alī Khān Arzū (see p. 501 *b*). Having been driven from Dehli by the invasion of Aḥmad Shāh Durrānī, Lachhmī-Narāyan stayed some time in Aurangābād and Bareli, and settled in Lucknow, where he found a protector in Shāh Madan. After his patron's imprisonment by Shāh Shujā', he obtained, on the recommendation of Ākhund Aḥmad 'Alī, employment under Navvāb Muḥammad Javāhir 'Alī Khān, Nāzir of Faizābād (see p. 309 *b*), and spent there seven years, in constant intercourse with the writer of this notice. He then passed into the service of Āṣaf ud-Daulah in Lucknow; but subsequently returned to Faizābād, where his mind became deranged. Three years later, the editor obtained possession of his papers, and compiled the present collection, which he completed A.H. 1205.

The dates of the letters range from A.H. 1183 to 1195. Some are mere rhetorical exercises addressed to the author's pupil, Shaikh Bākir 'Alī, sister's son to Ākhund Aḥmad 'Alī; others are written in the name of Navvāb Javāhir 'Alī, Ākhund Aḥmad 'Alī, and Bahū Begam, to the successor of Governor Hastings (Sir John Macpherson), Shāh 'Ālam, Āṣaf ud-Daulah, and others, while a few are addressed by the author in his own name to the editor.

A tabulated index of the contents is given on fol. 125 *b*. The work has been lithographed in Lucknow, A.H. 1265.

Egerton 1008.

Foll. 167; 8½ in. by 5¼; 13 lines, 3½ in. long; written in plain Nestalik, apparently in India, early in the 18th century.

I. Foll. 1—69. *خرقه*, a treatise on sexual intercourse.

Author: Murtazā Kuli Shāmlū, مرتضی قلی شاملو

Beg. سبحان الله رنك اميزى بساط حمد و سپاس حكيمى

Murtazā Kuli Khān, son of Hasan Khān Shāmlū, governor of Khorasan (see p. 682 *a*), stood in high favour with Shāh Sulaimān (A.H. 1077—1105), who appointed him to the office of sword-bearer, شمشير بردار, and to the government of Kūm. He is described as a poet of taste, and an elegant Shikastah-writer. See Tāhir Naṣirābādī, fol. 32, Riyāz ush-Shu'arā, fol. 437, and Ātashkadah, fol. 11.

This work, written in a highly artificial and ornate style, is dedicated to the Shāh (probably Shāh Sulaimān). It is divided into thirty sections, which, in conformity with its title *Khirkah*, or “patched cloak,” are termed *بخیه* “patches.” Two copies are described in Krafft's Catalogue, p. 81, No. 232, and p. 151.

II. Foll. 70—74. A short Arabic-Hindustani dictionary of drugs.

III. Foll. 75—167. *ام العلاج*, a treatise on purgatives considered in connection with the age and temperament of the patients, the season of the year, and other conditions.

Author: Amān Ullah, entitled Khānah-Zād Khān Fīrūz Jang B. Mahābat Khān Sipahsālār B. Ghayūr Beg, امان الله مخاطب بخانه زاد خان فیروز جنگ بن مهابتخان سپهسالار بن غیوربیک (see p. 509 *b*).

Beg. جان داروی که مزاج بخردی را از فساد نقصان

The work, which is dedicated to Jahāngīr, was written in A.H. 1036. It is divided into a *Mukaddimah* and six *Bābs*, comprising sixty-three *Faṣls*.

Egerton 1009.

Foll. 218; 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 15 lines, 3 $\frac{1}{4}$ in.

long; written in Nestalik, apparently in India, in the 18th century.

A miscellaneous volume, containing,— I. A collection of medical prescriptions, without any preamble, or methodical arrangement, fol. 2. II. Extracts relating to compound medicaments, in Persian and Arabic, fol. 74 *b*. III. Descriptions of compound medicaments, alphabetically arranged, foll. 107 *b*—215 *b*.

At the end of this last section are found the words, نقل من قزبادین نجیب الدین السمرقندی, which leave it uncertain whether Najib ud-Dīn us-Samarqandī is named as the author of the treatise, or of the last prescription only.

The volume is endorsed قزبادین سعدالدین طبیب, but in the text Sa'd ud-Dīn Ṭabīb is only quoted as the author of an observation on the use of naphtha, with which the book begins.

Egerton 1024.

Foll. 163; 11 in. by 7 $\frac{1}{4}$; 18 lines, 4 $\frac{1}{4}$ in. long; written in cursive Indian Nestalik; dated Zulhijjah, A.H. 1229 (A.D. 1814).

Prose works of Mīrzā Kātil (see p. 64 *b*), as follows:—

I. Foll. 2—20. Letters written from the court of Fath 'Alī Shāh to the author's patron in India.

Beg. صبحدمی که سلطان اریکه رابع افلاک

These letters deal less with public events than with personal and familiar incidents, or what may be termed the “chronique scandaleuse” of the residence. Their approximate date may be inferred from their including, fol. 7, a contemporary record of the capture and blinding of Zamān Shāh, the Afghan ruler of Kandahār, by his brother Maḥmūd Shāh, an event of A.H. 1217. See Brydges, *Dynasty of the Kajars*, p. 159. The

title رساله قانون مرزہ حسن is written by a later hand on the first page.

A larger and later collection of Mirzā Kaṭil's letters, compiled A.H. 1232 by his pupil Imām ud-Dīn, has been lithographed in Lucknow, A.H. 1259-60, under the title of معدن الفوائد معروف رقعات میرزا قتیل, and reprinted in Cawnpore, A.H. 1264.

II. Foll. 21—34. شجرة الامانى, a treatise on the niceties of Persian grammar and idioms.

Beg. فصیح ترین کلامی که از جوش صفا

This work, written at the request of Sayyid Amān 'Alī, from whose name the title is derived, was composed, as appears from the preface of art. iv., in A.H. 1206. It is divided into six "branches" (فرع), subdivided into "fruits" (ثمره).

Contents: 1. The three classes of words. 2. Ellipses of particles. 3. Compounds, ترکیب. 4. Peculiarities of the Persian of Iran, Turan, and India. 5. Elegance of diction.

The Shajarat ul-Amāni has been lithographed in Lucknow, 1841.

III. Foll. 35—70. Nahr ul-Faṣāḥat (see p. 520 b).

IV. Foll. 71—131. چار شربت, another treatise on Persian composition.

Beg. بخوت فروشی زبان فصیح بیانات

Kaṭil wrote it on his return from Kālpi to Lucknow, after an absence of two years and a half, in A.H. 1217, at the request of Mir Muḥammad, the younger son of Mir Amān 'Alī. It is divided, as its name implies, into four Sharbats, variously subdivided, on the following subjects: 1. Persian prosody and rhyme. 2. Modern idioms and figurative phrases. 3. Elegant expressions, faulty phrases used in India, and models of epistolary composition. 4. Short vocabulary and grammar of the Turki language (the

Persian equivalents are frequently written in numerical figures).

The Chahār Sharbat has been lithographed in Lucknow, A.H. 1268.

V. Foll. 132—163. A treatise on Arabic grammar, without title or preface.

Beg. مخفی نماند که هیچ لفظی در عرب کم از سه حرف نباشد

It contains the conjugation of the verb and its secondary forms, a classed vocabulary of nouns, and a sketch of the syntax. In the subscription the treatise is called قانون مجدد and ascribed to Mirzā Kaṭil.

Egerton 1028.

Foll. 87; 8 in. by 4½; about 17 lines, 3¼ in. long; written in Nestalik, apparently in India, in the latter half of the 18th century.

I. Foll. 2—34. Inshāi Harkarn. See p. 530 a.

II. Foll. 35—52. A tract on the atoning efficacy of worship at the Siva shrines of Benares, translated from a Sanskrit original entitled Panchakroṣī, پنجکروشی, by Kishan Singh, poetically surnamed Nashāt, son of Rāi Prān Nāth, Khatri of the Mangal tribe, an inhabitant of Siyālkūt, کشن سنکه مخلص به نشاط ولد رای پران ناتھ کھتری قوم منکل ساکن سیالکوٹ

Beg. حمد و ثنای بی پایان و ستایش و نیایش بیکران

The Panchakroṣa is a portion of the Kāsi-Mahātmya; see Aufrecht, Bodleian Catalogue, p. 28.

III. Foll. 53—57. غریب الانشا, a short narrative in ornate prose, written in imitation of the Shash-Jihat and the Badā'i' ul-Jamāl of Divān Rūp-Narāyan Ṣāhib.

Author: the same Kishan Singh.

Beg. سخن سازی زبان شیرینکار به تحمید صانعی است

The work was written, as stated at the end, in A.H. 1157.

IV. Foll. 58—86. سراج الطريق, the story of Nāskīt ناسکیت, son of the devotee Ūdalik, اودالك, and of his visit to the realm of Yama, جم پوري, apparently translated from a Sanskrit original.

Beg. ان داستان غرابت نشان را بعبارت فارسی.

Add. 5622.

Foll. 285; 8½ in. by 5½; 14 lines, 3½ in. long; written in Nestalik, apparently in India, in the 18th century,

[N. BRASSEY HALHED.]

I. Foll. 1—38. راحت القلوب, satirical sketches of some contemporaries, by Ni'mat Khān 'Alī (see p. 268 b).

Beg. افريں سخن افريں را کہ در صلاى ثايش

The names of the objects of the author's satire are disguised under various riddles.

II. Foll. 39—99. Journal of the siege of Haidarābād, by the same (see p. 268 a).

III. Foll. 100—117. Husn u 'Ishk, by the same (see p. 703 b).

IV. Foll. 117—121. A letter beginning, حکيم حقيقي ميرزاى دوستان, apparently by the same.

V. Foll. 121—130. Three short prose pieces, entitled زلف, مناظره چشم و سرمه, and مشمون خيالى, by Akā Abul-Kāsim.

VI. Foll. 130—133. A letter written by Tāhir Naṣirābādī (see p. 368 b), in answer to the Uzbek ambassador.

VII. Foll. 133—137. Short pieces in prose and verse, by Mīr Sayyid 'Alī Mihri, headed بحر طویل مير سيد علی مهری

Mīr Sayyid 'Alī, whose father Sayyid Mu-sā'id was a native of Jabal 'Āmil, was born in Isfahan, and held the office of Malik ush-Shu'arā under Shāh Sultān Ḥusain (A.H.

1105—1135). He died in that Shāh's reign, leaving about six thousand lines of poetry. See Riyāz ush-Shu'arā, fol. 440, and Khulāṣat ul-Afkār, fol. 277.

VIII. Foll. 137—145. قضا و قدر, "Fate and Destiny," a Maṣnavī by Muḥammad' Kūli Salim (see p. 738 a).

Beg. شنيدم روزی از خونابه' نوش

See the Oude Catalogue, p. 556, Khulāṣat ul-Afkār, fol. 122, the Munich Catalogue, p. 4, and Bland, Earliest Persian Biography, p. 163.

A Maṣnavī of the same name, by Mīr 'Alī Riṣā Tajallī, has been lithographed in the press of Gulzār i Hind, A.H. 1283.

IX. Foll. 145—159. Short pieces by the three following poets: 1. Navvāb Rustam Jang Makhmūr (Murshid Kūli Khān, of Sūrat. He lived at the court of Āṣafjāh, who died A.H. 1161, and survived him but a few years; see the Oude Catalogue, p. 194). 2. Murtaẓā Kūli Beg Vālā (a native of Īrān, who entered the service of Sarbuland Khān, and, after that Amīr's death, A.H. 1090, went to Bengal, where he died; see Riyāz ush-Shu'arā, fol. 500). 3. Ṭughrā (see p. 742 a).

X. Foll. 160—164. Letters and short prose pieces by Ni'mat Khān 'Alī.

XI. Foll. 165—172. Some poetical pieces by the same.

XII. Foll. 172 b—285. A Maṣnavī containing short moral tales and anecdotes, probably by the same Ni'mat Khān.

Beg. حمد و شکر اورا کہ ہر چہ هست ازوست
دام هستی حلقہ دار از هاي و هوست

Add. 5629.

Foll. 297; 9½ in. by 6; about 18 lines, 3¼ in. long; written in cursive Nestalik; dated 'Azīmābād, A.H. 1153-8 (A.D. 1740-5).

[N. BRASSEY HALHED.]

I. Foll. 1—14. Arabic verses of the *Divān* of Ḥāfiẓ, with interlinear Persian version. Exposition of the spiritual meaning attached to the names of material objects, and glossary of some rare words occurring in the *Divān*. Commentary on some difficult verses of the same *Divān*. The title given in the subscription is فرهنگ دیوان خواجه حافظ

II. Foll. 18—28. A versified Persian-Hindustani vocabulary, divided, according to subjects, into twenty sections.

Beg. بسم الله خدای کا نانو
لا مکان نا نهین وه تهاون

It was completed, as stated in the last line, in A.H. 990. Three additional sections at the end are stated to be due to another author. The title in the subscription is مقبول صبیان.

III. Foll. 31—33. *Khālīq Bārī*. See p. 516 *b*.

IV. Foll. 34—41. A tract on archery, called in the subscription رساله تیر و کمان.

Beg. اما بعد این رساله ایست در بیان تیر انداختن

V. Foll. 41—45. Hindustani verses.

VI. Foll. 46—50. Two series of Ghazals, consisting of one Ghazal for each letter of the alphabet. In the first the *takhalluṣ* is فرشته, in the second محمود.

A *Divān* of Firishtah, called from its first words *Mā Muḳīmān*, is noticed in the Mackenzie Collection, ii. p. 142, Copenhagen Catalogue, p. 43, and the St. Petersburg Catalogue, p. 397. See the Oude Catalogue, p. 83.

VII. Foll. 54—63. An alphabetical vocabulary of Persian verbs, conjugated through all tenses, with the Hindustani equivalents.

Beg. آفریدن آفرید خواهد آفرید می آفریند پیداکرnan

VIII. Foll. 64—70. *سوره زبور*, the *Sūrah* of David put into Arabic verse by Ibn 'Ab-

bās (see the Arabic Catalogue, p. 312, art. 34), with a paraphrase in Persian verse, and a poetical prologue by Naḳī, نقی.

Beg. سپاس بی قیاس ان بادشاهرا
که پیدا کرد از نابود مارا

IX. Foll. 71—101. *Jāmi' ul-Ḳavānīn*. See p. 414 *b*.

X. Foll. 102—143. *Inshāi Harkarn*. See p. 530 *a*.

XI. Foll. 144—192. فرهنگ بدائع الانشا, a glossary to *Inshāi Yūsufi*. See p. 529 *a*.

XII. Foll. 193—294. *Badā'i' ul-Inshā* (see p. 529 *a*), with interlinear glosses.

Add. 5660, F.

Foll. 28; 15½ in. by 10½; a volume of miscellaneous contents. The following are Persian:—Three poems on the wickedness and wretched end of Nand Kumār, foll. 25, 26. Invocations to Muḥammad and 'Alī, written so as to form the outline of two horses, fol. 27. The words علی شافع عاصیان, in ornamental letters, fol. 28.

Add. 6541.

Foll. 156; 12 in. by 7½; 19 lines, 4½ in. long; written in Nestalik; dated Masulipatan, A.H. 1197 (A.D. 1783).

[JAMES GRANT.]

I. Foll. 9—127. *Lubb ut-Tavārikh*. See p. 104 *a*.

A very full table of reigns occupies foll. 2—8.

II. Foll. 128—156. A part of *Rauzat ut-Tāhīrīn* (see p. 119 *b*), viz., the preface, table of contents, and the first five pages of *Ḳism I*.

Add. 6587.

Foll. 216; $11\frac{3}{4}$ in. by $7\frac{1}{4}$; from 17 to 20 lines, about 5 in. long; written by different hands in Shikastah-āmiz; dated Shavvāl, A.H. 1197 (A.D. 1783). [JAMES GRANT.]

I. Foll. 3—29. Malfūzāt i Amīr Tīmūr (see p. 177 *b*), viz.: 1. the Institutes, imperfect at the end (White's edition, pp. 156—390), fol. 3 *b*. 2. Extracts from the Designs and Enterprises, fol. 22 *a*. 3. Continuation of the Institutes (Add. 26,191, foll. 326—347) abridged, foll. 23 *b*—29 *b*.

II. Foll. 20—27. Extracts from the Muntakhab ul-Lubāb (see p. 232 *b*), relating to Todarmal, to Murshid Quli Khān, to the reforms effected by Aurangzib in the collection of the revenue, etc.

III. Foll. 38—45. History of the Osmanli Sultans (from Mir'āt uş-Şafā; see p. 129 *a*).

IV. Foll. 46—90. The first portion of the Khizānah i 'Āmirah (see p. 373 *a*), ending with the notice on Aḥmad Shāh Durrānī.

V. Foll. 91—96. History of Malabar (from the Tārikh i Mamālik i Hind, by Ghulām Bāsīt; see p. 237 *a*).

VI. Foll. 96—104. Account of Kūch Bahār, and Assam, with a detailed narrative of the campaign of Khānkhānān Muḥammad Mu'azzam Khān; see p. 266 *a*.

VII. Foll. 105—108. Account of Gondwānah, and of Tibet, from the Akbar Nāmāh.

VIII. Foll. 109, 110. Account of Kashmīr, and of Bijāpūr, from the Ikbāl-Nāmāh of Mu'tamad Khān (see p. 255 *a*).

IX. Foll. 111, 112. Account of Baglānah, from the Ma'āşir ul-Umarā, and of Mālvah, from the Ikbāl-Nāmāh.

X. Foll. 113—119. History of the kings of Bengal and Jaunpūr (from the work of Ghulām Bāsīt; see p. 237 *a*).

XI. Foll. 120—125. Biographical notices on Muḥammad Khān Bangash and his sons, on Sayyid Sa'adat Khān Burhān ul-Mulk and his successors, on 'Alī Muḥammad Khān Rohillah, Najib ud-Daulah, Mirzā Najaf Khān, Ja'far Khān Naşīrī, afterwards Murshid Quli Khān, and his successors in Bengal, and on some other amīrs. Account of the Marattahs, Sikhs, Jāts, and the English. The author, whose name does not appear, wrote about A.H. 1200, as a decided partisan of the British rule.

XII. Foll. 126—133. Chronological sketch of the Hindū and Muslim kings of Dehli, سلسله سلاطين هندو و مسلمين, from Judishtir to the accession of Muḥammad Shāh, A.H. 1131; followed by a tabulated list of reigns.

XIII. Foll. 133—142. Tables of the dynasties of India, from the Hindū period to the sixth year of Farrukhsiyar (A.H. 1129), from the Dastūr ul-'Amal of Hādī 'Alī Khān.

XIV. Foll. 143—159. Tables of the principal dynasties of the East, from the early kings of Persia to the time of Karīm Khān Zand.

The length of the several reigns is given in parallel columns according to Ḥamzah Işfahānī, and other authorities, the latest of which are Ḥabīb us-Siyar, Lubb ut-tavārikh, Rauzat ut-Tāhirīn (p. 119 *b*), and Mirāt uş-Şafā (p. 129 *a*).

XV. Foll. 160—184. History of the Şafavis from the Mir'āt uş-Şafā.

XVI. Foll. 185—216: History of Persia from the death of Shāh Sultān Ḥusain to the death of Karīm Khān Zand, A.H. 1193, by Razī ud-Dīn Tafrishī, رضى الدين تفرشى

حمد و سپاس مالک الملکی را سزااست که
تاج خلافت

The author states in a short preamble that he had not at hand any record of that period, nor had he been a witness of the

events recorded, but he had compiled this account from the information of trustworthy persons.

He begins his narrative with the invasion of Maḥmūd Shāh and the proclamation of Shāh Ṭahmāsp in Kāzvin, in the month of Muḥarram, A.H. 1135.

A table of contents, foll. 1 *a*—2 *b*, is prefixed to the volume.

Add. 6588.

Foll. 94; 9 $\frac{1}{2}$ in. by 6; 12 lines, 4 in. long; written in Nestalik, in the latter part of the 18th century. [JAMES GRANT.]

I. Foll. 1—5. Extracts from the *Muntakhab ut-Tavārikh* (p. 222 *b*), and the *Akbar Nāmāh*, relating to some administrative changes introduced by Akbar, A.H. 982, 987 and 990.

II. Foll. 6—15. Chronology of the Timurides from Tīmūr to Shāh 'Ālam's accession in Dehli, A.H. 1185.—Obituary notices, relating mostly to Indian saints.—Enumeration of Hindū and Muslim sciences.

III. Foll. 15—47. دستور العمل شاهجهانی, An official manual, containing rules of conduct for civil servants, a statistical account of the Ṣūbahs, and the titulature of princes and dignitaries.

Beg. منشور الادب شاهنشاهی و دستور العمل کارگاهی

The work was written in the reign of Aurangzib.

IV. Foll. 47—63. Moral sayings of Shāhjahān, recorded by Aurangzib. Last directions of Aurangzib, and some of his familiar letters (*shukḥkah*).

V. Foll. 64—94. خلاصة السياق, a treatise on arithmetical notations, and the keeping of public accounts.

Beg. احقر العباد اكر چه در فن سياق چندان
وقوف ندارد

The author, who does not give his name,

states that he had written this work in the 47th year of 'Ālamgir's reign, A.H. 1115.

II. Foll. 102—241. The Memoirs of Bābar, translated from the Turkī by Mirzā Pāyandah Ḥasan Ghaznavī and Muḥammad Kūli Mughūl Ḥiṣārī.

Beg. بر ضمائر ارباب بصائر مخفی و مستور نمائد

This translation is earlier than the better known version of Mirzā 'Abd ur-Raḥīm (see p. 244 *a*). It differs from it in wording, sometimes in meaning, and does not on the whole keep so close to the text. It has, however, the same abrupt breaks in the narrative. There are, besides, some gaps in the present copy.

In a preface, which the continuator, Muḥammad Kūli, has prefixed to his part of the work, fol. 147, he states that a portion of the Memoirs had been translated in Bābar's time by Shaikh Zain (see Or. 1999), and that in the reign of Akbar, A.H. 994, Bihrūz Khān, "now" entitled Naurang Khān, son of "the late" Kūṭb ud-Dīn Muḥammad Khān Bahādūr Beg Atāliq Beglarbegi, being but imperfectly acquainted with Turkī, desired to procure a plain and faithful Persian version of a work, which every devoted servant of the dynasty was bound to know. Pursuant to his commands Mirzā Pāyandah Ḥasan Ghaznavī translated the first six years and a portion of the seventh. The writer, who had grown up in the service of His Highness, was then ordered to translate the remaining portion of the work, beginning with the latter part of A.H. 906, and ending with A.H. 935 (*sic*).

Naurang Khān was the son of Kūṭb ud-Dīn Khān Atgah, who had been appointed Atāliq, or governor, to prince Salim (Jahāngir) with the title of Beglarbegi, and died A.H. 991. He served with distinction in several campaigns under Akbar, and died as governor of Jūnāgarh in the 39th year of the reign (A.H. 1002). See *Ma'āshir ul-Umarā*,

fol. 411, *Tazkirat ul-Umarā*, fol. 101, and Blochmann, *Ain i Akbari*, p. 333.

Contents: First part of the Memoirs, from the beginning, A.H. 899, to the flight of Bābar to Samarkand after his defeat by Shai-bānī Khān, in the month of Shavvāl, A.H. 906 (Erskine's translation, pp. 1—94), fol. 102. Preface of Muḥammad Kūlī, fol. 147 *b*. Continuation of the Memoirs down to Bābar's arrest in Karnān (Erskine, pp. 94—122), fol. 148 *a*. Second part of the Memoirs, from A.H. 910 to 914 (Erskine, pp. 127—235), fol. 160 *b*. The year 926 (Erskine, pp. 281—284), fol. 205 *b*. The year 925, from the beginning to the 8th of Sha'bān (Erskine, pp. 246—272), fol. 207 *b*. The year 933, from the beginning to the 14th of Jumāda I. (Erskine, pp. 343—353), fol. 219 *b*. The year 935, from the beginning to the 1st of Shavvāl (Erskine, pp. 382—422), fol. 224 *a*—241.

Add. 6590.

Foll. 241; 11½ in. by 7¾; 24 lines, 5½ in. long; written in Nestalik; dated Jumāda I., A.H. 1203 (A.D. 1789). [JAMES GRANT.]

I. Foll. 4—101. *Malfūzāt i Amīr Timūr* (see p. 177 *b*), containing:—the preface of Abū Ṭalīb. The Memoirs, from the beginning to the account of Timūr's attack upon Urūs Khān, foll. 4 *b*—81 *a* (*i.e.* a little more than the portion translated by Stewart, which ends on fol. 79 *b*). The Institutes, imperfect in the end (White's edition, pp. 156—360), fol. 81. The Designs and Enterprises, imperfect at the beginning (White's edition, pp. 116—152), fol. 95. The continuation of the Institutes, imperfect at the end, and defective in the body of the work (corresponding to Add. 26,191, foll. 326—337), fol. 98.

II. Foll. 102 *b*—241. *واقعات بابری*, the Memoirs of Bābar (see p. 244 *a*).

The first two parts begin on foll. 102 *b* and 160 *b*. Of the third and fourth there are

only the following fragments:—A.H. 926 (Translation, pp. 281—284), fol. 205 *b*. A.H. 925 (Translation, pp. 246—272), fol. 207 *b*. A.H. 933 (Translation, pp. 343—353), fol. 219 *b*. A.H. 935 (Translation, pp. 382—422), fol. 224 *a*.

A table of contents, including both works, occupies foll. 1—3.

Add. 6591.

Foll. 136; 6¾ in. by 4; 14 lines, 2½ in. long; written in Nestalik, with seven 'Unvāns, and gold-ruled margins; dated Rama-zān, A.H. 884 (A.D. 1480).

[JAMES GRANT.]

I. Foll. 1—18. *فال نامه امام جعفر*, the book of divination ascribed to Imām Ja'far Sādiq.

Beg. الحمد لله... بدانك این ضمیر بغایت خوب و مجربست

It is stated in the preamble that this Fāl, or *Zamīr*, on which Imām Ja'far had spent fifty years, was kept as a great treasure by the Khalifs, and that Sultan Maḥmūd, who had received it from them, kept it by him for constant use. It contains in tabular form Coranic verses, with the answers which they are supposed to give to various questions.

II. Foll. 19—90. A medical treatise on the means of guarding against injuries, *رساله*, or *Zamīr*, on which Imām Ja'far had spent fifty years, was kept as a great treasure by the Khalifs, and that Sultan Maḥmūd, who had received it from them, kept it by him for constant use. It contains in tabular form Coranic verses, with the answers which they are supposed to give to various questions.

Beg. افتتاح سخن سزاوار بنام حکیمیت که بدن آدم را

The translator, whose name does not appear, dedicates the work to Amīr Jamāl ud-Daulah vad-Dīn Husain Tarkhān.

III. Foll. 91—93. A short extract from the *Zakhīrah* (see p. 466 *b*), on prognostics or premonitory symptoms, *تقدمة المعرفة*.

IV. Foll. 94—109. مدخل منظوم, a manual of astrology, in Maṣnavī rhyme.

Beg. مرد دانا سخن ادا نکند
تا بنام حق ابتدا نکند

The author, whose name does not appear, concludes his prologue with a short eulogy on Jamāl ud-Dīn Abū Maḥamid Muḥammad B. Aḥmad.

A versified astrological treatise by Mubārak عوذی, or عوزی, is mentioned by Haj. Khal. under مدخل; see vol. v. p. 472, and Add. 7446, fol. 436.

V. Foll. 110—121. مدخل رمل, a versified manual of geomancy, without preface or author's name.

Beg. فرد و سه زوج شکل اعیانست
دانشش بر حکیم انسانست

VI. Foll. 122—125. ضمیر خسروانی, a book of divination in verse, ascribed to Buzurjmihr بوزرجمهر

VII. Foll. 126—136. A short treatise on the good and evil effects of wine, در مختصر مفید, in four Faṣls, without author's name.

Beg. حمد و سپاس و شکر بی قیاس پادشاهی را سزااست

Add. 6601.

Foll. 116; 8½ in. by 5; from 13 to 17 lines; written in Nestalik and Shikastah-āmiz. The first part is dated in the 8th year of Shāh 'Alam (A.H. 1180, A.D. 1766).

[JAMES GRANT.]

I. Foll. 1—42. Familiar letters of Aurangzib, رقعات عالم گیری. The collection begins with a preamble in which the designations of the princes and amirs are explained, and in which reference is made to Farrukhsiyar, probably the reigning emperor at the time of compilation.

The contents, which are in part identical with those of the Dastūr ul-'Amal Āgahī (see

VOL. II.

p. 402 a), are as follows:—Seven letters to prince Mu'azzam Shāh 'Alam Bahādur. Seventy to prince Muḥammad A'zam. One to prince Muḥammad Akbar. One to Kām-bakhsh. Two to Mu'izz ud-Dīn. Four to 'Azīm ud-Dīn. Twenty-five to Bidārbakht. One to Shāyistah Khān. Twenty-two to Asad Khān. Four to Ghāzī ud-Dīn Khān. Four to Zulfakār Khān. Four to Chīn Kīlich Khān. One to 'Aqil Khān. Seven to Ṣadr ud-Dīn Muḥammad Khān. Five to Muḥammad Amīn Khān. One to Luṭf Ullah Khān. Two to Ḥamid ud-Dīn Khān. Fourteen to 'Ināyat Ullah Khān.

The collection printed in Lucknow, A.H. 1260, under the title رقعات عالمگیر, contains letters addressed to the same persons, but generally much shorter. See p. 401 b.

II. Foll. 43—62. An account of the Marattah Peshvās, from the appointment of Bajī Rao to that office by Rājah Sāhū to the negotiations carried on by Raghūnāth with Colonel Upton in Purandhar, A.D. 1776.

Beg. مادھو راو پسر ناراین راو ولد بالا راو

III. Foll. 63—116. Tabulated notices relating to the principal inhabitants of Surat and Bombay in A.H. 1189, to the distances between the chief towns of India, fol. 64, to the measurements of Tāj Maḥall, fol. 67, and to the Ṣūbahs of India under Akbar and Farrukhsiyar, fol. 109.

Add. 6603.

Foll. 103; 8½ in. by 5½; from 13 to 16 lines; written by various hands in Shikastah-āmiz and Nestalik, about the close of the 18th century.

[J. F. HULL.]

I. Foll. 1—27. An account of the Marattah empire, compiled A.H. 1197, without preface or author's name.

Beg. مہاراجہ راجہ ساہو بہونسلہ در ستارہ
سکونت داشت

Contents: Notice on the great offices of the court, viz. Pirtī-Nidhī, Pandit Pardhān, Sipahsālār, Pharnavis, Mantrī, etc., and on the men who held them from the time of Sīvājī to the date of composition, fol. 1 a. Account of the towns, forts, and parganahs of the provinces of Pūnah and Satārah, fol. 4 a. A short history of the Marattahs from their origin to A.H. 1197, with detached notices on the leading families and chiefs, viz. the Bhonslahs, the Rājahs of Satārah, Rānōjī Sindhiyah, Mahādaji Holkar, Dāmānjī Gāikwār, Gobind Rāo Bondelah, Raghojī Bhonslah, Jādū, etc., fol. 10 b.

II. Foll. 28—39. احوال نواب حیدر علیخان، a history of Ḥaidar 'Alī Khān, of Mailsūr, from his birth to A.H. 1196.

Beg. چو این تازه تر نهالست از چمنستان کیتی

The author, whose name does not appear, remarks, in a short preamble, that Ḥaidar 'Alī was the only man in India who had shown himself able to cope with the English power. He traces the origin of his family to Kuhīr, کھیر, a town twenty-eight Kos west of Ḥaidarābād, in which his forefathers held the office of Kāzī from the time of Sultan 'Abd Ullah. His grandsire Dūst Muḥammad settled in Kolār, district of Surā, province of Arcot, where he married the daughter of a noble Sayyid, and had a son called Mīr Faṭḥ 'Alī, afterwards Faṭḥ Nāik, the father of Ḥaidar 'Alī. The latter is said to have been born A.H. 1131.

At the end the author states that, at the date of writing, namely on the 29th of Zulḡadā, A.H. 1196, the chances of war were still undecided. But the death of Ḥaidar 'Alī on the first of Muḥarram, A.H. 1197, is briefly recorded in a subsequent addition.

III. Foll. 40—84. An alphabetical glossary of the technical terms used in the collection of revenue, compiled for the use of

English officials by Khwājah Yāsīn, of Dahā,
خواجہ یسین ساکن دہا

Beg. حمد یجد متعدد روزی عباد را سزد

IV. Foll. 85—103. Tables of the revenue of the Ṣūbahs of Irān and Hindūstān, and of the distances between the principal places of India.

Add. 6631.

Foll. 123; 8½ in. by 4¾; 12 lines, 3 in. long; written in large Nestalik; dated Aḥmad-ābād, Zulḥijjah, A.H. 1138 (A.D. 1726).
[J. F. HULL.]

I. Foll. 1—95. مظهر الآثار, a Sufi poem by Hāshimī, هاشمی.

Beg. بسم الله الرحمن الرحيم
فاتحه آرای کلام قدیم

Mīr Hāshimī Kirmānī, surnamed Shāh Jahāngīr, who was said to descend from two great saints, viz., on his father's side, from Shāh Kāsim Anvār, and, through his mother, from Shāh Nī'mat Ullah Valī, is described as the most eminent Sufi of his time. He went from his native Khorasan to Sind in the early part of the reign of Mirzā Shāh Ḥasan Arghūn and stayed some years at the court of that prince, who gave him the greatest marks of favour. He set out for the Ḥijāz in A.H. 946, and was slain on the way by brigands near a place designated as Kij Mukrān, کج مکران. See 'Alī Shīr Kānī', Add. 25,189, fol. 525. In the Nafā'is, Oude Catalogue, p. 55, A.H. 948 is given as the date of his death. Compare Haft Iklim, fol. 121, Riyāz ush-Shu'arā, fol. 520, Atashkadah, fol. 68, Sprenger, Oude Catalogue, p. 420, and Haft Asmān, pp. 90—99.

Shah Ḥasan (as he is called in the present poem), son of Shāh Beg, reigned, according to 'Alī Shīr, fol. 269, from A.H. 928 to 962. Firishtah, who calls him Shāh Ḥusain, says that he died A.H. 962, after a reign of thirty-

two years. See the Bombay edition, vol. ii. p. 621.

In a prologue of considerable extent the poet pays a tribute of praise to his predecessors and models, Nizāmī, Amīr Khusrau, and Jāmī, authors of the *Makhzan ul-Asrār*, *Maṭla' ul-Anvār*, and *Tuḥfat ul-Ahrār*, and says that two generations (karn, i.e. sixty years) after the last of them the key of speech had been given to him by divine love:—

بعد دو قرن از کرم ذو المنن
عشق بمن داد کلید سخن

He concludes with a dedication to Shāh Hasan,

شاه حسن خسرو شیرین سخن
انبسته الله نباتا حسن

and adds that this poem is the first of a *Khamsah*:

الحجه رقم زد قلم سحر سخن
کج محبتین بود از یغ کج

It is stated at the end that it was completed in Tattah, A.H. 940:

در بلد تته حریم المثل
حرمه الله عن الاختلال
نهد و چل بود که این نظم پاک
نقش بقا یافت ازین لوح خالک

The poem is divided into three *Rauzahs* and twenty *Mau'izahs*. See Haj. Khal., vol. v. p. 606.

II. Foll. 96—107. *معراج الخيال*, an erotic poem by Mullā 'Alī Rizā Tajallī. See p. 738 a.

Beg. بر سرم دیگر های عشق یار
ریخت طرح آشیان از خار خار

III. Foll. 108—117. An extract from the *Subḥat ul-Abrār* (see p. 644 b).

IV. Foll. 118—123. *قواعد القرآن*, a treatise in twelve chapters (باب) on the correct pronunciation of the Coran.

Author: Yār Muḥammad B. Khudādād Samarkandī, یار محمد بن خداداد سمرقندی

Beg. حمد بی حد و ثنای بی عد حضرت قادری را

The work is dedicated to Abul-Ghāzī 'Ubaid-ullah Bahādur Khān (who reigned in Māvarā un-Nahr, A.H. 939—946). The present copy breaks off at the beginning of Bāb 3.

At the end is found the seal of Nik 'Ālam Khān, a dependent of Nizām ul-Mulk Aṣafjāh, with the date A.H. 1153.

Add. 6632.

Foll. 139; 8½ in. by 6; 11 lines, 4½ in. long; written in large Nestalik; dated Jumadā II., A.H. 1192 (A.D. 1778). [J. F. HULL.]

I. Foll. 1—68. قصه کام روپ, the tale of Kām rūp.

Munshi 'Alī Rizā, who wrote the present volume, professes to have translated this tale, which he calls قصه کلاکم, from the Hindu tongue زبان هندوی for Captain John Ritchie. This version, which is written in the colloquial Persian of India, is quite distinct from that which has been mentioned p. 763 b.

II. Foll. 69—114. The tale of Madhumālat قصه مدحمالت and Prince Manohar, in Muṣnavī (see p. 700 a).

Beg. بتوفیق خداوند خرد بخش
ز صنعت های گوناگون کند نقش

The author of the Hindi original is called هزاران افروزین بر. It is stated at the end that the version was completed in A.H. 1059:

هزار و پنجه و نه سال بوده
که این نوباه نظم وا نموده

and that it consists of 952 distichs.

For Hindi and Dakhnī versions of the tale of Madhumālat see Garcin de Tassy, Litt. Hind., 2nd edition, vol. i. p. 388, and vol. ii. p. 486.

III. Foll. 115—139. The Pand-Nāmah of 'Attār (see p. 579 b).

Transcriber: منشی علی رضا
3 B 2

Add. 6641.

Foll. 195; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; from 12 to 15 lines, about $3\frac{3}{4}$ in. long; written in Nestalik and Shikastah-āmiz, apparently in India, in the 18th century. [J. F. HULL.]

I. Foll. 1—67. The *Līlāvātī*, translated by Shaikh Faizī; see p. 449 *b*.

II. Foll. 68—149. The *Bij-Ganit*, translated by 'Aṭā Ullah Rashidī; see p. 450 *b*.

III. Foll. 150—195. The writer's manual, دستور العمل نویسندگی

The contents, mostly in tabulated form, are arranged in three Bābs, as follows:

I. Numerals, weights, measures, and divisions of times, fol. 151 *a*. II. Names of the signs of the zodiac and asterisms, of the *Rāginis*, and of the Hindū sciences and *Shāstras*, fol. 153 *b*. III. The numeral notation called *Siyāk*, and models of official accounts, fol. 162 *a*.

Add. 6931.

Foll. 203; 13 in. by 8; about 25 lines, 4 in. long; written by the Rev. John Haddon Hindley, on paper water-marked 1811.

I. Foll. 1—65. Notices on the Amirs, 'Ulamā, and poets, of the reign of Akbar, from the *Ṭabakāt i Akbarshāhī*; see p. 220 *a*.

II. Foll. 66—88. Preface and Bāb 4 of the *A'in i Akbarī* (see p. 248 *a*), with the English translation of some passages.

III. Foll. 89—125. The early kings of Persia, from the *Rauzat us-Ṣafā*, with lists of kings derived from other sources, and extracts from "P. Bizari *Rerum Persicarum historia*."

IV. Foll. 126—203. History of the kings of India during the four ages of the world,

by Pandit Krishnānand, son of Pandit Ānand-khan Jī, بندهت کرشناند خلف پندهت آنند کهن جی
Beg. سپاس بقیاس مران قادر بیچون را

The author, a native of Dehli, had resided for years in Benares, where his father was in the employ of Mr. Jonathan Duncan. Having subsequently proceeded to Bombay, and entered the service of Mr. Duncan, then governor of that city, he commenced by his order, on the 15th of May 1807, the present compilation, based on the *Harivansa* and the *Bhāgavata Purāna*.

Add. 6932.

Foll. 550; 13 in. by 8; written by the Rev. John Haddon Hindley, on paper water-marked 1814—1816.

Notes and extracts relating to Persian history.

I. Foll. 1—56. Early kings of Persia, from the *Dabistān*, *Rauzat us-Ṣafā*, *Farhat un-Nāzirīn*, *Jahān-ārā*, and *Burhān Kāṭī*.

II. Foll. 112—136. Extracts from the *Ṭabakāt i Aulād i Changīzkhanī*, relating to the successors of Hulāgū, and, more fully, to the *Ilkānī* dynasty down to the death of Sultan Aḥmad B. Uvais, A.H. 813.

III. Foll. 136—151. Extracts from the *Zafar Nāmāh* of 'Alī Yazdī, the *Ma'āshir i Raḥīmī* (see Elliot, vol. vi. p. 237), the Latin version of Abulfaraj, and Pococke's supplement, relating to *Timūr* and his successors in Persia down to the extinction of the *Aḳ-Kuyūnlus*, A.H. 914.

IV. Foll. 153—161. The *Safavis*, from Pococke's Supplement.

V. Foll. 162—203. "Cosmogonical Dynasties anterior to the *Pishdadian*," from the *Dabistān* and the *Muntakhab ul-Lughat*; Persian and English.

VI. Foll. 204—382. Notes and extracts

relating to the Pishdadians, Kayānians and Sassanians, from *Burhān Kāfi*, *Jahān-ārā*, *Rauzat uş-Şafā*, etc.

VII. Foll. 383—387 and 416—518. The Abbasides from *Rauzat uş-Şafā*.

VIII. Foll. 388—415. The Ashkanians from *Jahān-ārā*.

IX. Foll. 519—533. *Timūr's wars in Persia from A.H. 782 to 794*, from the English translation of *Zafar-Nāmāh*.

X. Foll. 535—550. Lists of Eastern Dynasties, Persian and English. A list of Arabic and Persian historical works.

Add. 6933.

Foll. 277; 13 in. by 8; written by the Rev. John Haddon Hindley on paper water-marked 1811—1814.

Notes and extracts relating chiefly to the history of India and China, compiled about 1820.

Contents:—Chronological sketch of a scheme towards forming an epitome of the history of Hindoostan, fol. 1. Cosmogony and early dynasties of the Hindus, from *Firishtah* (Dow's Hindoostan), *Mas'ūdi*, *Abu 'l-Fazl*, *Rādhākant*, etc., English and Persian, fol. 8. "Chronicon XIX sæculorum post diluvium, analyzante E. A. Maarshamo," fol. 89. Tables showing how the Hindu, Egyptian and Chinese chronology may be reduced to that of the Bible, fol. 139. "Chinese or Khataian History, from *Beidavee*" (*Nizām ut-Tavārikh*); Persian and Latin, fol. 153. Account of *Shāh Rukh's* embassy to China, from the *Maṭla' us-sa'dain*; Persian and English; fol. 230. Route of *John Bell*, of *Antermony*, from *St. Petersburg* to *Pekin*, and extracts from his travels, fol. 238. List of the kings of *Khatai*, Persian, fol. 262.

Add. 6936.

Foll. 362; 12½ in. by 8; written by J. Had-

don Hindley on paper water-marked 1814—1818.

I. Foll. 1—18. "Remarks on the modern state of Afghanistan;" sketch of the history of the Afghans; enumeration of their tribes and clans; from *Elphinstone's Caubul*.

II. Foll. 19—118. "Illustrations of Afghan history from Asiatic authors;" consisting chiefly of lists of saints from the *Malfūzāt i Sulṭānī*, by *Khwājah Nizām ud-Din (Auliya)*, and tables of the Afghan tribes from the *Makhzan i Afghānī* (see p. 210 *a*); Persian and English.

III. Foll. 120—249. Extracts from the *Favātiḥ* of *Husain B. Mu'in ud-Din Maibudi* (see p. 19 *b*).

IV. Foll. 250—362. The *Dīvān* of 'Alī, with a Persian paraphrase by the same author (see p. 19 *a*).

Add. 6937.

Foll. 185; 12 in. by 8; written by the Rev. J. Haddon Hindley on paper water-marked 1811—1815.

I. Foll. 1—176. The Kayānian dynasty, and the Greek philosophers, from the *Rauzat uş-Şafā*, with extracts from *Jahān-ārā*, and *Khulāṣat ul-Akhhār*; Persian and English.

II. Foll. 177—185. Account of *Diu*, and of the extraordinary adventures of *Maulānā Ismā'il* and a party of one hundred Turks, in search of the gold-mountain, dated A.H. 969, with the heading:

ذکر جزیره که مشهور است بدیو حمل در راهی که از
دکن به میروند تازه پیدا شده

Add. 6945.

Foll. 369; 13 in. by 8; written by the Rev. John Haddon Hindley, on paper water-marked 1805—1820.

Headings of historical works relating chiefly to India, viz.:—*Ṭabaḳāt i Akbarī* (see p. 220 *a*), fol. 1. *Lubb ut-Tavāriḵ Hind* (p. 228 *b*), fol. 10. *Tāriḵ Ilāh Virdī Khān*, by Yūsuf 'Alī Khān, son of Ghulām 'Alī Khān ("an intimate friend of Mahābat Jang. He married a daughter of Sarfarāz Khān"), fol. 18. *Tāriḵ i Jauhar Shāhī* (see p. 246 *a*), fol. 19. *Siyar ul-Mutaakhkhirin* (see p. 280 *b*), fol. 22. *Farḥat un-Nāzirin* (see p. 131 *a*), fol. 50. *Ma'aṣir i Jahāngiri* (see p. 257 *a*), fol. 59. *Nafahāt ul-Yaman*, Calcutta, 1811, fol. 62. *Mujmal i Tāriḵ ba'd-Nādiriyyah*, a history of Nādir Shāh's death and of the subsequent period down to the death of Karīm Khān (A.H. 1193), fol. 69. This work, apparently written in India, has a preface, in which the author states that it is in part translated from Arabic records. The first heading is در بیان مجملی از احوال اواخر نادر شاه و سبب قتل اوالی. *Vāḳi'āt i Kashmīr* (p. 300 *a*), fol. 78. "*Genghiz Khān Nāmāh*" (*i.e.* Ḥabīb us-Siyar, vol. iii., Juz 1 and 2), fol. 81. *Rauzat uṣ-Ṣafā*, fol. 89. "Two volumes of treatises (on philosophy, mathematics, etc.), found in the fortress of Gwalior," fol. 165.

List of printed Arabic books, from 1505 to 1810, fol. 168. Short notices on some Oriental books and MSS., fol. 178. Notes on the Persian *Mahābhārat* (from a MS. in four volumes, Chetham Library, Manchester), fol. 186.

Headings and extracts from the following works:—*Aḥvāl i Paighambarān* (*i.e.* *Ijāz i Muṣṭafavī*, by Mīr Muḥammad Ṣāliḥ Kashtī; see p. 154 *a*), fol. 194. *Tazkirat ul-Mulūk*, an abridgment of *Rauzat uṣ-Ṣafā*, compiled in Bijāpūr and brought down to A.H. 1017, with an extract on Pegu, fol. 234. *Ma'aṣir i Raḥīmī* (see p. 131 *b*), fol. 250. *Kachkūl* (of Bahā ud-Dīn 'Āmili; see p. 775 *a*), fol. 261. "*Faraj ba'd az Shiddat*" (see p. 751 *b*), fol. 305. *The Maṣnavī* (see p. 584 *b*), fol.

318. Two Arabic *Tazkirahs* (*Yatimat ud-Dahr* and *Dumyat ul-Ḳaṣr*), fol. 322.

Three Arabic poems, viz. *Yā dāra May-yah*, *Lāmiyyat ul-'Arab*, and *al-Ḳaṣīdat ut-Ṭanṭarāniyyah*, fol. 342. *Tuḥfat ul-'Irāḳain* (see p. 560 *b*), Persian and English, fol. 353.

Add. 6946.

Foll. 118; 9 in. by 7½; written by the Rev. J. Haddon Hindley, on paper water-marked 1805—1810.

Notes and extracts relating to the genealogy of the Patriarchs and to the nations which Eastern tradition connects with them, from the *Burhān i Ḳāṭi'*, *Tāriḵ i Guzīdah*, *Rauzat uṣ-Ṣafā*, *Khulāṣat ul-Akhbār*, *Firishtah*, etc., in Persian, English, and Latin.

Add. 6947.

Foll. 286; 9 in. by 7½; written by the Rev. J. Haddon Hindley, on paper water-marked 1804—1816.

Miscellaneous notes and extracts. The following are Persian:—The tale of Ḥatīm Ṭā'i (see p. 764 *a*), with the English translation of some passages, fol. 76. Headings of the following works: A treatise on medicaments, classed, according to diseases, in thirty-eight chapters, Persian and English, fol. 166. The *Divān* of Ḥakīm Sanā'i (see p. 551 *a*), fol. 172. A medical work not named (*Ma'dan ush-Shifā Sikandarshāhī*; see p. 471 *b*), fol. 200. *Ikhtiyārāt i Badi'i* (see p. 469 *a*), fol. 223. Song of a Georgian boy, Ballad of Luṭf 'Alī Khān, Ghazals by Faṭḥ 'Alī Shāh, Muḥtasham, Raḳīb, and Jāmī, with English translations.

Add. 6962.

Foll. 252; 13 in. by 8; written by the Rev. John Haddon Hindley on paper water-marked 1810—1813.

Headings of the Maṣnavī (see p. 584 *b*), fol. 1. A portion of the Shāhnāmāh, (Macan's edition, pp. 1030—1080), Persian and English, fol. 111.

Add. 6998.

Foll. 236; 9 in. by 7½; about 9 lines, written by the Rev. John Haddon Hindley on paper water-marked 1808.

I. Foll. 1—211. The Ṣad Dar (see p. 48 *b*), transcribed from Roy. 16, B. VII., with Hyde's Latin version.

II. Foll. 212—236. Tables of the Divāns of Ḥazīn (see p. 715 *b*), and Aḥsan.

Khawājah Aḥsan Ullah, entitled Zafar Khān, and poetically surnamed Aḥsan, governor of Kābul, and subsequently of Kashmīr, under Shāhjahān, died A.H. 1073. See Ma'aṣir ul-Umarā, fol. 374, and the Oude Catalogue, p. 325.

Add. 7053.

Foll. 210; 9½ in. by 5½; about 15 lines, mostly written diagonally, in Nestalik, with silver-ruled margins, apparently in the 18th century. [J. H. HINDLEY.]

Verses from Sa'di's Gulistān, and Bustān, fol. 2. Detached verses of Mirzā Ṭāhir Valīd (see p. 189 *b*), fol. 42, and of Nīmat Khān 'Alī (see p. 268 *b*), fol. 49. Rubā'īs of Ḳudsi (see p. 684 *b*), fol. 55. Detached verses and Ghazals of Ṣa'īb (see p. 693 *a*), fol. 66, and of Kalīm (see p. 686 *b*), fol. 123. Rubā'īs of Ḳudsi, Saḥābī (see p. 672 *a*), and some other poets, fol. 155.

Add. 7057.

Foll. 65; 8 in. by 6; 11 lines, 4½ in. long; written in Nestalik and Shikastah-āmiz, on European paper, apparently in India, about the beginning of the 19th century.

[J. H. HINDLEY.]

I. Foll. 2—35. Detached tales in the colloquial Persian of India.

Beg. پسر لقمان آنوقت که سفر رفتن شوق گرفت

Prefixed is a note relating to the price of shawls in Bombay.

II. Foll. 36—65. A fragment of Sa'di's Gulistān.

Add. 7608.

Foll. 184; 7½ in. by 4¾; 15 or 16 lines, 3¾ in. long; written in cursive Nestalik, probably in the 17th century.

[Cl. J. Rich.]

I. Foll. 1—34. خلاصة الاسلام, a popular treatise, in twenty-two Bābs, on religious duties and observances, according to the Ḥanafī school, by Ismā'il B. Luṭf Ullah ul-Bākharzī, اسماعیل بن لطف الله الباخري

Beg. حمد و سپاس و نذای بیقیاس خداوندی را
که مجموع

II. Foll. 35—38. چهل حدیث, forty Ḥadīṣ, with a paraphrase in Persian quatrains, imperfect at the end.

Beg. من حفظ من امتی اربعین حدیثا کتب الله له
يوم القيامة فقيها عبدا

هر که او جل حدیث یاد گرفت
از احادیث مهتر عالم

III. Foll. 39—45. لوامع الاذکار, forty Ḥadīṣ, relating to the praise of God, in five Faṣls, compiled and translated by Jalāl B. Muḥammad B. 'Ubaid Ullah ul-Ḳā'ini, جلال بن محمد بن عبید الله القايني

Beg. جبيع محمد حضرتی خداوندی را که یاد کرد

IV. Foll. 45—184. A full treatise on legal prayer and ablution, according to the Ḥanafī school. It begins with some sayings of Muḥammad taken from the Targhib uṣ-Ṣalāt, (by Muḥammad B. Aḥmad uz-Zāhid;

see Haj. Khal., vol. ii. p. 282), and is slightly imperfect at the end.

Beg. الحمد لله رب العالمين . . . اما بعد اين حديث
چند از کتاب ترغيب الصلوة انتخاب شد

Add. 7615.

Foll. 80; 8 in. by $5\frac{3}{4}$; 18 lines, written diagonally, in Nestalik; dated Baghdād, A.H. 1226 (A.D. 1811). [Cl. J. Rich.]

I. Foll. 2—37. مرآت الحقيقه, an account of various sects.

Beg. الحمد لله . . . اما بعد بر راي صافيه ارباب
بصيرت و ايقان

It was written by a Mussulman, who does not give his name, for Mr. Rich, then British Resident in Baghdād, and treats of the ancient philosophers, the Magians, Manes, Mazdak, the Jews, Christians, Muslims and Sufis.

II. Foll. 39—58. Letter of Fath 'Alī Shāh to Sulaimān Pāshā, Governor of Baghdād, relating to the raid of the Vahhābis upon Karbalā (A.H. 1216), with the Pāshā's answer. See Brydges, *Dynasty of the Kajars*, p. 154.

III. Foll. 59—63. Short poems by Tūfān and contemporary poets. Mīrzā Ṭayyib, of Hazār-Jarīb, Māzandarān, surnamed Tūfān, died in Najaf, according to a chronogram of Luṭf 'Alī Khān, fol. 186, A.H. 1190.

IV. Foll. 63—30. An account of the war of Alexander with Darius, compiled for Mr. Rich by Amīr Aḥmad ul-Ḥasanī ul-Lārījānī, امير احمد الحسنی اللاریجانی

Heading: کیفیت وقوع محاربه فیما بین اسکندر و دارا

Add. 7621.

Foll. 179; $5\frac{3}{4}$ in. by $3\frac{1}{4}$; 12 lines, $1\frac{7}{8}$ in. long; written in Nestalik, probably in the 16th century. [Cl. J. Rich.]

I. Foll. 1—74. The treatise of Mīr Ḥusain Mu'ammā'i on versified riddles (see p. 649 b).

II. Foll. 75—179. Manāzīr ul-Inshā by Khwājah Maḥmūd Gāvān (see p. 527 b).

This copy wants a leaf at the beginning, three after fol. 79, and about twelve at the end. A spurious beginning and end have been supplied by a later hand.

Add. 7649.

Foll. 110; 11 in. by 7; 25 and 31 lines, about 5 in. long; written in Naskhī; dated Ramaẓān, A.H. 1017 (A.D. 1608), and A.H. 1113 (A.D. 1701). [Cl. J. Rich.]

I. Foll. 1—96. Nusakh i Jahān-ārā. See p. 111 b. The later dynasties are brought down in marginal notes to A.H. 1193. Some additions by a still later hand come down to A.H. 1226.

II. Foll. 97—110. A commentary by Jāmī (see p. 17 a) on some verses of the Sufi poem القصيدة الخمرية of Ibn ul-Fāriẓ (see the Arabic Catalogue, p. 401 a, and Haj. Khal., vol. iv. p. 537).

Beg. سبحانه من جميل ليس لوجه نقاب الا النور

The commentary is called لوامع, and each of its paragraphs is headed لامعه. It is mentioned under the former title by Lārī in the life of Jāmī, fol. 172, and by Sām Mīrzā, fol. 82. The date of composition, A.H. 875, is expressed in a Rubā'i at the end by the words شهر صفر.

Add. 7654.

Foll. 318; 11 in. by $6\frac{1}{2}$; 19 and 21 lines, $4\frac{1}{2}$ in. long; written in Nestalik and Naskhī, in the 17th and 18th centuries.

[Cl. J. Rich.]

I. Foll. 3—92. The first portion of 'Alam Arāi 'Abbāsī (see p. 185 a), viz., the preface, introduction, and the reigns of Shāh Ismā'il, and Shāh Ṭahmāsp, in the same recension as Add. 17,927 (see p. 187 a), corresponding

to foll. 5 *b*—149 *b* of the same MS. A false beginning and end, foll. 1, 2, 93—97, have been added by a later hand, that of Muḥammad Ḥusain B. Karam 'Alī Iṣfahānī (see p. 137 *a*).

II. Foll. 99—164. A collection of state letters that passed between Shāh Ismā'il, fol. 97, Shāh Tahmāsp, fol. 108, Shāh Ismā'il II. and Shāh Sulṭān Muḥammad, fol. 186, and the contemporary sovereigns of Māvarā un-nahr, Egypt, Turkey, and India. It appears, from the original pagination, to have lost the first thirty leaves. A false beginning, foll. 97, 98, has been supplied by the same hand as above.

Letters of 'Abd ul-Mūmin Khān to Shāh 'Abbās I., and of the latter to Sultan Sulaimān, are found in the margins of foll. 50—62.

III. Foll. 196—318. Maḥṣad II. of 'Ālam-Arāi (see p. 186 *a*), wanting the biographical notices at the end; dated Rajab, A.H. 1038.

Add. 7666.

Foll. 372; 9 in. by 5; 17 lines, 3½ in. long; written in Nestalik and Naskhi, apparently in the 16th century. [Cl. J. Rich.]

I. Foll. 1—317. The latter half of the Persian translation of Ibn Khallikān (see p. 334 *a*), beginning with Saif ud-Daulah Ghāzī B. 'Imād ud-Dīn Zingī, and corresponding to Add. 16,714, foll. 216—409, and to M'Guckin de Slane's translation, vol. ii. p. 440—vol. iv. p. 602.

II. Foll. 318—348. An abridgment of the Kitāb ul-Mu'jam (see p. 811, Add. 7712).

III. Foll. 349—372. A compendium of geography, beginning with the heading
صفت بحار بحر اخضر

It consists of four chapters, treating of seas, fol. 349 *b*, rivers, fol. 351 *b*, mountains, fol. 353 *a*, countries and towns, fol. 356 *b*,

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each of which contains detached notices arranged in alphabetical order. It evidently formed part of a more extensive work, including history and biography; for the author refers incidentally to his account of Alexander, fol. 366 *a*, of the Khalif al-Manṣūr, fol. 359 *a*, and of the philosophers and poets of Ghaznī, fol. 368 *b*.

The author speaks of Azarbā'ijān with a certain predilection, as though it were his native land, and his reference, under Kāzvin, fol. 369 *b*, to the pleasantries of 'Ubaid Zākānī and other friends خوش طبيعهاي عبيد زاکانی و یاران دیگر on its inhabitants, seem to imply that he was a contemporary of that poet, and wrote before the invasion of Timūr, of which no mention is made. 'Ubaid Zākānī died A.H. 772; see Taḳī Kāshī, Oude Catalogue, p. 18.

The geographical notices are extremely inaccurate, and deal mostly in mythical legends and childish fables.

Add. 7667.

Foll. 368; 8¾ in. by 5. [Cl. J. Rich.]

I. Foll. 1—78; 21 lines, 2½ in. long; written in Nestalik; dated A.H. 1022 (A.D. 1613).

The Tuḥfat ul-'Irāḳain (see p. 560 *b*), with the preface.

The latter wants the first three pages. A false beginning has been prefixed by a later hand.

The subscription states that this copy was written by Kānī'i for "the most elegant of poets," Auliya Beg,
جہ افصح الشعرا جناب
حضرت اوليا بيك

II. Foll. 79—368; 17 lines, 3 in. long; written in neat Nestalik, probably in the 16th century.

The Tazkirah of Daulatshāh (see p. 364 *a*).

This copy contains at the end, fol. 363 *a*,

3 c

an additional notice of a seventh contemporary poet, Amīr Ḥusain Jalā'ir. It wants the latter part, about five leaves, of the history of Sulṭān Ḥusain. A spurious conclusion has been supplied by a later hand.

Add. 7685.

Foll. 167; 8½ in. by 5¼; 18 and 16 lines, 4 in. long; written in Shikastah-āmīz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—130. Laṭā'if ul-Lughāt; see p. 590 *b*.

II. Foll. 131—159. Three Arabic tracts, described in the Arabic Catalogue, p. 459.

III. Foll. 160—165; 16 lines, 3½ in. long, in a page.

Account of a debate which had taken place in Isfahan, in Rabi' I., A.H. 1221, between the author and Padre Joseph, and in which the former attempted to refute the doctrine of atonement.

The author refers in the preamble to a treatise which he had written after a previous controversy with the same Padre, and in which he established the divine mission of Mohammad by proofs drawn from the Pentateuch and the Gospel, رساله اثبات نبوت، بادلہ مذکورہ از توریت وانجیل

Add. 7689.

Foll. 209; 8 in. by 5¼; written in Naskhi and Shikastah-āmīz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—35. Inshā, or forms of letters, in Turkish.

II. Foll. 39—111; dated Zulḥa'dah, A.H. 1218 (A.D. 1804).

Forms of letters to be written by, or addressed to, persons of various classes, as 'Ulamā, Sayyids, Daftardārs, Amīrs, Mus-

tafīs, Kāzīs, merchants, Sultans, princes, Vazīrs, etc.

Beg. الحمد لله . . . اما بعد بر ضمایر عارفان این فن پوشید و مخفی نمازاد

The preface contains some remarks on the value of the art of epistolary composition, and general directions to letter-writers.

III. Foll. 111—149. A similar collection, with the heading من منتخب بحر الانشا.

It contains a letter of 'Urfī (see p. 667 *a*) to Ḥakīm Abul-Faṭḥ, and one of Mīrzā Muḥammad Ashraf to Ibrāhīm Khān.

IV. Foll. 150—191. The Lavā'ih by Jāmī (see p. 44 *a*); dated Baghdād, A.H. 1223 (A.D. 1808).

V. Foll. 192—209. Forms of letters in Turkish.

Add. 7690.

Foll. 264; 9 in. by 6; 13 lines, 3¼ in long; written in Nestalik, apparently in India, in the 18th century.

[Cl. J. Rich.]

I. Foll. 1—138. منشآت مرزا طاهر وحید, prose compositions of Mīrzā Ṭāhir Vahīd (see p. 189 *b*).

Beg. مکتوبیکه مصحوب کلب علی سلطان بخوندگار

This collection, which has been printed in Calcutta, 1826, and in Lucknow, 1844, consists of letters addressed in the name of Shāh 'Abbās II. to contemporary princes, amīrs and dignitaries, and of prefaces composed by Ṭāhir for various works, among others, for his own history of Shāh 'Abbās. The royal letters are addressed to the Sultan of Turkey, Shāhjahān, Dārā Shikūh, Murād-bakhsh, Aurangzib, the king of Bijāpūr, Kuṭubshāh, 'Abd ul-'Azīz Khān ruler of Balkh, Abul-Ghāzī Khān ruler of Urganj, and the emperor of Russia.

II. Foll. 139—241. Letters of Mirzā Bīdil (see p. 706 *b*), with a short preface by the author.

Beg. عجز مراتب حمد و ثنا تسلیم بارگاه صمدی

This is the collection entitled رتعات بیدل, and published as part of the author's Kulliyāt, Lucknow, A.H. 1287, pp. 69—215. Most of the letters are addressed to the author's patron, Shukr Ullah Khān, and to the two sons of that Amīr, 'Aqil Khān and Shākir Khān.

Sayyid Shukr Ullah Khān died, as has been stated p. 370 *a*, A.H. 1108. His sons are mentioned in the Tazkirat ul-Umarā, foll. 69 *a* and 59 *b*. The first, Mir Karam Ullah, received the title of 'Aqil Khān in the latter part of the reign of Aurangzib.

III. Foll. 242—264. جامع الامثال, Persian proverbs, arranged in alphabetical order, by Hādī B. Muḥammad Mahdī ul-Ḥusainī, ابن محمد مهدی هادی الحسینی

Beg. اما بعد چنین گوید اقل العباد

The work is based, as stated in the preamble, upon an earlier collection designated as منتخب الامثال, to which the author added, at the request of the friend who had shown it to him, such proverbs as he could recollect.

Add. 7696.

Foll. 97; 8 in. by 4½; 17 and 14 lines, about 3 in. long; written in Nestalik and Naskhī; dated Muḥarram, A.H. 1065 (A.D. 1654). [Cl. J. Rich.]

I. Foll. 1—24. A treatise on almanacs, by Naṣīr ud-Dīn Ṭūsī. See p. 452 *b*.

II. Foll. 24—32. A treatise on horoscopes, beginning with the heading در شرف و هبوط ستارگان

It is divided into many short sections headed فصل, but not numbered.

III. Foll. 33—45. Madkhal i Manzūm; see p. 801 *a*.

IV. Foll. 49—97. The astronomical treatise of 'Alī Kūshī. See p. 458 *a*.

Copyist: ابن مولانا محمد صالح محمد زمان الرازي

Add. 7707.

Foll. 295; 10 in. by 6¾; 17 lines, 4½ in. long; written in small Nestalik; dated Jumāda I., A.H. 27 (probably for 1027 = A.D. 1618). [Cl. J. Rich.]

I. Foll. 1—239. Nuzhat ul-Ḳulūb. See p. 418 *a*.

The third Maḳālah, or geographical portion of the work, is defective and out of order. It wants the greater part of Kisms II.—IV.

II. Foll. 240—295. Favātiḥ ul-Maibudī. See p. 19 *b*.

Add. 7712.

Foll. 390; 11½ in. by 7¾; 23 lines, 4¾ in. long; written in Naskhī; Ṣafar, Ramaẓān, A.H. 1113 (A.D. 1701—1702). [Cl. J. Rich.]

I. Foll. 1—237. Ikhtiyārāt i Badī'i. See p. 469 *a*.

II. Foll. 238—319. کتاب المعجم فی آثار ملوک المعجم, a history of the early kings of Persia, from Kayūmarš to Anūshīrvān.

Author: Faẓl Ullah ul-Ḥusainī, فضل الله الحسيني

Beg. ان احق ما يفتح به الكلام

The author, who calls himself as above in the preface, fol. 246 *b*, must have been a Sayyid, and was, according to the Jahān-ārā, fol. 138, a native of Ḳazvīn. He must therefore be distinguished from his namesake, 'Izz ud-Dīn Faẓl Ullah, father of the historian Vaṣṣāf, with whom he has been wrongly identified by Amīn Rāzī, Haft Iklim, fol. 37, and others. The latter,

whō was no Sayyid, and was born in Shirāz, died A.H. 698 (see p. 162 *a*), probably before the composition of the present work.

The Mu'jam is written in an extremely ornate and laboured style. A wordy preface, foll. 238—247, is chiefly taken up by a panegyric upon the reigning prince, Atābak Nuṣrat ud-Dīn Aḥmad B. Yūsuf Shāh, of the dynasty of Lur Buzurg, who succeeded his brother Afrāsyāb, slain by the Moghuls at the close of A.H. 695, and died, after a long and prosperous reign, in A.H. 730 or 733. See Guzidah, fol. 156, Jahānārā, Add. 7649, fol. 52, and Mīrkhwānd, History of the Atabeks, pp. 66—68.

Haj. Khal., vol. v. p. 628, who calls the author Faḏl Ullah B. 'Abd Ullah ul-Ḳazvinī, assigns to the work a date obviously too early, viz. A.H. 654. Compare Morley's Catalogue, p. 132, the Munich Catalogue, p. 78, and Sir Wm. Ouseley's Catalogue, No. 315.

III. Foll. 320—390. Akhlāk i Muḥsinī. See p. 443 *b*.

Add. 7720.

Foll. 123; $7\frac{1}{2}$ in. by $5\frac{1}{2}$; from 7 to 10 lines, about 3 in. long; written in Naskhi and Nestalik, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—21. A treatise on logic, beginning: بدانکه آدمی را قوتیست دراکه که منتقش کرد در وی صور اشیا چنانکه در آئینه

الرسالة الكبرى فی المنطق, by Mīr Sayyid Sharīf Jurjānī (see p. 522 *a*), noticed by Haj. Khal., vol. iii. pp. 416, 446, by Sprenger, Zeitschrift, vol. 32, p. 9, and printed in the Majmū'ah i Mantīk, Lucknow, 1819, pp. 10—50. It is found with a commentary in Add. 25,869. See p. 440 *a*.

II. Foll. 22—62. The same treatise, with a Latin translation written over the text,

wanting nine leaves at the beginning, and imperfect at the end.

III. Foll. 63—106. جام گیتی نها, a philosophical treatise, with a Latin translation, written by the same hand as the preceding.

Beg. سیاس حکیمی را که افکار حکما وانظار علماء

On the first page is found the following title:—

“Universum, seu, ut Persæ vocant, poculum mundi, opera Georgi Strachani Mer-nensis Scoti in Latinum idioma traducta (*sic*) 1634.”

The work is dedicated to a Shāh-zādah not named, described as the ruler of the land (Fārs). It is divided, as stated in the preface, into an introduction (Fātiḥah), thirty Maḳṣads, and a Khātimah. The present copy, however, ends with Maḳṣad 27.

An Arabic version has been edited with a Latin translation, under the title of “Synopsis propositorum sapientiae Arabum philosophorum,” by Abraham Ecchellensis, Paris, 1641. The author, who is called Kāzī Zādah Ḥusain in a copy noticed in Mélanges Asiatiques, vol. v. p. 262, and Kāzī Mīr Ḥusain ul-Maibudī by Haj. Khal., vol. ii. p. 499, has been already mentioned, p. 19 *a*.

In a copy of the Persian text noticed by Uri, p. 283, the work is ascribed to a later writer, Ghiyāṣ ud-Dīn Maṣṣūr, who died, according to the Majālis ul-Mūminīn, A.H. 948.

The following notice, written by Mr. Rich on the fly-leaf, relates especially to the last two articles. “This volume is a very great curiosity; it contains two Persian tracts with an interlinear translation, the work and writing of Strachan, a Scotchman who lived much among the Mowali Arabs when they were the princes of the desert. He was a friend of Pietro della Valle, in whose travels much mention is made of him. Baghdad, 1816.” A sketch of Strachan's life will be found in “Viaggi di P. della Valle,” Rome, 1658, vol. iii. p. 493.

IV. Foll. 107—123. A geographical account of the Persian empire, endorsed, انتخاب از کتاب سور [صور] اقالیم

حد بحد و ستایش بیعدد مرخلقی را که از کتم عدم

This work, which appears to have been written for a Begzādah called Ishāq, in the reign of Shāh 'Abbās I. (A.H. 996—1038), consists of a meagre enumeration of the Persian provinces, and their principal towns, with the distances between them. At the end is a table of the longitudes and latitudes of the chief cities of Persia, foll. 121—123.

Add. 7721.

Foll. 277; 8½ in. by 5½; written by different hands in various characters, for the most part A.H. 1222 (A.D. 1807).

[Cl. J. Rich.]

I. Foll. 1—8. The Lavā'ih of Jāmī. See p. 44 a.

II. Foll. 11—16. Explanation of terms used by official writers, in tabular form, with the heading, قاعدة در بیان خلاصه الفاظی که نزد اهل تحریر مصطلح است

III. Foll. 17—32. Copies of some letters that passed between Fath 'Alī Shāh and Sulaimān Pāshā, Governor of Baghdād, on the subject of the raid of the Vahhābis upon Karbalā in A.H. 1217, and of letters written in the same year by the governor of Baghdād to the British Consul, Mr. Harford Jones (afterwards Sir H. J. Brydges). They were transcribed for Mr. H. Jones by some person in the employ of Sulaimān Pāshā.

IV. Foll. 32—49. Fragment of Vāmīk u 'Azrā, وامق و عذرا, a Maṣnavī by Nāmī (*i.e.* Mirzā Muḥammad Ṣādiq; see p. 196 a). It begins with the following line, which belongs to the early part of the prologue:—

کرده احسانی بقدر پاینه اش
داده از هوش و خرد پیرایه اش

Further on the poem is described as the fourth of a Khamsah ساختم کج برمی and the poet adds that he had chosen a theme hitherto unsung in preference to the worn out tale of Shirīn u Khusrau:

قصه شیرین و خسرو شد کهن
باز گو از وامق و عذرا سخن
تاکنون این داستان را کس نگفت
مثقب خامه در زیشان نسفت

It is well known, however, that the same story has been treated by two poets of the fifth century of the Hijrah, 'Unṣurī and Faṣihī, and by one of the tenth, Zamīrī, who lived at the court of Shāh Tahmāsp. See Hammer, Redekünste, pp. 42, 46, Wamik und Asra, Vienna, 1833, and the Oude Catalogue, p. 27.

V. Foll. 52—67. Ghazals by Tūfān (see p. 808 a, iii.), Hātīf, and Mushtāk.

Sayyid Aḥmad of Isfahan, surnamed Hātīf, was a friend of Luṭf 'Alī Khān, who speaks of him about A.H. 1190 as still living. See Atashkadah, fol. 197. Some of his Ghazals have been translated by J. M. Jouannin, Mines de l'Orient, vol. ii. p. 307. See also Bland, Century of Ghazals, x., and Defrémery, Journal Asiatique, 5^e Série, vol. vii. p. 130.

Mushtāk, whose proper name was Mīr Sayyid 'Alī, was also a native of Isfahan and a friend of Luṭf 'Alī Khān, who collected his poems after his death. See Atashkadah, fol. 194, and Riyāz ush-Shu'arā, fol. 442.

VI. Foll. 68, 69. Fragment of Majnūn and Lailā, a Maṣnavī, by Mirzā Ṣādiq Nāmī. See art. iv.

VII. Foll. 70—75. Kaṣīdah, by Tūfān, and some short pieces.

VIII. Foll. 76—123. Farhād u Shirīn, by Vahshī. See p. 663 b.

IX. Foll. 128—146. Tarkīb-band in praise of 'Alī, and some shorter poems.

X. Foll. 147—162. دفع الشك والمين في تحرير الفنين, an Arabic treatise on the poems called Zajal and Mawāliyā, by Tāj ud-Dīn 'Abd ul-Vahhāb ul-Banvānī.

XI. Foll. 163—192. انيس العشاق, a treatise on the poetical description of female beauty, with examples from classical poets; wanting a few lines at the beginning.

Author: Ḥasan B. Muḥammad, entitled ash-Sharaf, commonly called ar-Rāmī, حسن بن محمد الملقب بالشرف المشهور بالرأى.

The work is divided into nineteen chapters treating severally of the various parts of the face and body. The contents are stated in the Jahrbücher, vol. 83, Anzeige-blatt, p. 23, and in the Vienna Catalogue, vol. i. p. 414. See also Stewart's Catalogue, p. 71, and the Munich Catalogue, p. 122.

From the author's reference, in the extant portion of the preface, to a visit paid by him to the tomb of Naṣir ud-Dīn Ṭūsī at the time of composition, it is evident that the work was written in Āzarbā'ijān; but there is some uncertainty about its date. Haj. Khal. states, vol. i. p. 488, that it was completed A.H. 826, and dedicated to Abul-Faṭḥ Uvāis Bahādūr. At that date, however, Āzarbā'ijān, having been wrested from Ḳarā Yūsuf by Mirzā Bāisunghur in A.H. 823, formed part of the empire of Shāhrukh.

Shaikh Uvāis, of the Īlkānī dynasty, the prince to whom the work seems to have been dedicated, reigned from A.H. 757—776. Two other circumstances make it probable that this was the period at which the author lived. He refers in the preface to Auḥadī, who died A.H. 738 (see p. 619 *a*), as a poet of his time, and further on, fol. 190 *a*, he mentions as his own master, Ḥasan B. Maḥmūd Kāshī, a poet who, according to Takī Kāshī, Oude Catalogue, p. 18, died A.H. 710.

It must be noticed, however, that a still later date, viz. A.H. 878, is assigned by Haj. Khal., vol. iii. p. 21, to another work of the same writer, also dedicated to Uvāis Shāh, namely a commentary on حدائق السحر. Compare Krafft's Catalogue, p. 21.

XII. Foll. 193—212. A treatise on rhyme, without title or author's name.

Beg. حمد بحد و ثنائي بيمع مر خالقي. اكه زبان

The author frequently quotes the حدائق المعجم of Shams i Ḳais, and, among late poets, Ṣā'ib, who died A.H. 1088.

XIII. Foll. 212—240. مجمع الصنائع, a treatise on poetical figures.

Author: Nizām ud-Dīn Aḥmad B. Muḥammad Ṣāliḥ uṣ-Ṣiddīqī ul-Ḥusainī, نظام الدين احمد بن محمد صالح الصديقي الحسيني
Beg. الحمد لله الذي انعم علينا وهدا

It was completed, as stated at the end, in A.H. 1060, the twenty-fourth year of the reign of Shāhjahān. The same date is fixed by a versified chronogram in the preface. The author mentions incidentally a Maṣnavī entitled آرام جان, composed by his father in A.H. 1056.

The work consists of four chapters (Faṣl), as follows:—1. Various kinds of composition. 2. Word-ornaments. 3. Concetti, صنائع معنوی. 4. Plagiarisms, or borrowed ideas. Appendix on technical terms.

The present MS. is imperfect at the end. A complete copy is found in Add. 12,560.

XIV. Foll. 242—245. An Arabic treatise on philosophical terms, الاصول والضوابط المحكمه

XV. Foll. 247—255. An extract relating to some curious combinations of numbers, with diagrams. The heading is, باب سيم در ذكر شطري از نوادر وغرايب اوضاع اعداد

XVI. Foll. 256—267. Moral sayings of 'Alī in Arabic, نثر الالٰی.

XVII. Foll. 268—277. Ghazals rhyming in Alif, by Mushtāk. See p. 813 b.

Add. 7722.

Foll. 202; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 17 lines, about 3 in. long; written in Shikastah-āmīz; dated Baghdād, Muḥarram, A.H. 1225 (A.D. 1810). [Cl. J. Rich.]

I. Foll. 1—39. A treatise on astronomy, by Muḥammad Ḥusain B. Karam 'Alī Iṣfahānī (see p. 137 a), in the author's handwriting.

Beg. حمد یحمد عظمت کبریای رسد که موافق

The work, written for Akā Aḥmad Lāhijānī, includes a versified treatise on the astrolabe, foll. 27—38.

II. Foll. 40—44. A treatise on the preparation and preservation of medicaments, in six Faṣls and a Khātimah, extracted from the مختار الادویه of Ḥājī Zain ud-Dīn 'Aṭṭār (see p. 469 a).

Beg. فصل اول در امتیاز میاز میان دوا و غذا

III. Foll. 44—62. Two extracts from the Tuḥfat ul-Mūminīn (see p. 476 b).

IV. Foll. 64—196. Alchemical tracts in Arabic. See the Arabic Catalogue, p. 464.

V. Foll. 197—207. A treatise on instantaneous cures, translated from the Arabic of Muḥammad B. Zakariyyā ur-Rāzī, by Muḥammad Ḥusain Ibn Karam 'Alī (see art. i.).

Beg. حسب الحاجة جناب سید عزیر القدر

The title of the Arabic work is دستور الطب فی سر الصناعة و برور الساعة. See Uri, p. 288, xcii., art. 6.

Add. 7723.

Foll. 78; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 19 lines, about 3 in. long; written in Shikastah-āmīz and Naskhi, apparently in the 17th century.

[Cl. J. Rich.]

I. Foll. 1—14. A tract on the rational explanation of the Mi'rāj.

Beg. سیاس و ستایش خداوند زمین و آسمان را

It is commonly ascribed to Abu 'Alī B. Sinā. See the Dabistān, Troyer's translation, vol. iii. pp. 176—200, where extensive extracts are given, and Haj. Khal., tit. رسالة فی المعراج, vol. iii. p. 443.

II. Foll. 15—48. A philosophical treatise on crafts and professions, their relative importance and mutual relations, endorsed کتاب معرفة الصنایع

Beg. الحمد لله . . . غرض از این رساله بیان حد صناعت است

In another copy, Add. 16,839, xxii., Amīr Abul-Kāsim ul-Fandarsakī, امیر ابو القاسم الفندرسکی, is named as the author.

Mir Abul-Kāsim, who came of a family of Sayyids settled in Astrābād, took his Nisbah from Fandarsak, a neighbouring town (see Burhān i Kāfi'). He is described as the most eminent philosopher and Sufi of his time, and stood high in the estimation of Shāh 'Abbās I., whom he is said, however, to have scandalized by his habit of mixing with the lowest orders and attending cock-fights. He spent many years in India, and was twice introduced to Shāhjahān by the Vazīr Aṣaf Khān (Abul-Ḥasan), namely in the first and tenth years of the reign, A.H. 1037 and 1046. But he subsequently returned to his native country, and died in Isfahan during the reign of Shāh Ṣafī, A.H. 1038—1052. The present work, commonly designated as صناعات, is mentioned as the most popular of his writings. See Ṭāhir Naṣrābādī, fol. 119 a, Amīn, Pādishāh Nāmāh, fol. 425, Riyāz ush-Shu'arā, fol. 31, and Atashkadah, fol. 86.

According to the Dabistān, Mir Abul-Kāsim became, through his intercourse with the disciples of Kaivān, much imbued with

Pārsī ideas. See Troyer's translation, vol. i. p. 140, vol. iii. pp. 205, 206.

The word صناعت, "craft," is taken by the author in an exceptionally wide sense, and is made to include the highest forms of human activity. His first chapter treats of prophets, Imāms, and philosophers.

III. Foll. 49—78. Eleven Sufi tracts, by Muḥammad Dihdār, محمد دهدار.

Khawājah Muḥammad Dihdār, son of Khwājah Maḥmūd, belonged to a family of Arab extraction settled in Ḥavīzah, a town of Khūzistān, and subsequently in Shīrāz. He went to India under Akbar, and became intimate with the Khānkhānān 'Abd ur-Raḥīm, to whom several of his treatises are dedicated. He died in Sūrat under Jahāngīr (according to Dr. Sprenger, Oude Catalogue, p. 393, A.H. 1016), leaving poetical compositions in which he took the name of Fānī, and many prose works, among which glosses to the Nafahāt, Rashahāt, and Gulshan i Rāz, and a commentary upon the preface of Tibyān, are mentioned. See Riyāz ul-Auliya, fol. 169, and Riyāz ush-Shu'arā, fol. 330. Some of his tracts are noticed in the Jahrbücher, vol. 85, Anzeigeblatt, p. 54, and the Vienna Catalogue, vol. iii. p. 455.

The subjects of the present treatises are the following:—1. Spiritual meaning of the Zikr, fol. 42 b. 2. Comments on the verse فلا أقسم بمواقع النجوم Coran, lvi. 74, fol. 54 b. 3. Free-will and predestination, fol. 56 a. 4. Defence of Muḥyi ud-Dīn Ibn ul-'Arabī against 'Alā ud-Daulah (see p. 413 a), and Gīsū Darāz (see p. 347 b), fol. 61 b. 5. Relation of the ideal man انسان کلی to individuals, fol. 64 a. 6. Muḥammad and the universal soul روح اعظم, fol. 66 a. 7. Relation of individual minds to the ten intellects, fol. 68 b. 8. Comparison of the insight of previous prophets and of Muḥammad, fol. 69 b. 9. Mutual relations of men, and the twelve Imāms, fol. 71 b. 10. Comments on 'Alī's

saying with regard to the existence of Adam before creation, fol. 75 a. 11. The beginning of light and the world of darkness. This last tract is imperfect.

Add. 7737.

Foll. 253; 9 in. by 6 $\frac{3}{4}$; 18 lines, 4 $\frac{3}{4}$ in. long; written in Nestalik; dated Rabi' II., A.H. 1033 (A.D. 1624). [Cl. J. RICH.]

I. Foll. 1—72. اخلاق شمسية, a treatise on ethics, in prose and verse, by Ḥasan B. Rūzbahān, حسن بن روزبهان

Beg. احمذك يا ذا الجود والفضل والاحسان

The preface contains a eulogy upon the Vazīr Shams ud-Daulah Muḥammad, from whose name the title is derived. The author states further on that he had been determined, after long delays, to issue the present work by the appearance of the Akhlāk i Muḥsinī (a work completed A.H. 900; see p. 443 b).

It is divided into fourteen Bābs and a Khātimah.

Dr. Sprenger, who notices the work in the Zeitschrift der D. Morg. Gessellschaft, vol. xiii. p. 540, calls the author Ḥasan B. Rūzbahān Shīrāzī.

II. Foll. 73—137. Mantīḳ ut-Ṭair. See p. 576 a.

III. Foll. 137—242. Muṣibat Nāmah. See p. 576 b.

IV. Foll. 242—253. Gulshan i Rāz. See p. 608 b.

Add. 7776.

Foll. 121; 12 in. by 7 $\frac{1}{4}$; 23 lines, 5 $\frac{1}{4}$ in. long; written in Nestalik, in four gold-ruled columns, with two 'Unvāns, and 36 miniatures in Persian style; dated Ramaẓān, A.H. 1004 (A.D. 1596). [Cl. J. RICH.]

I. Foll. 1—64. *Mihr u Mushtarī*. See p. 626 *a*.

In this copy the date of composition, fol. 64 *a*, is not A.H. 778 as in the above copy, but A.H. 748, زهجت رفته حا و ميم با ذال

Copyist: نورالدين محمد لاهيجی

II. Foll. 65—121. *Duval-Rānī Khizr Khān*. See p. 612 *a*, xiv.

Copyist: عبد اللطيف بن نعمان

Add. 7802.

Foll. 110; 8½ in. by 5; 15 lines, about 3 in. long; written by various hands in Nestalik and Shikastah-āmīz, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—63. Prologue of a *Maṣnavī* in the measure of the *Makhzan ul-Asrār*, with a dedicatory epistle in prose to some patron of letters not named.

Beg. اي خرد مرحله پيمای فکر
قدرت بازوی توانای فکر

The author, who designates himself only by his poetical surname *Aftāb* آفتاب, mentions, as his models, the works of *Nizāmī*, *Khusrau*, *Jāmī*, and lastly the *Markaz i Advār* of *Faizī* (see p. 671 *a*). This line, نطق مرا لهجه خراسانیست, shows that he was a native of Khorasan, while from his appeals to the *Shāh's* indulgence, and some references to Kirman such as this, چند دل من غم کرمان خورد, it is evident that he had fallen into disgrace, and had been some time confined, much against his will, to that city.

Foll. 39—55 are occupied by some *Qaṣīdahs* and *Ghazals*, apparently by the same poet. These also contain references to the author's compulsory stay in Kirman, as in the following line: کرمان کشیده کرد من از تار. One of the *Qaṣīdahs* fixes the period of the poet: it is addressed to the *Kūrchi Bāshī Murtaẓā*

Qulī Khān, an *Amīr* of the *Shāmlū* tribe, who, as we learn from *Tāhir Naṣrābādī*, fol. 30, held the government of *Kirmān* in the reign of *Shāh 'Abbās II.* (A.H. 1052—1077). Another is in praise of *Shāh 'Abbās*.

II. Foll. 64—110. Letters and other prose pieces, without author's name.

Beg. سپاس کبریای احدیت بمثابه ایست که
ادب آموزان

The letters are mostly written in the name of *Hasan Khān*, and of *'Abbās Qulī Khān*, to whom the author appears to have acted as secretary.

Hasan Khān B. Husain Khān Shāmlū, governor of *Khorāsān* (see p. 682 *a*), was a great patron of poets, and the author of a *Divān*, a preface to which is found in the present collection. His son, *'Abbās Qulī Khān*, who succeeded him in the government, was still living when *Tāhir Naṣrābādī* wrote, *i. e.* A.H. 1083; see fol. 29.

Add. 7819.

Foll. 189; 9½ in. by 5½; 19 lines, 2½ in. long, with 28 lines round the margins; written in small Nestalik; dated *Ramaẓān*, A.H. 1056 (A.D. 1646). [Cl. J. Rich.]

I. Foll. 2—154. دیوان نظیری نیشاپوری, the *Divān* of *Nazīrī* of *Nishāpūr*.

This poet, whose proper name was *Muhammad Husain*, went to India, after a stay of some years in *Kāshān*, and became a favourite follower of that great lover of poetry, the *Khānkhānān 'Abd ur-Rahīm Khān*. After a pilgrimage to Mecca, performed in A.H. 1012, he adopted a religious life, and settled in *Aḥmadābād*, where he died A.H. 1022 or 1023. See *Sprenger*, *Oude Catalogue*, p. 515, *Blochmann*, *Ain Akbarī*, p. 579, *Haft Iqlīm*, fol. 318, *Badāonī*, vol. iii. p. 355, *Riyāz*, fol. 457, and *Ouseley's Notices*, p. 252.

Contents: *Ḳaṣīdahs*, *Tarkībs*, *Tarjī's* and *Ḳiṭ'ahs*, arranged apparently in chronological order, with rubrics due to the author, showing for whom and on what occasion the several pieces were composed. The poems are addressed to the *Khānkhānān*, to Akbar and Jahāngīr, to 'Abd Ullah Khān of Gujrāt, to Akbar's son, prince Murād, Naurang Khān, A'zam Khān Kūkah, and other Amīrs. Some are elegies on the death of the author's children and of contemporary poets. The section is imperfect in the beginning.

2. Ghazals in alphabetical order, fol. 70, beginning:

إذا ما شئت ان تحيى حيوه حلوة الحى

This section has two lacunes after foll. 123 and 141, and breaks off at the beginning of letter *ل*.

II. Foll. 155—188. The Ghazals of Vahshī (see p. 664 *a*), wanting the first part of letter *ل*, and the latter part of letter *ن*, with the rest of the alphabet.

III. Foll. 155—188, and 2—30 (margins). The *Divān* of Shāpūr. See p. 674 *b*.

Contents: *Ḳaṣīdahs*, imperfect at the beginning, fol. 155. Ghazals in alphabetical order, with a lacune extending from letter *ب* to letter *م*, foll. 175—188, 2—23. Two *Tarjī'*-bands, fol. 24.

IV. Foll. 30—127 (margins). ديوان شيخ علي نقى كمره, the *Divān* of Shaikh 'Alī Naḳī, of Kamrah.

Beg. آنانکه از سرشک پیاپی حشر کنند

This poet and his brother Ulfatī came of the family of the Shaikhs of Kamrah, a borough situate near Jarbādḳān, in Irac. 'Alī Naḳī was the panegyrist of Shāh 'Abbās I. (A.H. 995—1038), and of Ḥātim Beg, who was that king's Vazīr during the early part of his reign. He is mentioned as still alive in the *Haft Iklim*, a work written A.H. 1002. He died, according to Ṭāhir Naṣrā-

bādī, fol. 176, in A.H. 1012, or, as stated in the *Riyāz ush-Shu'arā*, fol. 460, A.H. 1013. Dr. Sprenger gives a later date, viz. A.H. 1030 or 1031. See the *Oude Catalogue*, pp. 91, 514.

Contents: *Ḳaṣīdahs*, fol. 30 *a*. Ghazals, in alphabetical order, fol. 64 *a*. *Rubā'is*, fol. 117—127.

V. Foll. 128—154. Select Ghazals from the *Divān* of Fighānī (see p. 651 *a*), in alphabetical order; wanting the latter part of letter *م* and the rest of the alphabet.

Add. 7827.

Foll. 89; 11½ in. by 7; 25 lines, 4 in. long; written in Nestalik; dated Rabī' II., A.H. 997 (A.D. 1589). [Cl. J. RICH.]

A volume of poetical extracts in Persian and Turkī, including connected series of Ghazals by the following poets: *Ḳāsim i Anvār* (p. 635 *a*), foll. 16—29. *Jāmī* (p. 643 *a*), foll. 31—35. *Navā'i* (*Mir 'Alī Shīr*, p. 366 *a*), by whom are some *Tarkīb*-bands and a collection of Ghazals entitled *غرائب الصغر* in Turkī, foll. 41—53. *Humāyūn* (p. 735 *b*), foll. 54—57. *Āṣafī* (p. 651 *b*), foll. 78—80.

Add. 7828.

Foll. 54; 7½ in. by 4½; about 17 lines, 4 in. long; in the handwriting of Mr. Rich; dated Dec. 25th, 1803. [Cl. J. RICH.]

A volume of miscellaneous extracts, containing an Arabic notice on the fire-temples, headed عربى [Shahristānī] من شاهرستان, fol. 1. The prologue and epilogue of *Ṣad Dar i Nazm* (see p. 48 *b*), fol. 2. Extracts from *Khawānd Amīr* on the early kings of Persia, fol. 6, from the *Bahāristān* and *Yūsuf u Zulaikhā* of *Jāmī*, fol. 7, from the *Zij i Muḥammad-Shāhī* (see p. 460 *b*), fol. 16, from the *Futūḥ Ibn A'ṣam* (see p. 151 *a*), fol. 21, from the *Maḳāmāt* of al-Ḥarīrī, fol. 24, from *Sa'dī*, *Ḥāfiz*, *Firdūsī*, etc.

Add. 7938.

Foll. 49; $7\frac{3}{4}$ in. by 5; written in Dīvānī and Nestalik by different hands, apparently in the 16th and 17th centuries.

[Cl. J. Rich.]

Ghazals by Kātibī, Hilālī, Ahī, Aṣafī, Ahlī, Hāfiẓ, Jāmī, Shahīdī, Hairānī, Saifī, and Hairatī, foll. 23—33.

Ḳaṣīdahs by Kātibī, Khwājūi Kirmānī, and Ibn Ḥusām, foll. 35—46.

The rest of the volume contains forms of letters and poetical extracts in Turkish.

Add. 8149.

Foll. 83; 9 in. by $5\frac{1}{2}$; 15 lines, $5\frac{1}{2}$ in. long; written in cursive Nestalik; dated 'Azim-ganj, province of Murshidābād, in the month of Āsin of the Bengali year 1128, the fourth of the reign (of Muḥammad Shāh = A.H. 1134-5, A.D. 1721).

I. Foll. 1—28. قصهٔ امیر المومنین حسن و حسین, history of the Amīr ul-Mūminīn Ḥasan and Ḥusain from their birth to the death of the former, poisoned by Yazīd, and to the martyrdom of the latter in Karbalā.

II. Foll. 29—82. حکایت محمد حنفیه, history of Muḥammad, son of the Ḥanafīyyah, from the time when the tidings of his brother Ḥusain's death reach him to the time when he releases the latter's son, Zain ul-'Ābidīn, from captivity, and finds the charred body of the accursed Yazīd at the bottom of a well.

The above stories are apparently detached portions of a late composition exhibiting the Shi'ah legend in its most exuberant growth.

Add. 8908.

Foll. 218; $9\frac{1}{2}$ in. by 6; 13 lines, 4 in. long; written in cursive Nestalik; dated February, A.D. 1819.

I. Foll. 1—39. The diary of the siege of Haidarābād. See p. 268 *a*.

II. Foll. 40—218. The third volume of the Iḳbāl-Nāmāh (see p. 255 *a*), wanting the concluding notices on the Vazīrs and celebrated men of the reign.

Copyist: بختاور سنکھ ولد منشی صاحب سنکھ
ملانم مهاراجہ نراندرا کرہمت بہادر

Add. 8919.

Foll. 86; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 14 lines in a page; written in Nestalik, in the 18th century.

I. Foll. 1—13. Alphabetical list of Persian verbs, with their Hindustani equivalents.

II. Foll. 14—22. Alphabetical list of Hindustani verbs, with their Persian equivalents.

III. Foll. 23—86. Lailā Majnūn, by Hā-tifī. See p. 652 *b*.

Add. 8991.

Foll. 161; $9\frac{1}{2}$ in. by 5; 14 and 16 lines, $2\frac{1}{2}$ and 4 in. long; written in Nestalik, apparently in the 17th century.

I. Foll. 2—126. The Shāhnāmāh of Mirzā Ḳāsim Gūnābādī (see p. 660 *a*), wanting four leaves after fol. 97, three single leaves after foll. 113, 117, and 121, and about four at the end.

II. Foll. 127—140. An alphabetical series of Ghazals, by Ṭahir, طاهر.

Beg. می طہم ز بی بالی تا پری کنم پیدا
در بدر ہی کردم تا دری کنم پیدا

The series is imperfect at the beginning, and has some other lacunes. The author names in one passage, fol. 135, Šāib Tabrīzī, who died A.H. 1088 (see p. 693 *a*), as his

model, and it appears from another line, fol. 128 *a*, that he lived in Isfahan.

III. Foll. 141—161. A fragment of the *Inshā* of Yūsufī. See p. 529 *a*.

Add. 9697.

Foll. 95; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 15 lines, 4 in. long; written in Shikastah-āmīz, about the close of the 18th century.

I. Foll. 1—16. Forms of official documents and civil contracts.

II. Foll. 17—54. دستور الصبيان, the Munshi's manual, containing models of letters and official papers.

Author: Shaikh Anīs ud-Dīn, son of Kāzī Na'im ud-Dīn, of the town of Chanwah, Bardwān, شيخ انيس الدين ولد قاضى نعيم الدين ساكن قصبه چنوه

Beg. چون حمد و ثنائى حضرت افریدگار بهیچوجه

The author was, in A.H. 1175, Munshī to Gandarbh-Dās, Nāib Zamīndār of Hijli. He compiled the present work shortly after, and inserted in it many of his own letters. The present copy is imperfect.

III. Foll. 55—70. Copies of letters written to various officials in Bengal, in the time of Mir Ja'far and Clive, by a person in the Company's employ.

IV. Foll. 71—95. Fragment of Bahār i Dānish. See p. 765 *b*.

Add. 10,463.

Foll. 28; 10 in. by $6\frac{1}{4}$; from 12 to 19 lines; dated Ramazān, A.H. 1233 (A.D. 1818).

I. Foll. 1—17. Nān u Halvā. See p. 679 *a*.

II. Foll. 18—23. Six Kaṣīdahs from the Dīvān of Sa'dī.

III. Foll. 24—27. A fragment of Haft Paikar. See p. 567 *a*.

Add. 10,579.

Foll. 271; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; from 15 to 25 lines; written in Nestalik and Shikastah-āmīz, in India.

I. Foll. 1—48; dated Muḥarram, A.H. 1096 (A.D. 1684).

A commentary on some difficult verses of the first part of Iskandar Nāmah (see p. 568 *a*).

Author: Ḥāmid B. Jamāl Bukhārī ul-Ḥasanī ul-Jaunfurī, حامد بن جمال بخارى الحسنى الجونفورى

Beg. حمد بى نهايت و سياس بيغاييت مر حضرت

The work is dedicated to Farīd ud-Dīn Abul-Muzaffar Shīr Shāh (A.H. 946—952). It is mentioned in the St. Petersburg Catalogue, p. 439, under the title of كشف الدقائق.

II. Foll. 49—271; dated Sha'bān, A.H. 1149 (A.D. 1736).

A commentary on some poems of Khākānī by Muḥammad Shādiyābādī. See p. 561 *b*. This copy contains only 34 Kaṣīdahs.

Add. 10,587.

Foll. 34; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; 13 lines, $2\frac{1}{8}$ in. long; written in Nestalik and Shikastah-āmīz; dated A.H. 1175 (A.D. 1761-2).

I. Foll. 1—9. Mi'rāj ul-Khayāl. See p. 738 *a* and 803 *a*.

III. Foll. 10—34. Sūz u Gudāz. See p. 674 *a*.

Add. 11,633.

Foll. 242; $8\frac{3}{4}$ in. by 5; 19 lines, $3\frac{1}{4}$ in. long; written in cursive Nestalik, apparently in the 17th century.

I. Foll. 2—81. واقعات مشتاقى, "Memorable events of Mushtākī," a collection of detached narratives and anecdotes relating to the sovereigns of the Lodi, Timuride, and Sūr dynasties.

Author: Mushtākī, commonly called Rizk Ullah, مشتاقی عرف رزق الله

Beg. حمد و ثنای مر بادشاهی را که خطبه احدیت

Shaikh Rizk Ullah, of Dehli, the eldest son of a well-known devotee, Shaikh Sa'd Ullah (the grandfather of Shaikh 'Abd ul-Ḥaqq Dihlavī; see p. 14 *a*), was born A.H. 897, and became, as a child, the Murīd of a renowned saint, Shaikh Muḥammad Maikan, of Milāvan (a town near Kinnauj), who died A.H. 906. Rizk Ullah led the wandering life of a Fakīr, and associated with thousands of holy Shaikhs. He was deeply versed in the history of saints and kings, and died at the age of ninety-two years, A.H. 989, leaving several poetical compositions in Hindī and Persian. In the former he took the name of Rājan, while in the latter he adopted the takhalluṣ Mushtākī. See notices of his life by his nephew 'Abd ul-Ḥaqq, in Akhbār ul-Akhyār, foll. 142, 215, and in his memoirs, Or. 1696, fol. 84. Compare Riyāz ul-Auliya, fol. 121, Tārikh i Khānjahānī, fol. 4, and Dorn, History of the Afghans, p. 3.

An account of the work, with copious extracts, is given in Elliot's History of India, vol. iv. pp. 534—557. A translation is preserved in manuscript, Add. 20,773, foll. 128—187.

The contents are arranged under the following heads: Bahlūl Lodī, fol. 3 *a*. Sikandar Lodī, fol. 8 *a*. Ibrāhīm Lodī, fol. 40 *b*. Bābar, fol. 42 *a*. Humāyūn, fol. 44 *b*. Akbar, fol. 45 *b*. Shīr Shāh Sūr, fol. 46 *a*. Islām Shāh, fol. 56 *b*. Ibrāhīm, fol. 60 *b*. Character and rule of Islām Shāh, fol. 74 *a*. Muḥammad Shāh, called 'Adlī, fol. 76 *b*. Ghiyāṣ ud-Dīn Khiljī, of Mandū, fol. 79 *b*.

The present copy breaks off in the last section, fol. 81 *b*; it wants about twelve folios.

II. Foll. 82—242. A portion of Zubdat

ut-Tavārikh (see p. 224 *b*), corresponding to foll. 151—376 of Add. 10,580.

The last page, containing a subscription dated A.H. 1089, is by a later hand.

Add. 12,560.

Foll. 203; 9 in. by 5; 15 lines, 3½ in. long; written in Nestalik, with gold-ruled margins; dated Sha'bān, A.H. 1228 (A.D. 1813).

I. Foll. 2—83. Majma' ush-Shanā'ī. See p. 814 *b*, xiii.

II. Foll. 84, 85. Reply of Mullā Muḥammad Ṭāhir Ghānī (see p. 692 *a*) to a charge of plagiarism founded on the discovery of a verse of his in a copy of the Tārikh i Badāoni (see p. 222 *b*).

III. Foll. 85—103. Firdausiyyah, by Ṭughrā. See p. 742 *b*, ii.

IV. Foll. 104—121. Panj Ruḳ'ah and Minā Bāzār, by Zuhūrī. See p. 742 *a*, v. iv.

V. Foll. 122—134. گل کشتی, a Maṣnavī on the art of wrestling, by Mir Najāt.

Beg. در کپ عشق هر آن نامه که دلخواه بود

Mir 'Abd ul-'Al Najāt, son of Mir Muḥammad Mūmin, a Ḥusainī Sayyid of Isfahan, is described as a skilled accountant and consummate wit. He began life as Mustaufī of the Ṣadr Mirzā Ḥabīb Ullah, discharged the same office in Astrābād, and was employed as secretary by Shāh Sulaimān and Shāh Sulṭān Ḥusain. He was about thirty years of age in A.H. 1076 (see Kīṣāṣ ul-Khākānī, fol. 168), and as he reached, according to Ḥazīn, Oude Catalogue, p. 137, the age of eighty years, he must have died about A.H. 1026. See Ṭāhir Naṣrābādī, fol. 254, Ātashkadāh, fol. 86, and the Oude Catalogue, p. 512.

The author of the Riyāz ush-Shu'arā, fol. 470, reflects severely on the low tone of Najāt's compositions, and says, that he shares

with Zulālī (p. 677 *a*), Jalāl Asīr (p. 681 *b*), and Shaukat of Bukhārā (who lived in Khorasan and afterwards in Isfahan, and died A.H. 1107; see *Mir'āt Jahānnumā*, fol. 362), the blame of having debased poetry by lowering it to the level of vulgar speech and trivial jokes.

The date of composition, A.H. 1112, is expressed by the following chronogram in the epilogue:

غنچه کل که بود بر سر دل تاریخست

The poem has been elucidated in India by two commentators, Arzū and Ratan Singh, and has been printed in Lucknow, A.H. 1258. Copies are noticed in Ouseley's Catalogue, No. 258, and the Munich Catalogue, p. 4.

VI. Foll. 134—140. سیزده بند, a satire by Ḥakīm Sharaf ud-Dīn Shifā'ī, imperfect at the end.

Beg. ای صدر نشین کشته در ایوان

Iskandar Beg, who calls the author Ḥakīm Tīmūr Shifā'ī, of Isfahan, speaks of him, 'Ālam-ārāi, fol. 243, as a distinguished physician, wit, and poet, a favourite companion of Shāh 'Abbās I., but universally dreaded for his malignant epigrams and ruthless satire. He adds that he died in Isfahan, A.H. 1037. According to others his original name was Sharaf ud-Dīn Ḥasan. See Ṭāhir, fol. 158, *Mir'āt i Jahānnumā*, fol. 362, *Riyāz ush-Shu'arā*, fol. 237, *Ātashkadāh*, fol. 100, the Oude Catalogue, p. 570, and *Haft Asmān*, p. 134.

Shifā'ī's *Divān* is described in the Vienna Catalogue, vol. i. p. 600.

VII. Foll. 141—168. Extracts from Nizāmī's poems and Firdūsī's *Shāhnāmāh*.

VIII. Foll. 169—177. Love-letters of Duvalrānī and Khizr Khān, from the poem of Amīr Khusrau. See p. 612 *a*, xiv.

IX. Foll. 177—185. Extract from *Vīs u Rāmīn*, a *Maṣnavī* by Fakhri Jurjānī.

Beg. جو رامین دید کورا دل بیازرد

Fakhr ud-Dīn As'ad Jurjānī composed this poetical version of a romance, originally written in Pehlevi, in Isfahan, about A.H. 440, at the request of 'Amīd ud-Dīn Abul-Faṭḥ Muẓaffar, of Nishāpur, who governed Isfahan for Sultan Tughrul, the founder of the Saljūq empire. See *Guzidah*, fol. 242, *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 85, *Haj. Khal.* vol. vi. p. 468, and *Haft Iklim*, fol. 465, the Oude Catalogue, p. 338, and *Haft Asmān*, p. 17.

The poem has been published, from a defective copy, in the *Bibliotheca Indica*, 1864. Extensive extracts are given in the *Riyāz ush-Shu'arā*, fol. 323, and *Khulāṣat ul-Afkār*, fol. 209. An analysis of the contents by K. H. Graf is to be found in the *Zeitschrift der D. Morgenl. Gesellschaft*, vol. 23, pp. 375—433.

The present extract corresponds to pp. 248—252, 261—269 of the printed edition, from which, however, it differs very considerably.

X. Foll. 186—197. Love-letters of Lailā and Majnūn, from Nizāmī's poem. See p. 566 *b*.

XI. Foll. 200—203. Ghazals by Hilālī. See p. 656 *a*.

On the fly-leaf is written: "Purchased of W. Campbell Richley, a soldier, who stated it to have been part of the plunder found within the fortress of Ghuznee, when captured by the English troops under Sir John Keane, in 1839."

Add. 14,374.

Foll. 109; 9 in. by 7½; 15 lines, 4½ in. long; written in Nestalik, late in the 18th century.

I. Foll. 2—11. Life of Bibi Juliana, endorsed احوال بی بی جلیانا

Beg. مستایش و نیایش احدى را که صانع جزو کل

The author, كستن برويت (Gaston Bruit), states that Monsieur Gentil, at whose request he had written this account, had come to India in A.H. 1165, twenty-two years before the date of composition (which therefore must be A.H. 1187), and, having entered the service of Shujā' ud-Daulah, had been settled for the last twelve years in Faizābād.

Colonel Jean-Baptiste Joseph Gentil, the able assistant of Shujā' ud-Daulah in the organization of his army, left India shortly after that prince's death (A.H. 1188), and died in his native town, Bagnols, in a state of great poverty, in 1799. See Langlès, *Bibliothèque Universelle*.

According to the present memoir, Bibi Juliana had been captured as a child, with three thousand Portuguese, in the early part of Shāhjahān's reign, and given as a slave to one of the ladies of the court. Having been married to a European, who soon after fell in battle, she was attached to the household of Prince Mu'azzam (afterwards Bahādur Shāh) and his mother, whom she served with singular devotion during their long confinement. After the prince's accession she rose to a position of great trust and influence, and maintained it during the early part of the reign of Muḥammad Shāh, whose deliverance from the galling yoke of the Sayyids she is said to have obtained by means of a vow to S. John.

She died at Dehli, in great repute of sanctity, some years after that event (according to *Tārikh i Muḥammadi*, fol. 277, in *Rabi' I.*, A.H. 1147), when a relative, Bibi Pasquale بيسكوله, succeeded to her office and assumed her name.

A French translation of the work by Prof. E. H. Palmer will be found in the *Nouvelles Annales des Voyages*, 1865, tom. ii. pp. 161—184, and a notice on Juliana in Gentil's *Mémoires sur l'Indoustan*, pp. 367—380.

II. Foll. 12—80. *Memoirs of Shaikh Hazin*. See p. 381 *a*.

Add. 16,701.

Foll. 126; 8 in. by 5; 15 lines, 3 in. long; written in Nestalik; dated Zulkā'dah, the sixth year of Farrukhsiyar (A.H. 1129, A.D. 1717). [WM. YULE.]

I. Foll. 1—91. *Zikr ul-Mulūk*, by 'Abd ul-Hakḥ Dihlavī. See p. 223 *b*.

Copyist: عبد الجليم خيرابادی

II. Foll. 92—126. Account of Aurangzib's victories over Jasvant Singh and Dārū Shikūh, from the 'Ālamgīr Nāmāh (see p. 266 *b*); corresponding to pp. 59—105 of the Calcutta edition.

Add. 16,703.

Foll. 111; 9 in. by 5½; 15 and 17 lines, about 3 in. long. [WM. YULE.]

I. Foll. 1—71. نظام التواريخ, a general history of Persia from Adam to A.H. 674.

Author: Kāzī'l-kuzāt Naṣir ud-Dīn Abu Sa'īd 'Abd Ullāh B. Kāzī'l-kuzāt Imām ud-Dīn Abil-Kāsim 'Umar B. Fakhr ud-Dīn Abil-Ḥasan 'Alī ul-Baizāwī, قاضي القضاة ناصر الدين ابو سعيد عبد الله بن قاضي القضاة امام الدين ابى القاسم عمر بن فخر الدين ابى الحسن على البيضاوى
حمد بى نهايت و شكر بى غايت مبدعى را
Beg.

The author, whose well known commentary upon the Coran (see the *Arabic Catalogue*, p. 64), has made the name familiar in Europe, was the son of Imām ud-Dīn Abul-Kāsim 'Umar, who, as stated in the present work, fol. 62, held the office of chief judge قضا الممالك in the kingdom of Fārs under the Atābak Abu Bakr B. Sa'd. Naṣir ud-Dīn, who also discharged the functions of Kāzī in Shirāz, spent the latter part of his life in Tabriz, where he died, according to the *Vāfi bil-Wafayāt*, fol. 99, A.H. 685. A later date, however, A.H. 692, is assigned to his death by al-Yāfi'ī (see *Ḥabib us-Siyar*, vol. iii., Juz 1, p. 77), and Ḥamd Ullāh Mustaufi

who mentions the *Nizām ut-Tavārikh* as one of his sources, states that the author died after A.H. 710.

In a short preface written on the 21st of Muharram, A.H. 674, Baizāvi says that, having composed in early life works on every branch of the sacred sciences, he now proposed to write a compendium of the history of Iran from Adam to his own time.

The work is divided into four *Kisms*, as follows : i. Prophets, saints, and kings, from Adam to Noah, fol. 3 *b*. ii. Early kings of Persia, in four dynasties, fol. 6 *b*. iii. The early Khalifs, the Umayyades, and Abbasides, fol. 32 *a*. iv. Dynasties contemporary with the Abbasides, viz. *Ṣaffāris*, fol. 46. *Sāmānis*, fol. 47 *a*. *Ghaznavis* and *Ghūris*, fol. 48 *a*. *Dailamis*, fol. 51 *b*. *Saljūkis*, fol. 56 *a*. *Salghuris*, fol. 59 *a*. *Ismāīlis*, fol. 64 *b*. *Khawārazmis*, fol. 66 *a*. *Moghuls*, fol. 67 *b*.

The time of composition is fixed not only by the date given in the preface, but also by the author's statement that the *Salghuri* dynasty had ruled 131 years from its origin, in A.H. 543, to the "current year," which must therefore have been A.H. 674.

The last section, however, has a conclusion of later date than the preface, but apparently also due to the author, in which *Abākā Khān* is spoken of as dead, and the *Ṣāhib Dīvān* as being still at the height of his power. It must therefore have been written between A.H. 680 and 683. The same conclusion is found in another copy, Or. 1583.

A further continuation, foll. 69 *b*—71, ending with the accession of *Ghāzān Khān*, A.H. 694, in whose reign it was written, cannot be ascribed to Baizāvi. This latter appendix occurs also in another MS., Or. 1859, foll. 98—102. There is also an addition of later date than the conclusion in the account of the *Salghuris*, for it is brought down to the death of *Abish Khātūn*, A.H. 686.

The contents of the *Nizām ut-Tavārikh* have been fully stated by S. de Sacy, Notices

et Extraits, vol. iv. pp. 672—695, Hammer, *Jahrbücher*, vol. 81, *Anzeigebblatt*, p. 37, and Sir H. Elliot, *History of India*, vol. ii. pp. 252—258. See also Haj. Khal., vol. vi. p. 354. Copies are mentioned in Stewart's Catalogue, p. 7, Uri, p. 215, Ouseley's MSS., No 686, Leyden Catalogue, vol. iii. p. 1, Vienna Catalogue, vol. ii. p. 60, and Upsala Catalogue, p. 162. A Turkish translation, in which the history is brought down to A.H. 973, is preserved in Add. 6020. Another is noticed in Krafft's Catalogue, p. 91.

The present copy is apparently of the 16th century, but the latter portion, foll. 55—71, which is by a later hand, is dated A.H. 1072 (A.D. 1662).

II. Foll. 72—91. A versified abstract of Indian history, from the time of the Muhammadan conquest to A.H. 1133, by 'Abdullah Yāqīn, عبد الله يقين

Beg. الحمد لله الذي سلطانه في الدهر دام
يفعل ما شاء في جبروته الافهام هام

The whole poem is on the same rhyme. It was written, as stated in the prologue, at the request of *Ṣābit Kādam Khān*, an amīr of the court of Muhammad Shāh.

In the concluding lines the author claims descent from the Moghul *Chākui Purlās* چاکوی پرلاس, the grandson of *Ḳarāchār*, and gives A.H. 1133 as the date of composition.

Shāh Yāqīn is mentioned in *Hamishah Bahār* as 'now' (*i. e.* A.H. 1136) living in Dehli. See the *Oude Catalogue*, p. 130.

The present copy is dated in the 28th year of Muhammad Shāh (A.H. 1158, A.D. 1745).

III. Foll. 92—111. *مرآة المراتب واسباب المغفرة*, a treatise on the attributes of God as expressed by His names.

Author: Bāyazīd [B.] Ibrāhīm, بایزید ابراهیم

Beg. حمد بی قیاس و سپاس بی انتها مر حضرت

The work is divided into several sections called *مرتبة*. The present copy appears to be of the 16th century.

Add. 16,779.

Foll. 583; 10½ in. by 6½; 17 lines, 3½ in. long, and 38 lines in the margins; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[WM. YULE.]

I. Foll. 3—583. *Divān i Shams i Tabriz*. See p. 593 *a*.

Beg. ای طایران قدس را عشقت فزوده بالها
در خرمن سودای تو روحانیانرا حالها

At the end of the alphabetical series of Ghazals are found some Tarjī'-bands, fol. 552 *b*, and a few Rubā'is, fol. 578 *b*.

The margins, which form a consecutive text, contain:—

II. Foll. 3—151. The *Divān* of Sanā'ī (see p. 551 *a*), with a prose preface beginning: سپاس و ستایش مبدعی را که بسخن پاک سخن دان

The author states that he had been induced to collect his poem by the instances of his friend, Ra'is Aḥmad B. Mas'ūd.

The *Divān* begins on fol. 12 *a*, with a long *Kaṣīdah*, the first line of which is

طلب ای عاشقان خوش رفتار
طرب ای نیکوان شیرین کار

This poem is quoted by Daulatshāh, fol. 50 *a*, and in the *Haft Iklim*, fol. 132.

III. Foll. 155—166. Some Ghazals by Amir Sayyid 'Alī Hamadānī, who uses both 'Alī and 'Alā'ī as his takhallus. See p. 447 *b*.

Beg. ای گرفتاران عشقت فارغ از مال و منال
والهان حضرتت را از خود و جنت منال

IV. Foll. 166—181. Ghazals by Sayyid Muḥammad Nūrbakhsh, who has been already mentioned, p. 650.

Beg. زتاب عکس رویت شد خور سرکشته هر جای

At the end are some Rubā'is, fol. 175 *b*, and *Maṣnavīs*, fol. 176 *b*.

V. Foll. 187—319. The *Divān* of Kāsim i Anvār. See p. 635 *b*.

VOL. II.

Add. 16,800.

Foll. 63; 5¾ in. by 3; 11 lines, 1¾ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 17th century. [WM. YULE.]

I. Foll. 1—55. The third *Daftar* of *Sil-silat uz-Zahab*. See p. 644 *b*.

II. Foll. 56—63. جمیلیه, "Jamīliyyah," a tract, in *Maṣnavī* rhyme, on the filiation of the Nakshabandi order.

Beg. بعد حمد خدا و نعمت نبی
کوش کن در ره خدا طلبی

The author, whose name does not appear, enumerates five successive heads of the order from Khwājah Aḥrār, who died A.H. 895, to his own time. From this it may be conjectured that he wrote in the latter half of the 11th century of the Hijrah. The title is contained in the following line at the end:

بکتابت چو آمد این منظوم بمجیلیه کردمش موسوم
Sir Gore Ouseley's name is written on the first page of the MS.

Add. 16,806.

Foll. 89; 9½ in. by 5¾; written by various hands, apparently in India, in the 17th and 18th centuries. [WM. YULE.]

I. Foll. 1—18. نصاب الصبیان, an Arabic-Persian vocabulary. See p. 504 *a*.

II. Foll. 19—69. A portion of the *Divān* of Ḥāfiẓ, extending from letter ش to ی.

III. Foll. 70—77. An extract headed فصلیست در روایات و نقلها و نصایح, and beginning with an anecdote relating to Anīsī Shāmlū, a poet who lived at the court of 'Alī Kūlī Khān, governor of Herat, and died in Burhānpūr, A.H. 1014 (see Blochmann, *Ain i Akbari*, p. 578). It consists chiefly of *Muḥaṭṭa'at* by Ibn Yamin (Amīr Fakhr ud-Dīn Maḥmūd of Faryūmad, who died A.H. 745; see Taqī, *Oude Catalogue*, p. 18),

and of miscellaneous anecdotes classed under the headings of modesty, meekness, justice, beneficence, patience, and love.

IV. Foll. 78—89. *Ṭarīḡ* 5 of *Ḳism* I. of the *Tuḥfat ul-Mūminīn* (see p. 476 *b*).

The volume bears the stamp of General Claud Martin (see p. 2 *a*).

Add. 16,819.

Foll. 217; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; from 21 to 24 lines, $4\frac{3}{4}$ in. long; written in *Shikastah-āmīz*, about A.H. 1152 (A.D. 1739). [W^M. YULE.]

I. Foll. 1—4. Extracts from *Akhlāk i Maṣṣūrī* اخلاق منصورى, by *Mir Ghiyāṣ ud-Dīn Maṣṣūr*.

The author was the son of the celebrated philosopher *Mir Ṣadr ud-Dīn Muḥammad* of *Shīrāz*. He held for some time the office of *Ṣadr* under *Shāh Ṭahmāsp*, but resigned it in consequence of his orthodoxy having been impugned by the *Mujtahid Shaikh 'Alī B. 'Abd ul-'Al*, and retired to *Shīrāz*, where he died A.H. 948, leaving numerous philosophical and scientific works enumerated in the *Majālis ul-Mūminīn*, fol. 380.

The contents have been stated in the *Jahrbücher*, vol. 81, *Anzeige Blatt*, p. 29, and in the *Vienna Catalogue*, vol. iii. p. 292.

II. Foll. 5—54. *Majlis* 4—11 of *Abvāb ul-Jīnān*, ابواب الجنان, an ethical work based on the *Coran* and the moral precepts of the *Imāms*, by *Mirzā Muḥammad Rafī' Vā'iz Ḳazvīnī*, who died about A.H. 1105; see p. 698 *a*.

The work, which is divided into a *Muḳad-dimah* and sixteen *Majlis*, has been lithographed in *Teheran* A.H. 1274, and in *Lucknow* 1868. The edited portion, however, is described by the author at the end as forming the first only of eight *Bābs*, which the entire work, according to its title, was intended to comprise. In the former of the

above editions the *préface* contains a eulogy upon the reigning sovereign *Shāh 'Abbās II.* (A.H. 1052—1077). The present fragment corresponds to pp. 52—189 of the *Teheran* edition.

A copy is described, without author's name, in the *Vienna Catalogue*, vol. iii. p. 293.

III. Foll. 55—73. *Nikāt i Mīrzā Bidil*; see p. 745 *b*.

IV. Foll. 81—86. *Lavā'ih* by *Jāmī*; see p. 44 *a*.

V. Foll. 89—95. *میرزا نامه*, the book of the *Mīrzā*, or perfect gentleman, containing rules of good manners.

Beg. قلمی سرکنم بنام خدا میرزا نامه را کنم انشا

The work, which is anonymous, was apparently written in *India*.

VI. Foll. 97—149. A collection of letters and other compositions in ornate prose, without title or *preface*.

The author's name, *Muḥammad Khalil* محمد خليل, occurs incidentally on foll. 136 *a*, 147 *a*; and it appears from another passage, fol. 116 *b*, that his *takhalluṣ* was صاحب, and his surname (laḳab) منخر. Several letters addressed by him to *Zib un-Nisā Begam*, the eldest daughter of *Aurangzib*, seem to show that he was attached to that princess's service. There is also one written to her brother, *Shāhzādah Muḥammad A'zam*, fol. 142 *a*, and another to *Aurangzib's* head secretary, *Mullā Makhdūm Fāzil Khān*, fol. 147 *a*. That *amīr* received the title of *Khān* in A.H. 1095, and died in 1099. See *Māaṣir ul-Umarā*, fol. 406. The letter addressed to him must have been written between those two dates.

VII. Fol. 150. Copy of a letter written by *Shāhjahan* to *Shāh 'Abbās I.* at the time of his reconciliation with *Jahāngīr* and his return to *Māndū* (A.H. 1032).

VIII. Foll. 153—155. اعتقاد نامه, a short exposition in Maṣnavī rhyme of the Muḥammadan creed, probably by Jāmī (see Bibliotheca Sprenger., No. 591—3).

Beg. بعد حمد خدا و نعت رسول
بشنو این نکته را بسع قبول

IX. Foll. 175—180. Medical advice, in verse, by Yūsufī. See p. 475 *b*.

Beg. ای که داری تندرستی از در حکمت درآ

The last couplet contains the date of composition, A.H. 913, expressed by the words نواید اخیار.

The rest of the volume is occupied by short poetical pieces, Persian and Hindustani, and miscellaneous notices relating to medicine, the interpretation of dreams, and astrology.

Add. 16,821.

Foll. 131; 7 in. by 4 $\frac{3}{4}$; 15 lines, 2 $\frac{3}{4}$ in. long; written in small Shikastah-āviz, probably in India, in the 17th century.

[WM. YULE.]

I. Foll. 2—99. اشعة اللمعات (see p. 594 *b*), with copious marginal notes.

II. Foll. 100—131. شرح الرباعیات, a commentary by Jāmī on Sufi Rubā'īs.

Beg. حمدا لاله هو بالحمد حقیق
در بحر نوالش همه ذرات غریق

The author, who gives his name at the end, states in the preface that in his Rubā'īs on the nature of God and on His various manifestations he had been prevented, by the necessities of rhyme and metre, from giving his thoughts their due development, and had therefore deemed it desirable to add some explanations in prose. See the Oude Catalogue, p. 447, and the St. Petersburg Catalogue, p. 373.

Add. 16,824.

Foll. 266; 9 $\frac{1}{2}$ in. by 6; 15 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik; dated Zulhijjah, A.H. 1215 (A.D. 1801). [WM. YULE.]

I. Foll. 1—92. تکمیل الایمان و تقویة الایقان
An exposition of the Sunnī creed.

Author: 'Abd ul-Haḥḥ B. Saif ud-Dīn ut-Turk ud-Dihlavī ul-Bukhārī, عبد الحق بن سیف الدین الترك الدهلوی البخاری (see p. 14 *a*).

Beg. الحمد لله الذى هدانا لهذا الطريق

A copy is mentioned in the Munich Catalogue, p. 128.

A Hindustani translation, entitled Sabīl ul-Jinān, has been published in India.

II. Foll. 93—108. A treatise on the use of the quadrant, رساله در استعمال ربع مجیب

Author: Nūr (B.) Sirāj, نور سراج

Beg. حمد بی نهایت علیی را و ثنائی بی غایت

It is divided into an introduction, nineteen Bābs, and a Khātimah.

III. Foll. 109—165. The history of Shīr Shāh, by 'Abbās Khān (see p. 242 *b*), with a preamble, which differs from the copy above described.

Beg. هر جنس حمد و اهدب خالق بریه را سزد

A doxology of four lines is followed by this heading:

طبقه سیوم در ذکر احوال سلطنت شیر شاه سور از قوم
لودی افغان

IV. Foll. 166—239. A cosmographical work already described. See p. 417 *a*, ii.

V. Foll. 240—246. Chronological sketch of the Sultans of Dehli from the Muslim conquest to Shāh 'Ālam.

VI. Foll. 247—254. An account of the course of the river Gomatī, by Faṭḥ Chand, son of Udit Rāi, a Kāyath of Balgrām.

Beg. بعد از حمد بیعد احد الصمد

This work was written, as stated in the

preamble, in A.H. 1180, at the request of a Christian priest, only designated as Padre Ṣāhib.

VII. Foll. 255—266. مجمع البحرین, a treatise on the technical terms of Hindu pantheism and their equivalents in Sufi phraseology.

Author: Dārā Shikūh, دارا شکوه

Beg. بنام آنکه او نامی ندارد
بهر نامی که خوانی سر برآرد

In a preface found in another copy, Add. 18,404, ii., the author says that he had embraced the doctrine of the Sufis, and that, having ascertained in his intercourse with Hindu Faḳīrs that their divergence from the former was merely verbal, he had written the present work with the object of reconciling the two systems. He completed it, as stated at the end, in A.H. 1065, when he was forty-two years old. See the Munich Catalogue, p. 140.

Add. 16,825.

Foll. 47; 8½ in. by 5½; 7 and 9 lines, about 3 in. long; written in Nestalik, apparently in the 17th century. [WM. YULE.]

I. Foll. 1—9. Forty sayings of Muḥammad, with the Persian paraphrase of Jāmī. See p. 17 *a*.

II. Foll. 10—39. Risālah i Khwājah ‘Abd Ullah Anṣārī (see p. 35 *a*); dated Zulḥijjah, A.H. 1048 (A.D. 1639).

III. Foll. 40—47. A religious tract, the author of which designates himself, as in the preceding, by the name of ‘Abd Ullah.

Beg. بسمك القدوس قدسنى منى الهى اين چه فضل است

It is endorsed رساله سيد على همدانى. See p. 447 *b*.

Add. 16,832.

Foll. 442; 11 in. by 6½; 19 lines, 3½ in. long; written in Naskhi, Nestalik, and Shi-

kastah-āmiz, from A.H. 1165 to 1174 (A.D. 1751—1761). [WM. YULE.]

Sufi and Shī‘ah tracts, in Arabic and Persian, collected and transcribed by Sayyid ‘Alī Naḳī Khān B. Sayyid Abu Ṭālib ul-Ḥusainī ul-Mashhadī, who dates successively from Radaulī, Lucknow, Faizābād, Ilāhābād, Aḥmadnagar, Fathpūr, Shāhjahānābād, and Lucknow.

On fol. 7 is an autograph note of the poet Ḥazīn (see p. 372 *b*), stating that he had perused this valuable collection on the fifteenth of Rajab, A.H. 1172, and had given it the name of الفوائد العلية.

Foll. 2—4 contain some verses of another poet, Matin (who died A.H. 1175; see the Oude Catalogue, p. 487), the last of which is a chronogram on the birth of a son of the collector, dated Ilāhābād, A.H. 1172.

A table of contents has been prefixed by ‘Alī Naḳī Khān on fol. 7 *b*.

I. Foll. 8—22. حق اليقين فى معرفة رب العالمين, a treatise, in eight Bābs, on God and His attributes, man’s free will, and future life, by Maḥmūd Shabistārī (see p. 608 *b*, and Haj. Khal., vol. iii. p. 79).

Beg. اى پیداتراز هر پیدائى و اى اشکاراتر

II. Foll. 22—24. رقعات بايزيد بسطامى, letters on Sufi subjects, ascribed to Bāyazīd Baṣṭāmī (Abu Yazīd Ṭāifūr, who died A.H. 261; see Ibn Khallikān’s translation, vol. i. p. 662, Nafahāt ul-Uns, p. 62, and Majālis ul-Mūminin, fol. 287).

III. Foll. 24—34. Commentary of Jalāl ud-Dīn Davānī (see p. 442 *b*) on a Ghazal of Ḥāfiz, beginning:

در همه دیرمغان نیست چو من شیدائى

IV. Foll. 34—62. Commentary of Jāmī on the mystic poem of Ibn Fāriz. See p. 808, Add. 7649, ii.

V. Foll. 62—73. Jāmī’s Lavā’ih. See p. 44 *a*.

VI. Foll. 73—77. نکات عشره, ten observa-

tions on man considered as a manifestation of God, by Ni'mat Ullah Vali (see p. 634 *b*).

Beg. الحمد لله الذى عین اعیان العالم بعین وجوده

VII. Foll. 77—81. مجمع الاسرار, a Sufi tract in thirteen sections called 'Asrār,' by the same author.

Beg. از مبداء و از معاد بشنو خبری

VIII. Foll. 81—86. شرح فاتحة الكتاب, a commentary upon the Fātiḥah, by the same.

Beg. الحمد لله الذى نور قلوب اوليائه بانوار العزنان

IX. Foll. 86—105. طعن بر مجتهدین, a tract addressed to the doctors of the Law, rebuking them for their hatred of Darvishes, by Ṣadr ud-Dīn Muḥammad ush-Shirāzī.

Beg. سپاس وستایش بی انتها بروردگاری را سزاست

Mullā Ṣadr ud-Dīn Muḥammad B. Ibrāhīm Shirāzī, commonly called Mullā Ṣadrā, a pupil of Mir Bākir Dāmād, is regarded in Persia as the most eminent philosopher of his time. He died in Baṣrah, on his way to Mecca, in A.H. 1050. See Zinat ut-Tavāriḫ, fol. 554, and Gobineau, Religions de l'Asie, p. 84. He is often confounded with Mir Ṣadr ud-Dīn Muḥammad B. Mir Ghiyāṣ ud-Dīn Maṣṣūr Shirāzī, an earlier philosopher and theologian. The latter, born in Shirāz A.H. 828, was slain, as stated in the Majālis ul-Mūminin, by the Bāyandarī Turkomans. A.H. 903.

X. Foll. 105—133. الواردات القلبية, an Arabic tract by the same writer; see the Arabic Catalogue, p. 401.

XI. Foll. 133—137. ده قاعده, the ten rules of contemplative life, by Amīr Sayyid 'Alī Hamadānī (see p. 447 *b*).

Beg. حمد و ثنای نامتناهی بروردگاری که استحکام

It is evidently translated, but without acknowledgment, from the Arabic work of Najm ud-Dīn Kubrā, which is found further on, foll. 342—344 (see the Arabic Catalogue, p. 401, viii.).

XII. Foll. 137—145. چهار عنوان, a Sufi tract, by Bābā Afzal ud-Dīn Kāshī.

Beg. الحمد لله رب الارباب و مسبب الاسباب

Afzal ud-Dīn Muḥammad, of Kāshān, a renowned Sufi and poet, is mentioned in the Atashkadah, fol. 107, as a contemporary of Naṣir ud-Dīn Ṭūsī, who composed verses in his praise, and who was, according to the Riyāz ush-Shu'arā, fol. 13, his sister's son. He died, as stated by Taḳī Kāshī, Oude Catalogue, p. 17, A.H. 707. The following works are ascribed to him in the Haft Iklim, fol. 384: مدارج الکمال, رة المحام نامہ, جاودان نامہ, رة المحام نامہ, مدارج الکمال, عرض نامہ, and انشا نامہ, the first three of which are noticed by Haj. Khal., vol. v. p. 469, vol. iii. p. 515, vol. ii. p. 582. The story of his having been carried away to Ghaznī by Sultan Maḥmūd Ghāzī, which is related in the same work, and would make him three centuries earlier, must refer to another person. The Rubā'is of Afzal Kāshī are mentioned in Ouseley's Catalogue, No. 90.

The present tract is avowedly derived from the Kimiyāi Sa'adat of Ghazālī, a work written about A.H. 500. See p. 37 *a*.

XIII. Foll. 146—162. اوصاف الاشراف, a treatise on spiritual life, by Muḥammad B. Muḥammad B. Ḥasan ut-Ṭūsī (Naṣir ud-Dīn; see p. 525 *b*).

Beg. سپاس بیقیاس بار خدای را بسبب آنکه هم عقل را

The author wrote it, as stated in the preface, some time after his Akhlāḳ i Nāṣirī (see p. 441 *b*), by desire of the Ṣāhib Divān, Muḥammad B. Bahā ud-Dīn Muḥammad ul-Juvainī.

See Stewart's Catalogue, p. 44, No. 80, and Fleischer, Dresden Catalogue, No. 348.

XIV. Foll. 163—296. کلمات مکنونہ, one hundred sayings of Imāms and Sufis, in Arabic, with comments in Persian prose and verse.

Author: Muḥammad B. Murtaẓā, called Muḥsin, محمد بن مرتضى المدعو بمحسن

Beg. الحمد لله الاول في اخبرته الاخر في اوليته

Muḥsin, of Kāshān, whose original name was Muḥammad B. Murtaẓā, and poetical surname Faiz, فيض, was a disciple of Mullā Ṣadrā (see above, art. ix.), who gave him his daughter in marriage. He was called from Kāshān to Isfahan, in A.H. 1067, by Shāh 'Abbās II., who took great delight in his society. He followed his celebrated master in the attempt of reconciling Sufism with orthodoxy, and wrote no less than seventy-six works and tracts on theological subjects, besides a Divān of ten thousand lines. He died in Kāshān after A.H. 1090. See Zīnat ut-Tavārikh, fol. 554, Kīṣaṣ ul-Khāḡānī, fol. 156, Riyāz ush-Shu'arā, fol. 346, Atashkadāh, fol. 110, and Gobineau, Religions de l'Asie, p. 91.

The date of composition, A.H. 1057, is expressed by the title.

XV. Foll. 296—303. تدقيق التحقيق, a tract on the presence of God in man.

Author: Sayyid Ja'far ur-Rūḡī un-Ni'mat-ullāhī, سيد جعفر الروحي النعمت اللهی

Beg. الله لا اله الا هو الحق القيوم هو الاول والاخر

The date of composition, A.H. 1152, is conveyed in a chronogram at the end. The collector, 'Alī Naḡī Khān, says that he had met the author both before and after that date.

At the end is a commentary by the same writer upon three Sufi verses of Shaikh 'Abd ul-Ḥaddūs Gangūhī (an Indian saint, native of Gangū, who died A.H. 945; see Akhbār ul-Akhyār, fol. 177).

XVI. Foll. 303—319. A tract on resurrection and future life, by Naṣīr ud-Dīn Ṭūsī (see art. xiii.).

Beg. ربنا لا تزعج قلوبنا بعد اذ هديتنا

This work, which is designated in the preface as تذكره, is headed آغاز و انجام. It is divided into twenty chapters (Faṣl).

XVII. Foll. 322—330. Refutation of a work entitled كشف الغطا, commonly known as عرض مكرر, in which the author, 'Abd ul-'Azīz, advocated the paramount claims of Abu Bakr and 'Umar to the Khilāfat.

Author: Ghulām Muḡyū-d-Dīn B. Ghulām Ashraf, poetically surnamed Rif'at, غلام محیی الدین بن غلام اشرف المتخلص برفعت

Beg. الحمد لله رب العالمين... اما بعد فقير حقير غلام محیی الدین

In the table the work is called رفع شبهه عبد العزيز

XVIII. Foll. 330—344. Three Arabic tracts; see the Arabic Catalogue, p. 401, articles vi.—viii.

XIX. Foll. 344—360. مدارج الکمال, a Sufi work in eight sections called کشایش.

Author: Bābā Afzal Kāshī.

Beg. اما کشایش در اول که کوهر مردم

The author states that this is a translation of the work written in Arabic by himself under the same title. See above, art. xii.

XX. Foll. 360—368. انوار الحکمت, moral, and religious precepts, by the Imām Muḥammad Ghazālī (see p. 37 a).

Beg. الحمد لله الذي نور مصابيح القلوب بانوار حکمته

XXI. Foll. 368—378. رساله جبر و اختيار, a tract on necessity and free will, in ten chapters, by Naṣīr ud-Dīn Ṭūsī.

Beg. الحمد لله رب الارباب و مسبب الاسباب

XXII. Foll. 378—381. An Arabic tract on the same subject.

XXIII. Foll. 381—391. A metaphysical tract on consciousness and cognition,

headed رانجام نامه, in three chapters, by Bābā Afzal Kāshī (see above, art. xii.).

Beg. الحمد لله اصله الحمد و وليه و منتهاه

XXIV. Foll. 391—415. See the Arabic Catalogue, p. 401, art. ix.

XXV. Foll. 415—442. جاودان نامه, a metaphysical tract on self-knowledge and on the beginning and end of being, in four chapters, by Bābā Afzal Kāshī (see above, art. xii.).

Beg. الحمد لله رب العالمين . . . بدانکه اين نامه ايست از ما

The margins, which form a consecutive series, contain :—

XXVI. Foll. 9—38. Gulshan i Rāz; see p. 608 *b*.

XXVII. Foll. 38—83. Zād ul-Musāfirin; see p. 608 *a*.

XXVIII. Foll. 83—95. Nān u Halvā, by Bahā ud-Dīn ul-'Amili; see p. 679 *a*.

XXIX. Foll. 95—100. شیر و شکر, "Milk and Sugar," a Ṣufi poem by the same, with a short prose preface.

Beg. اي مرکز دایره امکان
ای زنده عالم کون و مکان

It is mentioned among Bahā ud-Dīn's works in the Ātashkadah.

XXX. Foll. 102 *a*—229. Arabic poems and tracts; see the Arabic Catalogue, p. 402, artt. x.—xxvi.

XXXI. Foll. 230—241. A commentary upon the Lama'at of Fakhr ud-Dīn 'Irāqī (see p. 594 *b*).

Beg. سپاس و ستایش پروردگاري را که پرتوی از لمعات

The commentary is called in the subscription ضو اللمعات. In another copy, Add. 16,839, fol. 56, the author's name is given. It is Ṣā'in ud-Dīn 'Alī Tarikah (see p. 42 *a*), and the date of composition, stated at the end, is A.H. 815. See Haj. Khal., vol. v. p. 335.

XXXII. Foll. 242—296. Arabic tracts; see the Arabic Catalogue, p. 403, artt. xxvii.—xxxiii.

Add. 16,837.

Foll. 510; 12½ in. by 7; 21 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; apparently in the 17th century. [Wm. Yule.]

A large collection of Sufi tracts, several of which bear the name of the celebrated saint and prolific Sufi writer, Shāh Ni'mat Ullah Valī (see p. 634 *b*), whose life is also inserted, foll. 339—354. It may be presumed that those which are anonymous are due to the same author.

I. Foll. 1—24. A tract without title or author's name, endorsed مجمع الفتوح, and consisting of Sufi comments, in prose and verse, on detached verses of the Coran. It begins with the first verse of the Sūrat ul-Faṭḥ, or chap. xlviii., انا فتحنا لك فتحا مبينا, which is followed by an exposition of three kinds of فتوح, or revelations.

II. Foll. 25—59. A commentary on the Lama'at of Fakhr ud-Dīn 'Irāqī (see p. 594 *b*).

Beg. الحمد لله اذی نور وجه جبینہ بتجلیات الجمال

Passages of the text marked with the letter ع (i.e. عراقی) alternate with comments distinguished by the letter ن (i.e. نعمۃ الله).

III. Foll. 61—100. A commentary on a portion of the Fuṣūṣ ul-Hikam of Muḥyi ud-Dīn Ibn ul-'Arabī (see Haj. Khal., vol. iv. p. 424).

Beg. بدان اي سالک مسالک طریقه که بزبان
اهل حقیقه

IV. Foll. 101—118. Explanation of some difficult verses in the same work.

Beg. الحمد لله والصلوة . . . يا اخي ابدك الله بروح
الارواح اعلم

V. Foll. 119—128. Another commentary upon the same work, endorsed جواهر ترجمه نقوش فصوص الحكم

Beg. الحمد لله ... حمدی که سزای او بود او کوید

VI. Foll. 129—168. A Persian paraphrase of the *Iṣṭilāḥāt uṣ-Ṣūfiyyah* of Kamāl ud-Dīn 'Abd ur-Razzāk Kāshī, endorsed شرح اصطلاحات وسيط شيخ كمال الدين عبد الرزاق كاشي, see the Arabic Catalogue, p. 400 a.

Beg. سپاس بی قیاس حضرت واجب الوجودی را که خواص امت

From the concluding lines it appears that the work had been written down from the dictation of Ni'mat Ullah.

VII. Foll. 169—175. A Sufi tract, with the heading رساله نکات در تحقیق وجود

Beg. الحمد لله ... قال اهل الحق الموجود ماله تحقق

VIII. Foll. 176—180. A tract on various kinds of knowledge, endorsed معرفات.

Beg. الحمد لله ... قال الله تعالى سنريهم آياتنا في الآفاق

IX. Foll. 181—189. A metrical paraphrase of the Sufi aphorisms, واردات, of Imām 'Abd Ullah Yāfi'i, by his disciple Ni'mat Ullah Valī, with the heading ترجمات واردات امام عبد الله يافعي

Beg. الحمد لله ... اين عنايت بين که باما کرد الطاف خدا

X. Foll. 190—191. The treatise of the soul, رساله نفس

Beg. الحمد لله ... قال الله تعالى ان النفس لامارة بالسوء

XI. Foll. 122—196. *Maṣnavi*s of Shāh Ni'mat Ullah. The first has the heading ای نهانی طالب فقر و ادب کرطلبکاری بیبا از خود طلب

XII. Foll. 198—206. Short tracts endorsed : بشارت نامه در میان ذوق, رساله روح, رساله نکات در حواس, رساله صفات مهدی, و شرب

XIII. Foll. 207—211. A treatise on the conventional terms of the Sufis, by Shaikh 'Irākī (see p. 594 b), مصطلحات صوفیه شیخ عراقی

Beg. شکر و سپاس موجودیرا که اعیان اشیارا

XIV. Foll. 212—246. Tracts endorsed : رساله, رساله در تطبیق انفس و آفاق, جامع لطائف, رساله تسویه آدم و نفع روح, اصول عشره در طریق سلوک, اعتقادات, سوال کمیل و جواب امام, رساله برزخیه, لوايح, گنج العارفين, رساله در تحقیق مناقب

XV. Fol. 247. Filiation of the Fakīr's cloak of Aḥmad Shāh, نسب خرقه احمد شاه.

Aḥmad Shāh Bahmanī, who reigned A.H. 825—838, had sent a deputation to Ni'mat Ullah Valī with the request to be admitted as one of his disciples. See *Firishtah*, vol. i. p. 433.

XVI. Foll. 248—256. A tract entitled رساله تحقیقات

Beg. الحمد لله الذي خلق الانسان على صورته

XVII. Foll. 257—264. Answers of Shaikh Muḥyi ud-Dīn Ibn ul-'Arabī to the questions of 'Alī Ḥakīm Tirmizī, جواب سوالهای امام علی, translated from the Arabic.

XVIII. Foll. 270—276. رساله البیان, an exposition of the Sufi doctrine, by Ni'mat Ullah.

Beg. الحمد لله ... ابتداء سخن بنام یکی

XIX. Foll. 281—291. Commentary upon the *Iṣṭilāḥāt* of Kamāl ud-Dīn. See above, art. vi.

Beg. بعضی زاصطلاحات کردم بیان روشن

XX. Foll. 318—323. A tract entitled كشف الاسرار در تنزلات خمس

Beg. الحمد لله الذي تجلى ذاته لذاته باحدثه.

XXI. Foll. 332—335. Answers to the questions of Sultān Sikandar, رساله در جواب سوالهای سلطان سکندر.

Mirzā Iskandar, son of 'Umar Shaikh, held the government of Fārs and Kirmān under Shāhrukh from A.H. 812 to 816.

XXII. Foll. 339—354. Life of Shāh Ni'mat Ullah Vali, مناقب حضرت شاه نعمه الله ولی.

Author: 'Abd ul-'Aziz B. Shīr Mulk B. Muḥammad Vā'izī, عبد العزيز بن شیر ملک بن محمد واعظی.

Beg. سیاس و ستایش یحیی و قیاس مر حضرت

It is dedicated to 'Alā ud-Dīn Aḥmad Shāh B. Aḥmad Shāh Vali Bahmanī (see art. xv.), who reigned from A.H. 838 to 862.

XXIII. Foll. 463—473. A tract entitled "Revelations," رساله مکاشفات

Beg. یا حبیبی من انت و من هو لست انا

XXIV. Foll. 475—486. A tract on the degrees of spiritual ecstasy, مراتب الرندیه

Beg. الحمد لله . . . سخن از ذوق رند میگویم

XXV. Foll. 487—510. The conventional terms of the Sufis صوفیه اصطلاحات, by Kamāl ud-Dīn 'Abd ur-Razzāk Kāshī, in Arabic. See above, art. vi.

The remaining portions of the volume contain upwards of sixty Sufi tracts, which are mostly, if not all, by Ni'mat Ullah; they are of too small extent and of too little importance to be separately enumerated.

On fol. 256 is a note stating that the MS. had been thus far collated in Ramazān, A.H. 1090 (A.D. 1679).

Add. 16,839.

Foll. 360; 10½ in. by 6½; 28 lines, 4½ in. long; written in small Naskhi, apparently about the close of the 17th century.

[WM. YULE.]

VOL. II.

I. Foll. 2—16. A treatise on the mystic meaning of the letters composing the name of محمد باقر

Author: Muḥammad Kāsim B. 'Abd ul-Kādir Tūnī, محمد قاسم بن عبد القادر تونی.

Beg. اسم سامی اختر بالغ نظر اوج تقدس ذات

It is stated at the end to have been written by the author in his native city Tūn, when he was past fifty years of age.

II. Foll. 16—31. کتاب مناظرات خمس از تالیف محقق کامل خواجه صابن الدین علی ترکه اصفهانی
اول مناظره عقل با عشق دوم مناظره وهم با عقل
سیوم مناظره وهم با خیال چهارم مناظره سبع با بصر
پنجم مناظره عاشق با معشوق

Five contests, or allegorical debates, by Ṣā'in ud-Dīn 'Alī Tarikah (see p. 42 a), viz. between reason and love, opinion and reason, opinion and fancy, hearing and sight, lover and beloved.

Beg. الحمد لله الذي رتب نظام برية العالم

III. Foll. 32—62. Eight mystic tracts by the same writer, viz. 1. On the dot, رساله نقطه. 2. On the meanings of letters, رساله حروف. 3. On the origin and end of being, رساله قابلية. 4. On capacity, رساله اموار ثلثه. 5. On three schools of Sufism, رساله انجم. 6. On the end, رساله شق قمر. 7. On the splitting of the moon, رساله شق قمر. 8. Commentary upon the Lama'āt (see p. 831 b, art. xxxi.).

IV. Foll. 62—66. بحر طویل, a tract in praise of Muḥammad and 'Alī, and a Qaṣīdah in praise of Imām Riḏā, both by Mirzā Kāsim Tūnī (see art. i.).

V. Foll. 66—69. صحت ومرض, "Health and Disease," a Sufi tract by Fuḏūlī.

VI. Foll. 70—71. The fourth Faṣl of Kanz ul-'Ulūm, treating of Simiyā, in Arabic. See the Arabic Catalogue, p. 463 b.

VII. Foll. 72—78. رساله اتسام موجودات, a

metaphysical tract on the categories of beings, by Naṣīr ud-Dīn Ṭūsī (see p. 525 *b*).

Beg. قال مولانا سلطان الحكماء ... اندر قسمت موجودات و اقسام ان

VIII. Foll. 78—84. رسالة موجزة في المنطق, a short treatise on logic by the same writer.

Beg. دانستن چیزها از دو نوع خالی نبود یا دانستن

IX. Foll. 84—90. حق اليقين, by Shaikh Maḥmūd Chabistārī. See p. 828 *a*, Add. 16832, i.

X. Foll. 90—96. شرح رباعیات, a commentary by Jāmī on his Sufi Rubā'īs. See p. 827 *a*.

Beg. حمدا لآله هو بالحمد حقيق

XI. Foll. 96—112. شرح رباعیات, a commentary by Jalāl ud-Dīn Muḥammad Davānī (see p. 442 *b*), on his Sufi Rubā'īs.

Beg. حمدا لاله شمل الخلق الاله
لا معبود سواه بل ليس سواه

XII. Foll. 112—119. Arabic tracts. See the Arabic Catalogue, p. 454 *a*, iii., iv.

XIII. Foll. 119—121. Sufi Rubā'īs by Salmān, Mir Ḥusainī, Jāmī, and Muḥammad Dihdār (see p. 816 *a*).

XIV. Foll. 121—132. Arabic tracts; see the Arabic Catalogue, p. 454, artt. v.—vii.

XV. Foll. 132—145. A treatise on crafts by Mir Abul-Kāsim Fandarsakī. See p. 815 *b*.

It is stated in the heading to have been transcribed from a copy corrected by the author.

XVI. Foll. 145—151. Miscellaneous extracts, including one from the introduction of Jāmī's Nafahāt ul-Uns, and an Arabic tract. See the Arabic Catalogue, p. 454, ix.

XVII. Foll. 151—157. A tract on the Mi'rāj, ascribed to Abu 'Alī Ibn Sīnā. See p. 815 *b*.

XVIII. Foll. 157—166. Three Arabic tracts by Ibn Sīnā, etc. See the Arabic Catalogue, p. 454, art. x.—xiii.

XIX. Foll. 166—170. تلخیص الحكماء, a short account of ancient sages and philosophers.

Beg. سپاس و ستایش حکیمی را که اول بی اولست

XX. Foll. 170—194. Forty Ḥadīṣ (see the Arabic Catalogue, p. 455, xiv.), and miscellaneous extracts.

XXI. Foll. 194—201. Auṣāf ul-Ashrāf by Naṣīr ud-Dīn Ṭūsī. See p. 830 *a*, xiii.

XXII. Foll. 205—215. Translation of the sayings of Hermes the Great, "who is the prophet Idrīs," in thirteen chapters.

XXIII. Foll. 215—226. کتاب نفس, the Book of the Soul, in three Maḳālahs, purporting to be translated from Aristotle.

Beg. چنین گوید دانای یونان که دانش از چیزهای خوب و کرامی است

XXIV. Foll. 226—234. Madārij ul-Kamāl. See p. 831 *a*, xix.

Beg. الحمد لله رب العالمين ... خداوند بفرونی
جود و فروغ وجودت

XXV. Foll. 234—238. مقصد الاقصی, a treatise on Sufism, in eight chapters (Faṣl).

Author: 'Azīz B. Muḥammad un-Nasafī, عزیز بن محمد النسفی

Beg. الحمد لله ... اما بعد چنین گوید اضعف الضعفا و خادم الفقرا

According to Haj. Khal., vol. vi. p. 90, the work, originally written in Arabic, was translated by Kamāl ud-Dīn Ḥusain Khwārazmī, who died A.H. 845. The present copy does not contain any mention of the translator.

XXVI. Foll. 238—249. Another tract on

the same subject, in six Bābs, without title or author's name.

Beg. باب اول در سخن اهل تصوف در معرفت
ذات خدای تعالی

XXVII. Foll. 249—297. Miscellaneous extracts, with short Sufi and cabalistic treatises.

XXVIII. Foll. 297—344. جذوات, a treatise on the mystic meanings of the detached letters in the Coran.

Author: Muḥammad Bākīr Dāmād, محمد
باقر داماد

Beg. عینان عینان لم یکتبهما قلم

Mir Muḥammad Bākīr, a native of Astrābād, received the surname of Dāmād from his father Mir Shams ud-Dīn Dāmād, so called as 'son-in-law' of the famous Mujtahid Shaikh 'Alī B. 'Abd ul-'Al. Having studied in Mashhad, he rose to great eminence in all branches of philosophy and theology, and stood high in favour and influence at the court of Shāh 'Abbās I. He died at an advanced age in Najaf, A.H. 1040, a date fixed by a contemporary chronogram: عروس سدره شرح کلینی, افتق المبین, صراط المستقیم. He left numerous works, such as سدره, شرح کلینی, افتق المبین, صراط المستقیم, the present work, and others, besides some poetical compositions in which he assumed the name of Ishraq. See 'Alam-ārāi, fol. 38, Riyāz ush-Shu'arā, fol. 38, Mir'āt ul-'Ālam, fol. 121, Zinat ut-Tavārikh, fol. 553, and Haft Āsmān, fol. 154.

The work is divided into twelve preliminary chapters called جذوة, and a large number of sections termed میقات.

XXIX. Foll. 344—360. Arabic tracts. See the Arabic Catalogue, p. 455, xix. and xx.

Add. 16,840.

Foll. 508; 10 in. by 7; 19 lines, 4¼ in.

long; written in Nestalik, apparently in the 16th century. [WM. YULE.]

A collection of Sufi treatises, mostly by Sayyid 'Alī Hamadānī. See p. 447 b.

I. Foll. 2—153. Zakhīrat ul-Mulūk (see p. 447 b), wanting a few pages at the beginning.

II. Foll. 154—156. A tract on contemplation, with the heading رساله نوریه. It consists chiefly of extracts from the writings of Sayyid 'Alī Hamadānī.

III. Foll. 157—161. A notice on Sayyid Muḥammad Ṭalākānī and his spiritual pedigree, by his disciple 'Alī Muḥibbī, علی
المخلص بحبی

The subject of the notice was a disciple of Muḥammad Nūrbakhsh, who died A.H. 869. See p. 650 a.

IV. Foll. 161—169. Letters of Mir Sayyid 'Alī Hamadānī on spiritual subjects, with the heading رساله مکتوبات.

Beg. تا مهندسان کارگاه تقدیر نقوش صور

V. Foll. 169—171. Spiritual pedigree of Sharaf ud-Dīn Maḥmūd Mazdaḡānī, the Shaikh of Sayyid 'Alī Hamadānī.

VI. Foll. 172—178. A tract on the Zikr, with the heading اسناد اوراد فحیه عن احد من
المریدین

VII. Foll. 179—187. On the bodily and moral features of man, در معرفت صورت
و سیرت انسان

Beg. حمد و سپاس و ثنائی بی قیاس حضرت
صانع حکیم را

VIII. Foll. 188—199. Ghazals by Sayyid 'Alī Hamadānī.

IX. Foll. 200—207. Rules to be observed by disciples and devotees, در بیان اداب مبتدی
و طالبان حضرت صمدی

X. Foll. 207—210. Answer of Sayyid 'Alī Hamadānī to some questions relating to the name of Hamadān.

XI. Foll. 210—276. Eighteen short tracts by the same author, some of which have headings as follows: مکتوبات امیریه, fol. 218. مکارم, fol. 225. ده قاعده, fol. 223. رساله داوودیه, fol. 228. مشارب, fol. 230. كشف الحقائق, fol. 243. رساله اعتقادیه, fol. 235. الاذواق, fol. 248. درویشیه, fol. 254. رساله فتوحیه, fol. 268. شرح مشکل حل, fol. 262. منامیه, fol. 270. مشیه.

XI. Foll. 276—279. صفة الآداب, rules of Sufi life, in seven Bābs, by Najm ud-Dīn Kubrā.

This celebrated saint, a native of Khīvah, died, according to the Nafahāt ul-Uns, p. 480, A.H. 618.

XII. Foll. 279—299. Seven tracts by Sayyid 'Alī Hamadānī, five of which have the following headings: اسناد حلیه حضرت رسالت, fol. 291. رساله, fol. 292. رساله خطبه امیریه, fol. 296. رساله سادات نامه, fol. 292. خواطره, fol. 298. رساله مناجات.

XIII. Foll. 299—325. Three collections of Ḥadīṣ, in Arabic. See the Arabic Catalogue, p. 406, artt. i.—iii.

XIV. Foll. 326—347. A treatise on the real nature of penitence, در حقائق توبه, in four Bābs.

Beg. حمد و ثنای نا متناهی حضرت حکیمی را که
حقایق آثار

XV. Foll. 347—385. Two Arabic treatises. See the Arabic Catalogue, p. 406, artt. iv. and v.

XVI. Foll. 385—389. A tract headed رساله واردات

Beg. رب اشرح لی صدری و یسر لی امری

XVII. Foll. 389—395. A tract on intellect, عقل, and its attributes, and on various degrees of capacity for the apprehension of truth, in three Bābs.

Beg. حمد و ثنای نا متناهی آن فاطر حکیم را که
اشعه انوار

XVIII. Foll. 395—399. سیر الطالبین, a tract on the duties of the Murīd or disciple, according to the teaching of Sayyid 'Alī, by Burhān B. 'Abd uṣ-Ṣamad.

Beg. حمدی که بزورق ورق اصداد بصایر اولی الابصار

XIX. Foll. 399—405. Three tracts, headed مکارم الاخلاق, ده قاعده, and رساله داوودیه, the same as above, art. xi.

XX. Fol. 405. حل الفصوص, a Persian commentary by Sayyid 'Alī on the Fuṣūṣ ul-Ḥikam (see the Arabic Catalogue, p. 406, art. vi.; and Haj. Khal., vol. iv. p. 426), slightly imperfect at the end.

Add. 16,851.

Foll. 151; 10½ in. by 6; 19 lines, 4½ in. long; written in Nestalik; dated Lahore, Sha'bān, A.H. 1114, and Sanbhal, Ramazān, A.H. 1115 (A.D. 1703-4). [WM. YULE.]

I. Foll. 2—92. مفتاح المعانی, an alphabetical glossary to the letters of Abul-Faḥl. See p. 396 a.

Author: Shaikh Muḥammad 'Alī Fārūkī,
شیخ محمد علی فاروقی

Beg. الحمد لله على كل حال والصلاة والسلام

The work, which is dedicated to Jahāngīr, was completed, as stated in the preface, in A.H. 1035.

II. Foll. 95—126. مفتاح الاخلاق, an alphabetical glossary of Arabic words and phrases in the Akhlāk i Nāṣirī (see p. 441 b).

Author: 'Abd ur-Rahmān B. 'Abd ul-Karīm 'Abbāsī Burhānpūrī, عبد الرحمن بن عبد الكريم عباسی برهانپوری

Beg. قسم اول مشتملست برحل لغات و اصطلاحات

An appendix called قسم دوم, foll. 121—126, contains a translation of the Arabic passages in the order of the text. The date of composition, A.H. 1085, is found in another copy, Or. 1913.

III. Foll. 127—141. A versified Arabic-Persian vocabulary, without title or author's name.

Beg. شکر خدا کر کرم و لطف ان
چند لغت چون در نظم دان

The author groups together, quite irrespective of their meaning, such words as have the same final letter, or present similar combinations of dotted or undotted letters.

IV. Foll. 143—151. رساله تیر اندازی, a treatise on archery, in Maṣnavī rhyme.

Beg. چو از دور خانه کمانرا کشی

According to a short preamble the tract had been originally written in prose by a man called Shahbāz شهباز, for the Shāh-zādah, son of the sovereign of Irac, شاهزاده والا نژاد والی عراق

Add. 16,855.

Foll. 22; 9½ in. by 7½; written in Nestalik, in the latter part of the 18th century.

[WM. YULE.]

I. Foll. 1—15. An account of the Indian coins, their weights and legends, from the earliest times to Shāh 'Ālam, in tabular form, with some drawings.

Beg. نظر فیض اثر بر دارنده سند جاه و جلال

It is dedicated to the Vazīr Shujā' ud-Daulah, and was written, as stated on fol. 13 b, A.H. 1186.

II. Foll. 16—22. A short sketch of Nādir Shāh's history down to his return from India to Persia (A.H. 1052).

Beg. ذکر احوال نادر شاه راوی این اخبار چنین نقل میکند

Add. 16,859.

Foll. 166; 8 in. by 5½; 15 lines, 4 in. long; written in Shikastah-āmiz; dated Jumāda II., in the 34th year of 'Ālamgīr (A.H. 1102, A.D. 1690). [WM. YULE.]

I. Foll. 1—127. Letters of Khānjahān Sayyid Muzaḥḥar Khān.

Beg. عرضداشت پیر غلام ندوی زمین عبودیت

The first letters, foll. 1—25, are addressed to the emperor (Shāhjahān), and relate chiefly to engagements with the Bondelah chief Prithirāj, about A.H. 1049; the others are written to various amīrs and private persons.

Sayyid Muzaḥḥar Khān, of Bārhab, afterwards Khānjahān, held the post of Governor of Gwalior from the accession of Shāhjahān to his own death, which happened in A.H. 1055. See Maāṣir ul-Umarā, fol. 184.

II. Foll. 128—137. A notice on Rājah Jagat Singh, son of Rājah Bāsū, and Zamīndār of Mau and Pathān, Panjāb, relating chiefly to the expedition sent against him, under command of Khānjahān Sayyid Muzaḥḥar Khān, in the 15th year of Shāhjahān's reign (A.H. 1051-2).

Beg. مجملی از احوال و اوضاع جکت سنکه پتهانیہ

The author, who had been attached to the expedition of Khānjahān as official news-writer (see fol. 130 b), states at the end that Jagat Singh was then in the districts of Kandahār and Bust engaged in keeping down the rebels.

Jagat Singh died shortly after, A.H. 1055. See Maāṣir ul-Umarā, fol. 257 b.

III. Foll. 137—146. واقعه جهوجهار سنگه بونديه, an account of Jhojhār Singh Bonde-
lah, Rājah of Ūnchah, by Shaikh Jalāl Hī-
ṣārī.

Beg. از جمله وقایع و سوانحه کایه که در عهد دولت

This notice begins with a sketch of Jhojhār's predecessors, and in particular of his father Barsingh Deo, the murderer of Abulfazl, and of the early career of Jhojhār. It dwells chiefly on the expedition sent against him by Shāhjahān under command of Sayyid Khān-jahān, which ended in his overthrow and death, A.H. 1044.

See the account of that campaign in the Pādishāh Nāmah, ii., p. 94, and the life of Jhojhār Singh in Maāsir ul-Umarā, fol. 251, and Tazkirat ul-Umarā, fol. 136. Compare Thornton, East India Gazetteer, under 'Oor-cha and Bundeleund.'

IV. Foll. 146—166. کوالیار نامه, a history of Gwaliyor from its origin to A.H. 1055, by the same author.

Beg. حمد صانعی خداوند شوکت که قلعه متین

The author states at the end, fol. 160 *a*, that he had spent his life as secretary in the service of Sayyid Muẓaffar Khān, entitled Khānjahān, who had been in command of Gwaliyor from the beginning of Shāhjahān's reign to the time of writing, viz. the 16th year of Shāhjahān, corresponding to A.H. 1050. (The date is wrong; for the 16th year of Shāhjahān began in Jumāda II., A.H. 1052).

In the preface, foll. 146 *b*—148 *a*, the author, after mentioning the most remarkable buildings erected at various times in Gwaliyor, and the holy men who dwelt there, states that he had taken the present account from a Hindi work, in which an old Brahman called Siyām had written down the local traditions.

At the end is found a subsequent addition, foll. 160—166, in which the author records

the death of Khānjahān in A.H. 1055, and the appointment of his successors Sayyid Sālār and Sayyid 'Alim. This is followed by an account of the assassination of Ṣalābat Khān by Amar Singh, a Rathor Rājput, in A.H. 1054.

It has been already noticed, p. 304 *a*, that a later history of Gwaliyor, by Hirāman, has been almost entirely transcribed from the present work.

Add. 16,863.

Foll. 430; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 18 lines, 2 $\frac{3}{4}$ in. long; written in small Nestalik, dated Hūgli, Rabī I., A.H. 1123 (A.D. 1711).

[WM. YULE.]

I. Foll. 1—83. چهارچمن برهن, "The four parterres of Barahman (Chandarbhān)," or memoirs of the author's life and time, with specimens of his poetical compositions. See p. 397 *b*.

Beg. چمن اول مشتمل بر سیرابی و شادابی
همیشه بهار

The work was written shortly after A.H. 1057; the restitution of Balkh to Nazr Muḥammad, which took place at that date, is mentioned, fol. 54 *b*, as a recent transaction. It is divided into four Chamans. The first contains descriptions of various festivals at Court, with pieces of poetry recited by the author on those occasions. The second, fol. 17 *b*, describes the splendours of the Court, the daily occupations of Shāhjahān, his new capital Shāhjahānābād; and the principal cities and Ṣūbahs of the empire. The third, fol. 55 *a*, contains the author's life and some of his letters. The fourth, fol. 71 *b*, deals with moral and religious thoughts.

Another copy, Or. 1892, contains an additional introduction.

II. Foll. 84—103. رقعات شیخ ابو الفضل, familiar letters of Abul-Fazl to friends, col-

lected and edited, with a short preface, by his nephew, Nūr Muḥammad (see p. 792 *a*).

Beg. بعد از انشا حمد و ثنا حضرت خداوند
واهب العطايات

They have been printed in Calcutta, A.H. 1238. See also the Copenhagen Catalogue, p. 26.

III. Foll. 103—119. Complimentary letters, mostly addressed to men of rank in Bengal.

IV. Foll. 122—429. Anvār i Suhaili. See p. 756 *a*.

Copyist: بشناتهد برهن کشمیری

Add. 16,871.

Foll. 344; 9½ in. by 6; 15 lines, 3¼ in. long; written in Nestalik; dated Rabī' I., A.H. 1216 (A.D. 1801). [WM. YULE.]

A treatise on mechanical contrivances for purposes of utility or amusement.

Author: Shaikh Abu l-'Izz B. Ismā'il Raz-zāz Khūzī, شيخ ابو العز بن اسماعيل رزاز خوزی

Beg. تفحص کردم از کتابها متقدما و علماء متأخران

The author says in his preface that, after testing by experiments the devices of ancient and modern writers, with many of his own invention, he had exhibited his results to Abul-Fath Maḥmūd B. Muḥammad Kizil Arslān, ابو الفتح محمد بن محمد قزل ارسلان زعيم ديار (Kizil Arslān B. Ilduguz, Atābak of Āzar-bāijān, reigned from A.H. 582 to 587), and had availed himself of the experience and advice of that master of the art in composing the present work, which he wrote under the auspices of the reigning Imām, Nāṣir Abul-'Abbās Aḥmad, Amīr ul-Mūminīn (A.H. 575—622).

The work is divided into six sections نوع, comprising altogether fifty figures شکل. They treat of the following subjects:—1. Hour-

glasses, فنكان (Arabic بنگام; see Haj. Khal., vol. i., p. 69), dials, and other instruments for the measurement of time, fol. 2 *b*. 2. Magical cups and basins, آوندها, and other devices connected with wine-drinking, fol. 123 *b*. 3. Magical ewers and basins, ابريقها و طاس, fol. 184 *b*. 4. Fountains, fol. 233 *a*. 5. Pumps and other contrivances for raising water, fol. 262 *b*. 6. Secret locks, etc., fol. 278 *a*.

Many spaces intended for diagrams have been left blank.

II. Foll. 295—344. خوان نعمت, an Indian cookery book, consisting of detached recipes, without preface or author's name.

Beg. الحمد لله... اما بعد حق جل جلاله و عم
نواله درين بهن خوان عطا

Copyist: محمد امين بيك

Add. 16,876.

Foll. 24; 7½ in. by 4½; 12 lines, 3¼ in. long; written in Nestalik, in the latter part of the 18th century. [WM. YULE.]

منازل الفتوح

"The stages of victory," by Muḥammad Ja'far Shāmlū, محمد جعفر شاملو

Beg. حمد و سپاس بيمحمد و عد خالقي را سزاست

It was written by desire of the Safavi prince, Abul-Fath Sultān Muḥammad Shāh Bahādur Khān (see p. 133 *b*). The author, who calls himself a born servant of the Safavi house, states in the preface that he had served in his youth Shāhrukh Shāh, a descendant on his mother's side of the same family (see p. 194 *b*), and had been attached towards the end of his career to Muḥammad Beg Khān Hamadāni in India, but that for twenty-five years in middle life he had followed Aḥmad Sultān Durrāni in his successive incursions into Hindustan, and had been engaged in that prince's victorious encounter with Visvās Rāi and Bhāo on the

field of Pānīpat, A.H. 1174. He adds that his record of that battle is based upon his own observation and upon information received from trustworthy reporters.

It must be noticed, however, that his account is upwards of thirty years posterior to the event; for the prince at whose suggestion it was written did not reach India until A.H. 1205. Muḥammad Beg Khān Hamadānī, afterwards Iftikhār ud-Daulah Firūz Jang, was one of the principal officers of Najaf Khān, who died A.H. 1196, and survived his chief several years. Both he and Sindhiah, who died A.H. 1208, are spoken of by the author as dead.

The work consists of two distinct parts, viz. :—

I. Foll. 1—10. Description of the route from Kāndahār to Dehli, with notices on the principal stages.

II. Foll. 11—24. Account of the battle of Pānīpat.

A translation by Major Fuller is preserved in manuscript, Add. 30,784, foll. 81—100. The greater part of it will be found, with an account of the work by Prof. Dowson, in Elliot's History, vol. viii. pp. 144—157.

Add. 17,955.

Foll. 218; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 14 and 16 lines, $4\frac{1}{4}$ in. long; written in Shikastah-āmīz; dated A.H. 1169 (A.D. 1755).

I. Foll. 17—55. مختصر شافى, a manual of medicine and astrology.

Author: Fakhr ul-Islām (?) B. Kṭṭb ud-Dīn un-Nassābah ul-Ḥusainī ul-'Ubaidī ul-Arghandī ul-Khurāsānī, فخر الاسام [الاسلام] بن قطب الدين النسابة الحسينى العبيدى الارغندى الخراسانى

Beg. حمدو سپاس بي قياس تحفه بارگاه بادشاهی سزد

The work is dedicated to a sovereign designated as Shāh Ḥasan, described as con-

queror of the realms of Cæsar and Khākān, فاتح ملک قیصر و خاقان (probably Shaikh Ḥasan Ilkānī, who reigned A.H. 737—757).

It is divided into a Muḥaddimah, two Maḥsads, and a Khatimah, as follows :—Muḥaddimah treating of the pulse, hygiene, humours of the body, etc., in twelve Faṣls, fol. 25 *a*. Maḥsad i. Treatment of diseases, in ten Bābs, fol. 28 *a*. Maḥsad ii. treating of the spheres, planets, calendar, etc., in fourteen Faṣls, fol. 44 *a*. Khātimah. Medical prescriptions, fol. 51 *b*.

A full table of contents is prefixed, foll. 6—11.

II. Foll. 55—66. List of medicaments mentioned in the Ikhtiyārāt i Badī'i (see p. 469 *a*).

III. Foll. 71—78. A short dictionary of names of drugs, in Arabic, Persian, and Hindi.

IV. Foll. 79—174. رياض الادويه, a treatise on medicaments, by Yūsufī. See p. 475 *b*.

Beg. الحمد لله الذى خلق لكل داء دواء

We learn from a Kīṭ'ah at the beginning that it was written for Humāyūn in A.H. 946. It is divided into two Bābs, treating of simple and compound medicaments, in alphabetical order.

V. Foll. 174—218. A collection of medical extracts and prescriptions. It includes a treatise on the healing properties of natural substances, foll. 196—211, described at the end as abridged from the Tibb Davā'iyyah of Ḥakīm Ismā'īl, physician of Timūr, انتخاب طب دوايه حکيم اسمعيل تيمور شاهى

Add. 17,958.

Foll. 63; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Zulka'dah, A.H. 123 (probably for 1123, A.D. 1711).

I. Foll. 2—39. التحفة الملك شاهيه, a treatise on alchemy درعلم اکسير, translated from an

Arabic work ascribed to Abu 'Ali Maṣṣūr B. Nizār al-Hākīm Billah (more correctly al-Hākīm Bi Amr-illah) أبو علي منصور بن نزار الحكيم بامر الله

Beg. الحمد لله . . . اما بعد بدانکه در ملک نشست و نوزده سال

It is stated in a short preamble that al-Hākīm, who sat on the throne from A.H. 386 to 410 (the real date of his disappearance is A.H. 411; see Ibn Khallikān, de Slane's translation, vol. iii. p. 449), had written the original work for his son Abu 'l-Husain. The translator, who does not give his name, says that he had been ordered to prepare a version of that treatise, which he calls رسالت تعویذ الحكيم بالله

II. Foll. 39—53. An alchemical tract headed باب اکبر, in which each section begins, as in the preceding, with the words "O my son," ای پسر من

III. Foll. 54—62. Another tract on the art of gilding and on various alloys, with the heading باب اندر تلویح و ترکیب

Add. 17,967.

Foll. 78; 9 in. by 6½; written by different hands, about the beginning of the 19th century.

I. Foll. 1—10. Alchemical recipes.

II. Foll. 11—21. Table of the contents of Kisms I.—III. of منتخب التواریخ (see p. 122 b), drawn up by Munshī Ghulām Muḥammad, A.H. 1222.

III. Foll. 21—78. Extracts relating chiefly to alchemy, with English notes by Doctor Pouget.

Add. 18,404.

Foll. 259; 10 in. by 6½; from 17 to 21

VOL. II.

lines, about 4 in. long; written in Nestalik; dated Rabi' I., the 5th year of 'Ālamgīr II. (A.H. 1172, A.D. 1758). [WM. YULE.]

I. Foll. 1—230. Translation of the Upanishads by Dārā-Shikūh. See p. 54.

In this copy the translator's preface is followed by a glossary of Sanskrit terms, and a table of the Upanishads.

II. Foll. 231—248. Majma' ul-Baḥrain. See p. 828 a, vii.

III. Foll. 248—259. An abstract of conversations between Bābā La'dās and Dārā Shikūh on the life and doctrine of Hindū Fakīrs, انتخاب جواب و سوال بابا لعلداس و بادشاه زاده حق بزوه دارا شکوه

Beg. اول انکه از ورود کلمه معظمه ادم در بهشت میرود

A copy is mentioned by Prof. Palmer in his Catalogue of King's College Library, No. 14.

Add. 18,417.

Foll. 23; 7½ in. by 4½; 14 lines, 3 in. long; written in Nestalik, in the 18th century. [WM. YULE.]

Manāzil ul-Futūḥ. See p. 839 b.

Add. 18,422.

Foll. 43; 7¾ in. by 6; from 14 to 20 lines, 4 in. long; written in Shikastah, in the 18th century. [WM. YULE.]

I. Foll. 1—28. Dastūr ul-'Amal Āgahī (see p. 402 a), wanting the first page and the latter part of the work.

II. Foll. 30—43. Account of the author's journey from Cawnpore to Benares, and back through Jaunpūr and Partābgarh to Lucknow, from the 23rd of April 1798 to the 8th of October in the same year, with descrip-

tions and historical accounts of the localities traversed.

On fol. 29 *b*, Major Yule has written: "Journal of my friend Muhummud Buqqa (محمد بقا) from Juanpore to Lucnow, 1798."

Add. 18,870.

Foll. 411; $9\frac{1}{2}$ in. by $5\frac{3}{4}$.

I. Foll. 2—143; 15 lines, $3\frac{3}{4}$ in. long; written in Nestalik; dated Haidarābād, Jumāda I., A.H. 1252 (A.D. 1836).

A collection of medical prescriptions classed under the diseases, beginning with the heading امراض الراس الصداع

This is a late compilation written in India. Ghāzi ud-Dīn Khān, Vazīr ul-Mamālik (A.H. 1174) is mentioned on fol. 64 *a*. A table is prefixed, foll. 2—4.

II. Foll. 144—289; written by the same hand.

تالیف شریف

Indian materia medica, or dictionary of simple medicaments.

Author: Ḥakīm Muḥammad Sharīf Khān, son of Ḥāzīk ul-Mulk Ḥakīm Muḥammad Akmal Khān, حکیم محمد شریف خان ولد حاذق الملک حکیم محمد اکمل خان

Beg. برك درختان سبز در نظر هوشیار

The author says in the preface that, having found the دارا شکوهی and دستور الهنود far from complete, he had undertaken to supplement them from Hindū works, as well as from experience gained by himself and his forefathers before him. He adds that he had performed that task while besieged by the unbelievers and deprived of books.

In the introduction the author says that, with regard to the names of drugs, he conforms with the usage of Shāhjahānābād (Dehli). Another copy, Or. 1696, contains a dedication to Shāh 'Alam (A.H. 1173—1221),

and another work of the same writer علاج امراض expresses by its title the date of its composition, A.H. 1177.

The Talīf i Sharīf has been lithographed in Dehli with the Alfāz ul-Adviyah, A.H. 1265. See the Journal of the Asiatic Society of Bengal, vol. 20, p. 620, and Biblioth. Sprenger., No. 1901. A second edition, lithographed in Dehli, A.H. 1280, contains, besides, the Tuḥfah i 'Ālamshāhī or Khavāṣ ul-Javāhir by the same author, also dedicated to Shāh 'Alam, and some other medical tracts by the author's grandson, Ghulām Muḥammad B. Ḥakīm Muḥammad Ṣādīk 'Alī Khān B. Ḥakīm Muḥammad Sharīf Khān. An English translation, entitled "the Taleef Shereef, or Indian materia medica," has been published by Dr. George Playfair, Calcutta, 1833.

III. Foll. 290—411; 21 lines, $3\frac{3}{4}$ in. long; dated Shavvāl, A.H. 1101 (A.D. 1690).

خواص الحيوان

A work on the medicinal properties of animals, extracted from Damīrī's Arabic work called حيوة الحيوان (see the Arabic Catalogue, p. 215).

Author: Muḥammad Taqī Tabrīzī, son of Khwājah Muḥammad, ابن خواجه محمد محمد تقی تبریزی

Beg. حمد بچد و ثنای بیعد خداوندیرا که مشکوة بنیان حیوانرا

The work of Damīrī having been mentioned in an assembly of learned men in the house of the author's patron, Navvāb Mirzā Muḥammad Ibrāhīm, son of Ṣadr ud-Dīn Muḥammad, during the reign of Shāh 'Abbās II. (A.H. 1052—1077), the author was desired to write the present abridgment, in which he followed the alphabetical order of the original. See Stewart's Catalogue, p. 96.

Add. 18,873.

Foll. 239; $12\frac{1}{2}$ in. by $7\frac{1}{2}$; 25 lines, $4\frac{1}{2}$ in.

long; written in small Nestalik; dated Kāzvin, Rajab, A.H. 999 (A.D. 1591).

I. Foll. 1—88. The first portion of the sixth volume of the *Rauzat us-Ṣafā*, corresponding to pp. 1—84 of the Bombay edition.

II. Foll. 89—239. The latter half of the first volume of *Ḥabib us-Siyar*, beginning with p. 24 of Juz 2, Bombay edition.

Add. 18,879.

Foll. 214; 9 in. by 7; 13 and 11 lines, written in Nestalik, on English paper water-marked 1809.

I. Foll. 1—152. Letters and other prose compositions of Mirzā Ṭāhir Valīd.

Beg. الحمد لله . . . نامه که مصحوب شاه قلی بیگ در طلب قندهار ببادشاه هندوستان نوشته شد

The contents agree substantially with those of Add. 7690, i. See p. 810 *b*.

II. Foll. 153—214. The first half of *Daftar II.* of *Inshā i Abul-Faḥl*. See p. 396 *a*.

Add. 18,882.

Foll. 85; 9 in. by 5; 17 lines, 3½ in. long; written in Shikastah-āmiz; dated Shavvāl, A.H. 1081 (A.D. 1671).

I. Foll. 1—14. A collection of letters and short prose compositions by Nūr ud-Dīn Muḥammad (see p. 792 *a*), imperfect in the end.

Beg. بعد حمد الله اکبر و شفیع روز محشر

The dates of the letters range from A.H. 1025 to 1037. Some are written from Jahān-girnagar, Bengal, others from Lahore. The collection includes a dedication of the لطیفه فیاضی (see p. 792 *a*) to the author's patron, Khānzhād Khān Fīrūzjang (see p. 509 *a*).

II. Foll. 15—85. The memoirs of Timūr.

(see p. 177 *b*), containing:—The Institutes, wanting about three pages at the beginning (White's edition, pp. 162—408). The Designs and Enterprises (White's edition, pp. 2—152).

Add. 19,344.

Foll. 24; miscellaneous Oriental papers, collected by George Viscount Valentia, of which the following are Persian:—

I. Foll. 1—6. Letters written to Lord Valentia, by the following native princes:

1. Udīt Nārāyan Singh, Rājāh of Benares, apologizing for not calling upon Lord Valentia in Benares (March 1803; see Lord Valentia's *Voyages and Travels*, vol. i. p. 104).
2. Vazīr ul-Mamālik Sa'adat 'Alī Khān, sending his affectionate remembrance and his portrait; dated 28 Sha'bān, A.H. 1218 (December 1803). See *ib.*, pp. 135—175.
3. Shahāmat 'Alī Khān, called in the endorsement Mirza Jungly, referring to the late Navvāb's regard, and assuring Lord Valentia of the Begam's and his own friendship.

II. Transcript of a *Ḳiṭ'ah* engraved on the bridge of Jaunpūr, and containing the date of its construction, A.H. 975. See *ib.*, p. 124.

For the rest of the contents see the Arabic Catalogue, p. 532.

Add. 19,497.

Foll. 191; 10 in. by 6; 15 lines, 3½ in. long; written in Nestalik; dated Shavvāl, A.H. 1244 (A.D. 1829).

I. Foll. 1—109. Memoirs of Shaikh Muḥammad 'Alī Ḥazīn. See p. 381 *a*.

II. Foll. 110—191. Notices on contemporary poets, by the same. See p. 372 *b*.

Add. 19,619.

Foll. 310; 8½ in. by 4½; 15 lines, 2½ in.

long; written in Nestalik, with gold-ruled margins; dated Jumāda II., A.H. 1103 (A.D. 1692). [SAMUEL LEE.]

I. Foll. 3—128. جام جهان نماى عباسى, a treatise on wine, its beneficial properties, and legitimate use.

Author: Kāzī B. Kāshif ud-Dīn Muḥammad, قاضى بن كاشف الدين محمد

Beg. صافترين صهبائيكه از پرتو اشعه انوار آن

Mīrzā Kāzī, whose father Kāshif was physician to Shāh 'Abbās I., was born in Isfahan, and became Shaikh ul-Islām in that city. He died in Ardabīl A.H. 1075. See Kīṣāṣ ul-Khākānī, fol. 159.

This work was written, as stated in the preface, by order of Shāh 'Abbās I. It is divided into a Muḥaddimah, thirty Bābs, and a Khātimah, and was completed in Rajab, A.H. 1037, a few months after the Shāh's death.

II. Foll. 129—156. رساله چوب چینی, a tract on the medicinal properties of the Chūb i Chīnī, or China root, coffee, and tea, by the same author.

Beg. الحمد لله ... چون بتوجه خاطر افتاب مآثر اشرف اقدس

This work was also written in the reign of 'Abbās I.

The Chūb i Chīnī, also called بیج چینی, is here said to have been introduced by Europeans and to have spread in Irak at the beginning of the reign of Shāh Ismā'īl.

An earlier but insufficient account of it, by "the late" 'Imād ud-Dīn Maḥmūd (see p. 474 a), is mentioned in the preface.

The work is divided into the following three Bābs:—1. China root, in fourteen Faṣls, fol. 130 a. 2. Coffee, fol. 154 a. 3. Tea, fol. 155 b.

III. Foll. 157—162. رساله افیون, a treatise on the beneficial and injurious properties of

opium, by Maḥmūd B. Mas'ūd uṭ-Tabīb ('Imād ud-Dīn; see p. 474 a).

Beg. الحمد لله المحمود فى كل افعاله والصلوة والسلام

The treatise is divided into a Muḥaddimah, an Aṣl, and a Khātimah. See Haj. Khal., vol. iii. p. 368.

IV. Foll. 243—247. Two Arabic tracts; see the Arabic Catalogue, p. 458.

V. Foll. 247—262. رساله چوب چینی, a treatise on China root, by 'Imād ud-Dīn Maḥmūd.

Beg. پوشیده نماند که این بیج چینی که در این تاریخ

See above, art. ii., Haj. Khal. vol. iii. p. 386, Stewart's Catalogue, p. 112, the Copenhagen Catalogue, p. 44, and Fleischer's Leipzig Catalogue, p. 513.

VI. Foll. 263—265. Another treatise on the same subject.

Author: Nūr Ullah, commonly called 'Alā, نور الله مشهور بعلا

Beg. اما بعد چنین گوید محرر این رساله ومقرر این مقاله

The author, who wrote in A.H. 944, says that he had spent twenty years in India, and had obtained his information on China root from a European physician. See Haj. Khal., vol. iii. p. 386.

VII. Foll. 265—270. A tract on the Pā-zahr or bezoar-stone, by 'Imād ud-Dīn Maḥmūd (see p. 474 a).

VIII. Foll. 270—285. Extracts from the Nauras i Shāhī on the bezoar and precious stones; miscellaneous notices on aphrodisiacs, weights and measures, and on China root.

IX. Foll. 285—308. A treatise on Āta-shak, or venereal disease, by 'Imād ud-Dīn Maḥmūd.

Beg. و بعد چون مرضی که معروفست باتشک در زمان سابق

That disorder, formerly unknown, had lately been treated of by Mīr Bahā ud-Daulah Nūrbakhlī. The author improved the leisure he enjoyed during a stay at Mashhad to write a fuller account of it.

Add. 19,621.

Foll. 150; 8 in. by 5; 13 lines, $2\frac{3}{8}$ in. long, with 22 lines in the margins; written in fair Nestalik; dated Jumāda II., A.H. 1139 (A.D. 1726). [SAMUEL LEE.]

I. Foll. 3—121. The Dīvān of Kāsim Dīvānah. See p. 707 *b*.

II. Foll. 1, 2, and margins of foll. 3—150. Maḥmūd and Ayāz, by Zulālī, with the preface. See p. 677 *a*.

Add. 19,623.

Foll. 162; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 10 and 15 lines, $3\frac{1}{2}$ in. long; written apparently early in the 18th century.

I. Foll. 1—32. The Shī'ah creed by Ibn Bābavāih. See the Arabic Catalogue, p. 385.

II. Foll. 33—72. ترجمة العقائد, a popular exposition of Shī'ah tenets, by Muḥsin B. Murtaẓā (see p. 830 *a*).

Beg. حمد یحید و ثناء بیعد خداوند جهان آرای

It is also called در هشت on account of its division into eight chapters called "gates." These chapters treat of God's existence, unity, holiness, of prophetship, Imāmat, resurrection, the terrors of death, heaven and hell.

III. Foll. 73—162. ترجمه توحید مفضل, a discourse of the Imām Ja'far Ṣādiq on the proofs which the scheme of creation affords of the existence, unity, and attributes of the Creator; translated from the Arabic by Mu-

hammad Taḳī B. Muḥammad Bāḳir, محمد تقی بن محمد باقر

Beg. الحمد لله الذى هدانا الى توحیده بصفوته

This discourse was handed down, as the translator states in his preface, by Mufazzal B. 'Umar, a disciple of Imām Ja'far. In his introduction Mufazzal relates how he had been distressed one day in Medina by the bold negations of an atheist called Ibn Abil-'Aujā, and how his master Imām Ja'far, seeing his perplexity, had promised him comfort and assurance. This preamble is followed by the discourse addressed by Ja'far to Mufazzal, who acts as his interlocutor. It is divided into four sittings مجلس, held on successive days.

Add. 19,661.

Foll. 109; 8 in. by $4\frac{3}{4}$; 12 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

I. Foll. 1—50. Khulāṣat ul-Khamsah. See p. 575 *a*.

Copyist: يوسف کشمیری

II. Foll. 51—109. Majma' ul-Abkār, by 'Urfī. See p. 667 *b*.

Add. 19,809.

Foll. 89; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 21 lines, 3 in. long; written in cursive Nestalik; dated Aurangābād, Ṣafar, A.H. 1090 (A.D. 1679).

I. Foll. 5—30. Gulshan i Rāz. See p. 608 *b*.

II. Foll. 31—53. کنز الرموز, a Sufi poem, by Amīr Ḥusainī (see p. 608 *a*).

Beg باز طبعم را هوائی دیکراست
بلبل جانرا نوائی دیکراست

See Sprenger, Oude Catalogue, p. 431, Haj. Khal., vol. v. p. 254, Krafft, p. 66, Ouseley's

Catalogue, No. 677, and the Gotha Catalogue, p. 12.

III. Foll. 54—87. *Zād ul-Musāfirīn*, by Amīr Ḥusainī. See p. 608 *a*.

Add. 21,589.

Foll. 527; 13 $\frac{3}{4}$ in. by 9 $\frac{1}{4}$; 25 lines, 6 in. long; written in small Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 1246 (A.D. 1830). [JAMES BIRD.]

I. Foll. 1—338. *تحفة الكرام*, a work on general history from the earliest times to A.H. 1180, comprising a special history of Sind.

Author: Mīr 'Alī Shīr Kānī 'Tattavī, میر عیشیر قانع تقوی

Beg. بعد حمد خالقى كه آثارات كون مكان

The author, the fourth son of Sayyid 'Izzat-Ullah, who died A.H. 1161, traced his origin to Kāzī Shukr-Ullah, a distinguished Sayyid of Shīrāz, who had settled in Tattah A.H. 927 (see fol. 316 *b*). 'Alīshīr, who was born A.H. 1140, began writing poetry at the early age of twelve, under the takhalluṣ of Mazharī, which he afterwards changed to that of Kānī. He composed a poem of about 3000 distichs on the story of Kām rūp and Kāmlatā in A.H. 1169, another Maṣnavī, *Qaṣā u Qadar* in A.H. 1157, a poem entitled *شمه از قدرت حق* in A.H. 1165, a *Divān* in A.H. 1171, and several prose works, one of which is called *تاریخ عباسیه* (see fol. 498).

The author states in the preface that he had begun the present work in his 40th year, and that the date of composition, A.H. 1180, is conveyed by the title *تحفت الكرام*. Two versified chronograms at the end give A.H. 1181 as the date of its completion. But it must have received later additions; for more recent dates are mentioned, as A.H. 1183, foll. 195 *a*, 198 *a*; and in one passage (fol.

288) the narrative is brought down to A.H. 1188.

An account of the work, with some extracts, is given in Elliot's *History of India*, vol. i. pp. 327—351. Some chapters translated by T. Postans will be found in the *Journal of the As. Soc. of Bengal*, vol. vii., pp. 96—104, and 297—310.

It is divided into three volumes (Mujallad), the contents of which are as follows:—

Volume I., divided into a Muḥaddimah and three Daftars; viz. Muḥaddimah. Creation and Genii, fol. 2 *a*.—Daftar 1. Prophets, fol. 3 *a*. Ancient kings of Persia, Arabia, etc., fol. 38 *a*. Sages, saints, and poets, anterior to the Islām, fol. 62 *b*.—Daftar 11. Genealogy of Muḥammad, fol. 73 *b*. His life, fol. 75 *a*. The first four Khalīfs, fol. 87 *b*. The Imāms, fol. 100 *b*. Descendants of the Imāms, fol. 112 *b*.—Daftar 11., in three Ṭabaḳahs: 1. Umayyades, fol. 116 *b*. Amīrs of the Umayyades, fol. 120 *b*. Men who rose against the Umayyades, fol. 124 *b*. 2. Abbasides, fol. 132 *a*. Abbasides of Egypt, fol. 146 *b*. Amīrs and Vazīrs of the Abbasides, fol. 147 *a*. Men who rose against the Abbasides, fol. 156 *b*. The Ḳarmāṭites, fol. 158 *b*. 3. Dynasties contemporary with the Abbasides.

This last Ṭabaḳah is subdivided into nine sections (Asās), as follows: 1. Ṭāhīrīs, Ṣaffārīs, Sāmānīs, Ghaznavīs, Ghūrīs, Al i Būvaih, Saljūḳīs, Khwārazmshāhīs, Atābaks, Ismā'īlīs of Egypt, Ayyūbīs, Ismā'īlīs of Ḳulhistān, Al i 'Abd ul-Mūmin, Ḳarāḳhitā'īs of Kirmān, fol. 160 *b*.—2. Cæsars, Saljūḳs of Rūm, Dānishmandīs Salīḳīs, Mangūchakīs, Ḳarāmān, Zulkadr, fol. 169 *a*.—3. Sharīfs of Mecca and Medina, fol. 169 *b*.—4. Chingīz Khān and his descendants in Ulugh Yūrt, Dasht Kīpchāk, Īrān, and Tūrān; the Shaibānīs, and the Khāns of Kāshghar, fol. 169 *b*.—5. Local dynasties of Īrān after the Moghuls, namely, the Chaupānīs, Īlkānīs, Al i Muẓaffar, Kurts, and Sarbadārs, fol. 179 *b*.—6. The

Ḳarā Kūyunlus, fol. 183 *a*.—7. The Āḳ Kūyunlus, fol. 183 *b*.—8. The Safavis, *ib.*—9. Tīmūr and his successors in Īrān and Tūrān, foll. 183—186.

Volume II. contains an Introduction (Muḳaddimah) on the inhabited quarter of the globe, and seven sections (Maḳālah), treating of the seven climates. The principal countries and cities belonging to each climate are enumerated, with accounts of their rulers and biographical notices of their celebrated men. The contents are:—Muḳaddimah, fol. 186 *b*. First climate, fol. 187 *a*. Second climate, fol. 190 *a*. Kings of the Deccan, *ib.* Kings of Bengal, fol. 199 *b*. Third climate, fol. 201 *b*. Kings of Hindustan, from Maḥmūd Ghaznavī to 'Ālamgīr II., fol. 231. Princes and Amīrs of the Dehli empire, foll. 240 *b*, 241 *b*. (The last portion of this section, the whole of the fourth, and the first part of the fifth, are missing. The latter part of the fifth, foll. 242—247, treats of Samarḳand, Kash, Nasaf, Nakhshab, Ḳarshī, Bukhārā, etc.). Sixth climate, fol. 247 *b*. Sultans of Kāshghar, fol. 249 *a*. Seventh climate, fol. 252 *a*. Khātimah; distances between the principal cities, fol. 253 *a*.

Volume III., treating of the history of Sind. The author mentions as his sources, in the first place, an ancient record of the Arab conquest, which 'Alī B. Ḥāmid B. Abī Bakr ul-Kūfī, of Uchh, translated from the Arabic, A.H. 613 (see p. 290 *b*), then the histories of Mīr Ma'sūm Bhakarī (p. 291 *a*), and Mīr Muḥammad Ṭāhir Nisyānī (p. 292 *b*), the Arghūn Nāmah, Tarkhān Nāmah, and Beglar Nāmah (see Elliot, vol. i. pp. 289 and 300).

Contents: Muḳaddimah. Description of Sind, fol. 254 *b*. Ṭabaḳah i Rāyān, or Hindū Rājahs, fol. 255 *b*. Ṭabaḳah i Barāhimah, rule of the Brahmins, fol. 256 *a*. Conquest by Muḥammad B. Ḳāsim, fol. 257 *b*. Governors under the Umayyades, fol. 260 *a*.

Governors under the Abbasides, fol. 261 *a*. Governors under the Sultans of Ghaznah, Ghūr, and Dehli, fol. 261 *b*. Ṭabaḳah i Sūmarah, fol. 263 *b*. Jāms of the Sammah tribe, fol. 267 *a*. Ṭabaḳah i Arghūn, fol. 269 *a*. Ṭabaḳah i Tarkhān, to the death of Ghāzī Beg, A.H. 1021, with an account of the conquest of Sind by Akbar, fol. 272 *a*. Amīrs of the Arghūn and Tarkhān dynasties, fol. 279 *a*. Amīrs of the Timūrides, and governors of Tattah, from A.H. 1002 to 1149, fol. 281 *a*. Rule of the Kalūrah 'Abbāsiyyah family from its origin to A.H. 1188, fol. 284 *a*. Enumeration of the cities and towns of Sind, with notices of the Sayyids, Shaikhs, and other eminent men of each, beginning with Multān and closing with Tattah, fol. 288 *b*.

II. Foll. 339—447. معيار سالكان طريقته, lives of celebrated Shaikhs, and heads of religious orders, from the time of Muḥammad to the close of the twelfth century of the Hijrah, by the same author.

Beg. منت خداير عز وجل كه بندي هدايت انتما

This work was composed, it is stated, in A.H. 1202 (a date expressed by the title), when the author had nearly completed his 63rd year. He had written in the same year two other works on kindred subjects, entitled طومار سلاسل كزیده and شجرة اهلبیت سند

It contains an introduction treating of the Vilāyat, or saintship, fol. 340 *a*, and twelve sections termed Mi'yār, on the following subjects:—

1. Holy men of the first century, namely, the first four Khalifahs, the uncles and cousins of the Prophet, his principal Companions, the first three Imāms and their children, fol. 341 *b*. 2. Holy men of the second century, including especially the founders of the fourteen Khānavāds, or religious families, fol. 350 *a*.

The remaining Mi'yārs, treating, in the

same order, of the saints of each succeeding century, begin as follows :—

3, fol. 357 *a*.—4, fol. 367 *a*.—5, fol. 375 *a*.
6, fol. 379 *b*.—7, fol. 391 *b*.—8, fol. 401 *b*.
9, fol. 410 *b*.—10, fol. 421 *a*.—11, fol. 428 *b*.
12, fol. 436 *a*.—They all contain numerous notices, arranged in chronological order.

III. Foll. 448—527. مقالات الشعراء, notices on the poets of Sind, alphabetically arranged according to their names or poetical surnames, with copious specimens of their compositions, by the same author, Mir 'Alishir Kānī'.

Beg. محمد من خص بالقوة النطقية الانسان

The author states that, having found that the two Tazkirahs most frequently quoted in his day, namely كلمات الشعراء by Muḥammad Afzal Sarkhush (see p. 369 *a*), and يد بيضا by Mir Ghulām 'Alī Azād (see p. 374 *a*, No. 14), were very deficient with regard to the Sind poets, and that there existed no special work on that subject, he had undertaken the present composition in A.H. 1169, while engaged upon his poem of Kām-rūp and Kāmlatā, and had completed it in A.H. 1174, a date expressed by its title.

The author devotes an extensive notice to himself, foll. 498—509, in which he gives copious extracts from his poems and prose works.

It appears from the subscriptions, foll. 185 *b*, 338 *b*, 447 *b*, that this volume was written by Mihr 'Alī Ḥusainī for an amīr of Sind named Mir Murād 'Alī Khān Tālpār.

Add. 21,625.

Foll. 34; 12 in. by 9. Miscellaneous Oriental papers collected by Cl. J. Rich (see the Arabic Catalogue, p. 530).

The following are Persian :—

Fol. 4. A detached leaf of the Iskandar Nāmāh of Nizāmī, containing the rubric حرب

سکندر بأروميان روز ديگر

Foll. 5—11. Original minutes of the examination of two troopers, Hāshim Khān and Nūr Khān, arrested by order of Capt. James W. Skinner on a charge of bribery, at Sikrah, Bikānīr, and tried in June and July 1813.

Add. 22,695.

Foll. 159; 10 in. by 7.

I. Foll. 2—39; 25 lines, 4½ in. long; written in minute Nestalik, apparently in the 15th century.

عراقيه في الحكاية السلجوقيه

A history of the Saljūkis, from their origin to their extinction in A.H. 590.

Author: Muḥammad B. Muḥammad B. Muḥammad B. 'Abd ullah B. un-Nizām ul-Ḥusainī, محمد بن محمد بن محمد بن عبد الله بن النظام الحسيني

Beg. حمد بي حد و شكربي عد سپاس فراوان

The author, who occasionally diverted his mind from the pursuit of divinity and law by perusing the records of history, fell in, as stated in the preface, with a book in which the writer, only designated as an accomplished Imām, يكي از ائمه فضل شعار, had recorded the rise and progress of the Saljūkis down to the end of the reign of Sultan Maḥmūd B. Muḥammad B. Malakshāh (A.H. 511—525), an epoch which he looked upon as the beginning of their decline. Considering, however, that several mighty sovereigns of the same line had sat upon the throne during a subsequent period of nearly eighty years, the author had been induced to compose a complete history of the dynasty. The preface concludes with a panegyric on a just and powerful Vazīr, whose name is not explicitly stated, but is said to adorn the work. From this it may be supposed that its title 'Irākiyyah is derived from the Vazīr's surname "Irāki."

The work is written in ornate prose, freely interspersed with Arabic and Persian verses, much in the style of the well-known contemporary writer, Vaṣṣāf. The time of composition is fixed by an incidental mention of Uljāitū as the reigning sovereign (A.H. 703—716), and a description of his splendid residence, namely Sultāniyyah, which was founded A.H. 705 (see D'Ohsson, vol. iv. p. 485).

The earlier history referred to in the preface is probably the Saljūk Nāmah of Zahīr ud-Dīn Nishāpūri mentioned as one of the sources of the Guzidaḥ. See Haj. Khal., vol. iii. p. 606.

H. Foll. 40—159; 15 lines, 3½ in. long; written in Nestalik, apparently in the 16th century.

سمط العلى للحضرة العليا

A history of the Karā-Khitā'is of Kirmān from their rise to their downfall.

Beg. حمد و سپاس و شكر و ستایش بی قیاس
مردکاه احدیت

The author's name, Nāṣir ud-Dīn, is not found in the preface; but it occurs in the following line, the first of a poem composed in his praise by the Ṣadr Mayd ud-Dīn, and quoted on fol. 119:

خلاصهٔ حرکات سپهر ناصر دین
که ملک را بیکان تو احترام بود

His father, Khwājah Muntajab ud-Dīn 'Umdat ul-Mulk Yazdī, had left his native place Yazd, A.H. 650, as stated fol. 80, to attach himself to Kuṭb ud-Dīn Muḥammad, Sultan of Kirmān, and had become the trusted adviser of that sovereign. Nāṣir ud-Dīn, who was brought up by his uncle, Shihāb ud-Dīn Abul-Ḥasan 'Alī Yazdī (see fol. 94), was appointed by Pādishāh Khātūn, A.H. 693, although still young, to the head-secretaryship of the chancery, دیوان رسائل و انشا (see fol. 129).

The author states in the preface that a partial account of the Karā-Khitā'is had been

written under the title of Tārikh i Shāhī by Khwājah Shihāb ud-Dīn Abu Sa'īd; but the events which followed the death of Pādishāh Khātūn (A.H. 694) had not yet been recorded. At the request of some friends, who regarded him as one of the most elegant writers of the age, he took up the subject, and brought down the history to the extinction of the dynasty. The work was written at the beginning of A.H. 716, and dedicated to an illustrious Amīr sent at that time by the Ilkhānī Court to Kirmān, Isan Kuṭlugh Nūyān ایسن قتلغ نویان B. Amīr Zingī, a noble Uighūr, who traced his origin to Altān Khān.

Contents: Preface, including a review of the principal dynasties of Iran, fol. 40 b. Sketch of the early history of Kirmān, fol. 54 a. (For a more detailed account of that period the reader is referred to the work of Afzal ud-Dīn Katib Mustaufi.) Nuṣrat ud-Dīn Kuṭlugh Sultān Burāq Ḥājib, the founder of the dynasty, who died A.H. 632, after a reign of fifteen years, fol. 67 a. Kuṭb ud-Dīn Abul-Faṭḥ Muḥammad B. Jamtimur, nephew and successor of the preceding, fol. 72 b. Rukn ud-Dīn B. Burāq, who succeeds A.H. 633, fol. 75 a. Second reign of Kuṭb ud-Dīn, A.H. 650—655. Regency of 'Iṣmat ud-Dīn Kuṭlugh Turkān, the widow of the preceding, fol. 86 b. Muẓaffar ud-Dīn Ḥajjāj Sultān, son of Kuṭb ud-Dīn, fol. 88 a. Jalāl ud-Dīn Suyūrghatmish, son of the preceding, who succeeds his father A.H. 681, fol. 104 a. The daughter of the above, Pādishāh Khātūn, A.H. 691—694, fol. 124 a. Muẓaffar ud-Dīn Muḥammad Shāh, son of Ḥajjāj Sultān, who succeeds A.H. 694, fol. 136 b.

The detailed narrative comes to a close with the account of the chequered and intermittent rule of the last-named sovereign, who died at the age of twenty-nine years (A.H. 703). It is followed by a brief record of the appointments of Kuṭb ud-Dīn Shāh Khātūn (read Shāh Jahān) by Ghāzān (A.H.

703), fol. 155 *b*, and of Nāṣir ud-Dīn Muḥammad B. Burhān by Uljāitū (A.H. 707), who was still on the throne at the time of composition, fol. 157 *b*.

Haj. Khal., who calls the author Nāṣir ud-Dīn Munshī Kirmānī, speaks of an appendix coming down to the reign of Abu Sa'īd. See vol. iii. p. 618. Accounts of the Kara-Khitā'is will be found in *Tārikh i Vaṣṣāf*, vol. iii., where their history is brought down to A.H. 694, in the *Guzīdah*, and, with full details, in the geographical work of Ḥāfiẓ Abrū, foll. 147—155. See also *Rauzat uṣ-Ṣafā*, vol. iv. p. 128, and Ḥabīb us-Siyar, vol. iii., Juz 2, p. 10.

Add. 22,789.

Foll. 340; 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 14 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik; dated Shabān, A.H. 1250 (A.D. 1835).

I. Foll. 1—292. گلشن خسروی, a copious collection of select pieces in verse and in prose, compiled by Bakā for Mīrzā Khusrau Beg. According to a versified chronogram at the end, fol. 292 *a*, the work was completed in A.H. 1246:

این مژده رسانید مرا هاتف غیب
از گلشن خسروی ببر دامن کل

The first or poetical portion, although including verses of some early poets, deals chiefly with those who flourished in Persia about the close of the twelfth and in the first half of the thirteenth century of the Hijrah, as Sulaimān Ṣabāhī (see *Ātashkadah*, fol. 150), Sayyid Muḥammad Ḥātif (see p. 813 *b*), Luṭf 'Alī Beg Āzur (see p. 375 *a*), Faṭḥ 'Alī Khān Kāshī, surnamed Ṣabā (see p. 722 *a*), 'Abd ul-Vahhāb Nashāt (see *ib.*), etc. It contains the following divisions:—*Qaṣīdahs*, fol. 5 *a*. Ghazals, without alphabetical arrangement, fol. 57 *b*. Detached verses in alphabetical order, fol. 85 *b*. Ru-

bā'is alphabetically arranged, fol. 114 *b*. Mukhammasāt, fol. 125 *a*. Kitāhs, fol. 131 *b*. Maṣnavis, fol. 141 *b*.

The last section includes two longer poems of the kind called سرایا, by Mihri 'Arab, and Mīrzā 'Abd ullah, surnamed 'Ishk.

The prose portion, which is taken from some elegant writers who lived in India under Shāhjahān and Aurangzīb, contains:—*Journal of the siege of Haidarābād* by Ni'mat Khān 'Alī (see p. 268 *a*), fol. 160 *b*. "Beauty and Love," by the same (see p. 703 *b*), fol. 210 *b*. A satire on doctors, by the same (see p. 744 *b*), fol. 223 *a*. حسن و عشق "Beauty and Love," by Tughrā. Bahāriyyah بهاریه, and Murtafi'āt مرتفعات, by the same (see p. 742), fol. 231 *a*. شهر آشوب, by Mīrzā Muḥammad Shafī' Munshī, fol. 241 *b*. This last piece is a statement addressed to the lawyers of Iran, respecting the estate of the late Shahzādah (Muḥammad Akbar, the eldest son of Aurangzīb), who died in Persia in A.H. 1118, and to whose service the writer appears to have been attached.

II. Foll. 293—338. رمز الرياحین "the secret language of sweet-scented flowers," a description, in Maṣnavī rhyme, of the royal garden of Sa'adat-ābād, at Isfahan (see Ouseley's *Travels*, vol. iii. p. 19).

Author: Ramzī, رمزی

Beg. بشهد شکر شکر خداوند
زبان چون مغز بادامست در قند

The author, whose proper name was Mīrzā Hādī, son of Mīrzā Ḥabīb, was a native of Kāshān. He is mentioned in the *Qīṣaṣ ul-Khākānī*, a work written A.H. 1076, fol. 170, as a poet and skilled painter, who was then past thirty years of age.

After a eulogy on the reigning sovereign, Shāh 'Abbās II., the poet relates how he had been summoned to the Shāh's presence in the royal garden, and desired to write a poem

in praise of it. The work concludes, however, with an address to Shāh Sultān Husain, who ascended the throne in A.H. 1105.

The present copy contains twenty-nine coloured drawings representing the various flowers described in the poem.

The last two leaves contain a satire by Mirzā Sharīf on one of the Mustaufis of Shāh Tahmāsp. A table of contents has been prefixed to the volume, foll. 1—3.

Add. 23,496.

Foll. 252; 10 in. by $7\frac{1}{2}$; 21 lines, 6 in. long; written in bold Naskhi; dated Shīrāz, Muharram, A.H. 847 (A.D. 1443).

[ROBERT TAYLOR.]

I. Foll. 2—246 *a*. The first volume of the Persian *Ṭabarī* (see p. 68), containing little more than a quarter of the work.

This copy has no preface, but only a short doxology in Persian, beginning:

سپاس و افرین و ستایش خدای کامکار کامران و آفریننده
زمین و زمان را

The text is in some parts considerably abridged: the introduction, which precedes the account of the creation of Adam (Zotenberg's version, pp. 9—72) is condensed to seven leaves, foll. 4—10. The history is brought down to the death of Yazdajird ul-Aṣim (Zotenberg's version, vol. ii. p. 104).

It is stated in the subscription that the MS. was transcribed by Bahā ud-Dīn B. Ḥasan B. Bahā ud-Dīn, an attendant of the shrine of Ḥājī Bahā ud-Dīn 'Uṣmān, near Shīrāz, and that it belonged to the Ṣadr Ra'īs Nizāmī ud-Dīn, son of the Ṣadr Ḥājī Fakhr ud-Dīn Aḥmad.

The first half of a table of contents, occupying four pages at the beginning, has been supplied by a later hand.

II. Foll. 246—252 *b*. وصیت نامه بیغمبر صلی الله علیه وسلم, "the testament of the Pro-

phet," consisting of moral precepts addressed by Muḥammad to 'Alī, and handed down by the latter.

روایت است از امیرالمومنین علی علیه التحية
والثنا وكرم الله وجهه كه گفت روزی رسول الله

Written by the same scribe as art. i., and dated A.H. 848.

Add. 23,558.

Foll. 361; $11\frac{1}{2}$ in. by $7\frac{1}{2}$; 23 lines, $4\frac{3}{8}$ in. long; written in Shikastah-āmīz; dated Ṣafar, A.H. 1100 (A.D. 1688).

[ROBERT TAYLOR.]

I. Foll. 2—243. Ikhtiyārāt i Badi'ī. See p. 469 *a*.

In the subscription of the first Maḳālat, the work is designated as Miftāḥ ul-Khazā'in, commonly called Ikhtiyārāt i Badi'ī. But the former title belongs to another treatise by the same author. See *ib*.

II. Foll. 243—276. خواص الاشياء, a treatise on the medicinal properties of natural substances, without author's name.

اما بعد این کتاب را خواص الاشياء می نامند
مشمول بر شانزده باب

It is said in the preamble that the number of Bābs had been reduced from sixteen to eight. In the text, however, nine chapters are found, treating of the following subjects: Properties of various parts of the human body منافع انسان, fol. 244 *a*, of quadrupeds, fol. 245 *b*, birds, fol. 254 *b*, reptiles and insects, fol. 259 *b*, fruits and flowers, fol. 262 *a*, seeds, fol. 270 *b*, herbs, fol. 271 *b*; leaves, fol. 272 *a*, gums, *ib*., and stones, fol. 273 *a*.

III. Foll. 276 *b*—294. A treatise in ten chapters (Faṣl) on hemorrhoids and three kindred diseases, بواسیر ونواصیر ورمج بواسیر و شقاق

Author: Muḥammad B. Jamāl, called 'Alī ut-Ṭabīb, محمد بن جمال المدعو بعلاء الطبيب

الحمد لله الذي ابدع بفضله في الانسان عجائب
البداعات

IV. Foll. 296—305. An extract relating to the medicinal properties of various kinds of food, without title or author's name.

Beg. قانون اول بطريق قياس تقوان دانست
وقياس ان باز بتوسط طبعها

The rubrics have not been inserted.

V. Foll. 306—361. قرابادين الحكيم شفائي, a treatise on compound medicaments. See p. 473 b.

Add. 23,568.

Foll. 102; 7 in. by 5; from 18 to 23 lines, 3¼ in. long; written in small Nestalik; dated A.H. 889—894 (A.D. 1484—1489).

[ROBERT TAYLOR.]

I. Foll. 2—31. شرح مختصر در معرفت تقويم, a commentary upon the treatise of Naṣīr ud-Dīn Tūsī on the almanac, with the text. See p. 452 b.

Beg. الله احمد على نعمائه واشكر على آلايه واصاى

From a passage, fol. 7 a, in which the date of Naurūz is fixed for A.H. 727, it becomes probable that the commentary was written in that year.

II. Foll. 32—53. اصول الملاحم, a treatise on prognostics to be drawn from eclipses, storms, and other phenomena, according to the time of their appearance in the solar year.

Author: Abu'l-Faḥl Ḥubaish B. Ibrāhīm ut-Tiflīsī, ابو الفضل حبيش بن ابراهيم التفليسى

Beg. شكر و سپاس مر خدايرا جل جلاله و عم
نواله كه جهانرا

The work is intended, according to the preface, to elucidate two books called كتاب ملحه, one of which is ascribed to Daniel, and the other to Ja'far Ṣādiq. The author says that he had written it after completing an-

other work, entitled قانون الادب (see Haj. Khal., vol. iv., p. 494, and the Munich Catalogue, p. 110), and that he had drawn its matter from Greek and Arabic writers. It is divided into twenty-five Faṣls.

The author, who wrote several other works on medicine and astrology, is stated by Haj. Khal., vol. v. p. 25, to have dedicated one of them to Kiliḡ Arslān Rūmī, while he composed another, كفاية الطب, for Abul-Ḥariṣ Malakshāh (see the Gotha Catalogue, p. 64). The former of these princes was apparently Kiliḡ Arslān B. Mas'ūd, who died A.H. 588, after a nominal reign of nineteen years, during the latter part of which he had been confined in Kūniyah by his son Kuṭb ud-Dīn Malakshāh. See Kāmil, vol. xii. pp. 31 and 57. Wüstenfeld, Arabische Aertzte, p. 30, mentions the author without fixing his period.

The present work is mentioned by Haj. Khal., vol. vi. p. 111, under the title of ملحه دانيال; but the author's name is altered to Jalīs. For similar works see the Bodleian Catalogue, vol. ii. p. 332, note i.

III. Foll. 55—77. هداية النجوم, a manual of astrology.

Author: Nāṣir ud-Dīn Ḥaidar B. Muḥammad ush-Shīrāzī.

Beg. شكر و سپاس خدايرا كه منزله است ذات او

The author states that he had written it A.H. 687, after finishing another work called زيج رصد السيار. It is divided into thirty Bābs, partly disposed in tabular form.

IV. Foll. 77 b—85. An extract from a work entitled روضة المنجمين, with the heading مقالات مسائل في العلل والاسباب. It explains in twenty questions and answers the origin and reasons of the terms and divisions adopted by astronomers. See further on, Add. 27,261, xii., and Haj. Khal., vol. iii. p. 512.

V. Foll. 86—101. An account of the institution of Naurūz by the early kings of Persia and of various usages and observances connected with that festival.

Beg. ابن کتابیست که تالیف کرده‌اند در کشف
حقیقت نوروز

Add. 23,580.

Foll. 378; 10 in. by 7; 23 lines, $4\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān, gilt headings, and gold-ruled margins; dated Ramazān, A.H. 891 (A.D. 1486).

[ROBERT TAYLOR.]

I. Foll. 2—155. رشف النصائح الایمانیه, وکشف الغضائے الیونانیہ, a collection of Ḥa-diṣ, or sayings of Muḥammad, with Sufi comments, translated from the Arabic of Shihāb ud-Dīn 'Umar B. Muḥammad us-Suhravardī, شهاب الدین عمر بن محمد السهروردی

This celebrated Sufi was born, A.H. 539, in Suhravard, near Zanjān, in Irak, and died in Baghdād, A.H. 632. See his life in Ibn Khallikān, de Slane's translation, vol. ii. p. 382, the Nafahāt ul-Uns, p. 544, and Majālis ul-Mūminīn, fol. 315. The Arabic work is mentioned, under the title of رشف النصائح, in the last two of the sources above quoted. Compare Haj. Khal., vol. iii. p. 465, who notices a Persian translation by Mu'in ud-Dīn Yazdī (see p. 168 a).

The translation is divided into fifteen Bābs and two Khātimahs. The present copy wants the preface and a portion of the first Bāb. The translator's name does not appear.

II. Foll. 156—378. مجمع البحرین, a Sufi allegory, in which man is represented as a kingdom, the Khalīfah or sovereign of which is the spirit.

Author: Shams ud-Dīn Ibrāhīm, Muḥtasib of Abarkūh, شمس الدین ابراهیم المحتسب بابرکوه

Beg. شکروسیاس بی التباس و حمد و ثنا

It is stated in the preface that the long contemplated work had been delayed by a journey which the author was compelled to take in A.H. 711, and by the loss of his books at sea. He subsequently proceeded to Tushtar in the train of one of the late rulers of the land, and thence to the shrine of the Imām Zain ul-'Abidīn (in Medina), where he settled in the monastery of Shaikh Ṣadr ud-Dīn. There he wrote the present work in A.H. 714, in obedience to a behest conveyed to him in a dream by 'Alī.

It is divided into seven Kisms, each of which comprises five Bābs. A full table of contents is given at the end of the preface. The author inserts occasionally verses of his composition in which he takes the poetical surname of Muḥtasib.

Add. 23,569.

Foll. 135; $7\frac{3}{4}$ in. by $3\frac{1}{2}$; 18 lines, $1\frac{7}{8}$ in. long; written in Naskhi, with three 'Unvāns and gold-ruled margins; dated A.H. 1055—1057 (A.D. 1645—1647).

[ROBERT TAYLOR.]

I. Foll. 1—46. The astronomical treatise of 'Alī Kūshī. See p. 458 a.

II. Foll. 46 b—56. Tashrīḥ ul-Aflāk, by Bahā ud-Dīn 'Āmilī, in Arabic. See the Arabic Catalogue, p. 622 b.

III. Foll. 56 b—77. A treatise on the almanac by Naṣīr ud-Dīn Ṭūsī. See above, p. 452 b.

IV. Foll. 78—103. A treatise on the astrolabe by the same. See p. 453 a.

V. Foll. 103 b—185. Khulāṣat ul-Ḥisāb. See the Arabic Catalogue, p. 622 b.

Add. 24,041.

Foll. 430; $8\frac{3}{4}$ in. by 6; from 11 to 15

lines; written in Nestalik, early in the 19th century. [H. H. WILSON.]

I. Foll. 1—96. نیرنگِ ظہور, an account of the mythology, castes, and sects of the Hindūs.

Beg. بنام آن کہ او مقصود ہر نام

The author, whose name does not appear, states in the preface that he had written some years previously a shorter treatise on the same subject. The work is divided into seven chapters termed Jalvah, and subdivided into Furūghs.

Contents: 1. Creation, Brahma, fol. 5 *b*. 2. The four and twenty Avatārs, fol. 8 *a*. 3. The four castes, fol. 23 *a*. 4. Their ramifications, fol. 26 *a*. 5. Hindū doctrines, fol. 37 *a*. 6. Hindū fakīrs, fol. 46 *a*. 7. Hindū sects, fol. 53 *b*.

This last chapter, which is said to follow the same arrangement as the author's previous treatise, is divided into nine sections. The first contains an introduction. The six next following treat of the Vaishnavas, Shaivas, Shāktas, Nānakshāhīs, Jainas, and Vedantīs. The eighth contains a census of Benares compiled by the author A.D. 1800, fol. 81 *b*. The ninth enumerates the Hindū sciences and the standard works on each, fol. 86 *b*.

This is in all probability the work referred to by H. H. Wilson in his "Sketch of the religious sects of the Hindūs," p. 6, and ascribed by him to Sital Sinh, Munshī of the Rājah of Benares. A similar work of the same author, Silsilah i Jogiyān, is noticed in the Mackenzie Collection, vol. ii. p. 143.

II. Foll. 97—180. The tale of 'Ain ul-Baṣar and Munīr ul-Mulk, in Hindustani.

III. Foll. 181—198. Chronological account of the kings of Dehli from Firūz Shāh, A.H. 633, to Aurangzib, with the legends of their coins; written in January, A.D. 1809, for Mr. Foster.

IV. Foll. 199—355. A Maṣnavī on Tauḥīd in Hindustani, eight lines in a page.

V. Foll. 356—410. An abstract of Indian history, without preface or author's name.

Beg. باب اول تمامی حقیقت سرزمین کہ این دیب را

It contains a short account of the cosmogony and divisions of the world according to the Hindūs, of the Sūbahs of India and their revenue, of the early kings of India and of the kings of Dehli from the Muslim conquest to Shāh 'Ālam, A.H. 1204.

VI. Foll. 411—417. A list of the early kings of Persia, and of the sovereigns of Bengal.

VII. Foll. 419—429. Tabulated list of the sovereigns of Hindustan from Judhishtir to Shāh 'Ālam.

Add. 25,016.

Foll. 134; 6 in. by 4; 11 lines, 2 in. long; lithographed in small Nestalik; dated Rama-zān, A.H. 1248 (A.D. 1832).

I. Foll. 1—108. The Journal of the siege of Haidarābād, by Ni'mat Khān 'Alī. See p. 268 *a*.

II. Foll. 109—132. Ḥusn u 'Ishk, by the same. See p. 703 *b*.

The last two folios contain a eulogy on the author by the editor, Mīrzā Ḥamzah Māzandarānī.

Add. 25,493.

Foll. 138; 7 in. by 4; 15 lines, 2½ in. long; written in fair Nestalik in two gold-ruled columns, with 'Unvān, probably in the 17th century.

I. Foll. 2—58. *Rauzat ul-Anvār*, by Khwājū Kirmānī. See p. 621 *a*.

On fol. 12 there is a considerable gap, without any apparent break. It extends from the latter part of the prologue to the fourth Maḳālah, and corresponds to foll. 156—161 of Add. 7758. The last page is also wanting.

II. Foll. 59—132. *Mazhar ul-Āṣār*, by Hāshimī. See p. 802 *b*.

Add. 25,791.

Foll. 111; 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 14 lines (3 in. long) in a page; written in a small and plain Nestalik, and dated (fol. 36 *b*) Muḥarram, A.H. 1208 (A.D. 1793).

[WM. CURETON.]

I. Foll. 2—36. An abridged recension of the Institutes of Timūr (Jos. White's edition, pp. 156—408), with the continuation.

II. Foll. 38—77. Two extracts from the *Tārīkh i Nādirī* (see p. 192), relating to Nādir Shāh's invasion in India and to his death, and corresponding to foll. 166—188 and 227—237 of Add. 6576.

III. Foll. 78—111. راجاوی, an account of the kings of Delhi from Judhishtir to Shāhjahān, giving the name and length of reign of each.

Beg. شنوزولی وفای دنیا ای شاه

The author, who designates himself by the poetical surname Vali, is called in the subscription Banvālī Dās, Munshī of Dārā Shikūh, بنوالیداس المتخلص بولی منشی سلطان دارا شکوه. In other copies he is called Bhavānī Dās بهوانی داس. A Maṣnavī ascribed by Dr. Sprenger to Valī Rām, called Banvālī Dās, Oude Catalogue, p. 589, is probably also due to him.

Add. 25,792.

Foll. 202; 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$; 12 lines, 3 $\frac{1}{2}$ in. long; written in cursive Nestalik; dated Fathābād, Ṣafar, A.H. 1066 (A.D. 1656).

[WM. CURETON.]

I. Foll. 1—107. *Zikr ul-Mulūk*, by 'Abd ul-Haḳḳ Dihlavī. See p. 223 *b*.

II. Foll. 109—130. An extract relating to 'Alī, from the *Manāḳib Murtazavī* of Mir Ṣāliḥ (see p. 154 *a*). Rules for blood-letting. An account of the Hindū Jugs, or ages of the world. An anecdote of Abu 'Alī Ibn Sīnā. Account of Shaddād, the King of Yaman. Historical anecdotes relating to 'Imād ud-Daulah, 'Aẓud ud-Daulah, Māmūn, Shāh Shujā', Rashīd and the Bar-makides. An account of the embassy sent by Mirzā Shāh Rukh to China, A.H. 822; from Maāṣir ul-Buldān, and other extracts.

III. Foll. 131—199. The Institutes of Timūr, fol. 131 *a*. The Designs and Enterprises, fol. 170 *a*. Continuation of the Institutes (Add. 26,191, foll. 326—347), slightly imperfect in the end, fol. 188 *b*.

Add. 25,823.

Foll. 105; 12 in. by 8; from 13 to 15 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik, for a Mr. Rigby, dated Sūrat, Jumāda II., A.H. 1231 (A.D. 1815).

[WM. CURETON.]

I. Foll. 1—73. The *Divān* of Hilālī. See p. 656 *a*.

II. Foll. 74—105. A collection of Hindustani poems, including elegies on the death of Hasan and Husain, with a few Persian verses.

Add. 25,835.

Foll. 246; 9 in. by 5 $\frac{1}{2}$; from 15 to 17

lines, about 4 in. long; written in Nestalik; apparently in India, about the close of the 18th century. [WM. CURETON.]

I. Foll. 4—60. انيس احسن, the tale of 'Aḳil, the carpenter's son, Prince ẖais, and Princess Gīṭi-Afrūz.

Author: Aḥsan Ullah, احسن الله

Beg. بعد از حمد و سپاس داوری که عفت ورق

The author states at the end that he had written this tale in Shāhjahānābād during the reign of Aurangzīb. The date is enigmatically conveyed by the following line:

با انيس احسن و خوش قلب را از دست ده
 "With a fair and sweet mate let loose the heart," which, interpreted as a chronogram, probably means: "from the total formed by the words انيس احسن و خوش, *i. e.* 1152, let go the heart, or the value of the middle letter, of دست, *viz.* 60." This would give A.H. 1092.

II. Foll. 61—149. قصه شیر مردان علی مرتضی, the story of Shīr Mardān 'Alī Murtaza.

Beg. الحمد لله . . . اما راویان اخبار و ناقلان بلاغت
 آثار گذارندگان اسرار

It comprises a series of fabulous narratives relating to the favourite hero of a Shī'ah legend, as follows:—'Alī's expedition against Zumrah the fire-worshipper, king of the Barbars, fol. 61. The story of Ḥanafīyyah Bānū, a daughter of the ẖaiṣar of Rūm, captured by 'Alī, and of the son she bore him, Shāhẖādah Muḥammad i Ḥanafīyyah, fol. 71. 'Alī's encounter with a dragon in the Maghrib, fol. 89. 'Alī's expedition against the infidels, in revenge of Amīr Hamzah's death, fol. 98, etc.

III. Foll. 150—246. The tales of a parrot (see p. 753 *a*), wanting a page at the beginning, and breaking off in the twenty-second tale.

Add. 25,843.

Foll. 215; 14 in. by 8½; 29 lines, 5¼ in. long; written in Nestalik; dated Akbarābād (Agra), A.H. 1082 (A.D. 1671).

[WM. CURETON.]

I. Foll. 2—72. Akhlāk i Nāṣirī, the ethics of Naṣīr ud-Dīn Ṭūsī (see p. 441 *b*), with the earlier preface mentioned p. 442 *a*. The later preface has been added in the margin.

II. Foll. 73—180. The Rubā'īs of Mullā Ṣaḥābī (see p. 672 *a*), about five thousand in number, alphabetically arranged.

Beg. ای عالم خوب و زشت و آشوب اورا
 ای فائحه زاده فکر کن خوب اورا

III. Foll. 181—215. Theological tracts by Maṣṣūr (Ghiyāṣ ud-Dīn; see p. 826 *a*), Aḳā Ḥusain Khānsārī, and Muḥammad Bāḳir Dāmād (see p. 835 *a*), in Arabic.

Add. 25,856.

Foll. 308; 8½ in. by 5¾; from 11 to 15 lines a page; written by several hands, in Faizābād, Oude, about A.H. 1230 (A.D. 1815).

[WM. CURETON.]

I. Foll. 1—53. برق لامع, a Hindustani Maṣnavī, composed in refutation of سیف قاطع, a Sunni poem, A.H. 1231.

II. Foll. 54—109. صراط النجاة, a Shī'ah manual on the laws relating to ablution, prayer, and fasting, in nine Bābs.

Author: Muḥammad Ḥusain Ṭīhrānī, محمد حسین طهرانی

Beg. شکر بید و نذای بی عدد مر خدائرا سزد که
 بنی نوع انسان را

The author, a Shī'ah convert, wrote it in Mashhad by order of the great Muḥtahid Sayyid 'Alī ut-Ṭabāṭabā'ī, as a popular

abridgment of that learned man's Arabic treatise, designated as شرح مختصر نافع.

III. Foll. 110—184. صحيفة الابرار در بيان احاديث و اخبار. A work treating of Shī'ah traditions relating to 'Alī, and of some nice points of Shī'ah law.

Author: Aḥmad B. Muḥammad Riḏā B. Muḥammad Bākīr ul-Māzandarānī, احمد بن محمد رضا بن محمد باقر المازندرانی

Beg. الحمد لله الذى اكرمنا بالدين المشهور والعلم المانور.

The work, which consists of an introduction and eight chapters (Faṣl), is dedicated to Navvāb Muḥammad Dārāb 'Alī Khān Bahādur (steward of the Begam of Oude from A.H. 1196 to A.H. 1230; see p. 310 a).

IV. Foll. 185—193. رساله جبر و تفويض ملا محمد باقر. Comments on a saying of Imām Riḏā relating to free will and predestination, by Mullā Muḥammad Bākīr (see p. 20 a).

Beg. الحمد لله . . . اما بعد شيخ صدوق محمد بن بابويه قمي

V. Foll. 194—308. در بحر المناقب, a work treating of the merits and prerogatives of 'Alī.

Author: 'Alī B. Ibrāhīm, surnamed Darvīsh Burhān, على بن ابراهيم الملقب بدرويش برهان

Beg. سپاس بي قياس و ثنائى بي منتها مر حضرت مبدع

It is stated to have been abridged from an extensive Arabic work of the same author entitled بحر المناقب (see Bibliotheca Sprenger., No. 167). It is divided into an introduction and twelve Bābs.

Add. 25,860.

Foll. 173; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 16 lines, 4 $\frac{1}{2}$ in. long; written in a cursive character; dated Mednīpūr, Orissa, A.H. 1224 (A.D. 1809).

[WM. CURETON.]

I. Foll. 1—41. منتخب النحو, a treatise on the rules of syntax applied to Persian, and illustrated by poetical quotations.

Author: Amīr Haidar Ḥusainī Balgrāmī, امير حيدر حسيني بلگرامي

Beg. حمد فاعل اشيا حق جل و علا را بکدام نحو

This work was written, as stated in the preface, in A.H. 1214.

II. Foll. 42—89. منتخب الصرف, a treatise on the formation of Arabic words used in Persian, by the same author.

Beg. برارباب تتبع محاورات السنه مختلفه هويداست

III. Foll. 90—111. قواعد فارسی, a Persian grammar.

Author: Raushan 'Alī Anṣārī Jaunpūrī, روشن على انصارى جونپوري

Beg. بعد حمد حضرت افريدگار و نعت رسول

Raushan 'Alī, known as the author of several treatises on arithmetic and grammar, and of an imitation of Ḥarīrī's Maḳāmāt, died as professor in the College of Fort William, Calcutta, about A.D. 1810. See Tārīkh i Farrukhābād, Or. 1718, fol. 177, and above, p. 311 b.

The work, which is founded on the Farhang i Rashīdī (see p. 500 b), is divided into a Muḳaddimah, eleven Bābs, and a Khātimah. It has been printed in Calcutta, A.H. 1232 and 1249, and lithographed in Lucknow.

IV. Foll. 112—170. The prose works of Zuhūrī (see p. 741 b, artt. i.—v.), wanting the latter part of the Ruḳa'āt.

Add. 25,866.

Foll. 111; 10 $\frac{3}{4}$ in. by 7; 18 lines, 4 $\frac{1}{2}$ in. long; written in Nestalik, with four 'Unvāns; dated Jumāda I., A.H. 1229 (A.D. 1814).

[WM. CURETON.]

Four prose works by Mirzā Katil, viz.: Letters from Persia, fol. 1. Shajarat ul-Amānī, fol. 19. Nahr ul-Faṣāḥat, fol. 31. Chār Sharbat, fol. 62. See p. 794 *b*, artt. i—iv.

Add. 25,871*.

Foll. 177; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; written by several hands, apparently in India, in the 18th and 19th centuries. [WM. CURETON.]

I. Foll. 2—36. A treatise on astronomy by 'Alī Kūshī. See p. 458 *a*.

II. Foll. 39—54. A short treatise on Arabic conjugation, called in the subscription ميزان عربى. See p. 523 *b*, Add. 5566.

III. Foll. 55—107; dated Shavvāl, A.H. 1231 (A.D. 1816) رسالة بيلي, a treatise on Arabic flexion, translated from the English of (John) Baillie, Professor of Arabic in the College of Fort William.

Beg. الحمد لله رب العالمين . . . اما بعد اين رساله
ايست در صرف انتخاب شافيه وفصول اكبرى

IV. Foll. 109—157; dated Rabī' II., 24th year of Shāh 'Ālam (A.H. 1196, A.D. 1782). Journal of the siege of Haidarābād, by Ni'mat Khān 'Alī. See p. 268 *a*.

V. Foll. 158—169. A portion of a collection of anecdotes in Arabic.

VI. Foll. 171—177. The Pand-nāmah of Sa'dī, imperfect at beginning and end.

Add. 26,173.

Foll. 68; $8\frac{1}{4}$ in. by $3\frac{3}{4}$; 17 lines, 3 in. long, in a page; written in Nāskhi and cursive Indian Nestalik, apparently in the 18th century. [WM. ERSKINE.]

A scrap-book containing prayers, and short poems in praise of Muḥammad, in Arabic, Persian and Hindustani.

Add. 26,237.

Foll. 215; 9 in. by 5; 13 lines, 3 in. long; written in Nestalik, in India; dated A.H. 1192 and 1200 (A.D. 1778 and 1786.)

[WM. ERSKINE.]

I. Foll. 2—77. Dastūr ul-'Amal Āgahī. See p. 402 *a*.

II. Foll. 78—128. رسالة سالار جنگ, an account of Dehli, by Navvāb Dargāh Kūli Khān Bahādur Sālār Jang Mūtaman ud-Daulah.

وقتی که نواب درگاه قلیخان . . . برفاقت نواب
نظام الملک

It was written, as stated in a short pre-
amble, during the author's stay in the capital,
whither he had followed Nizām ul-Mulk
Āṣafjāh. This probably happened in A.H.
1150, when the latter Amīr was called by
Muḥammad Shāh to Dehli, and stayed there
two months (see Ma'aṣir ul-Umarā, fol. 567).
Shaikh Ḥazīn, who came to India A.H. 1147,
is mentioned by the author as one of the
poets of Dehli; but there is no reference to
the invasion of Nādir Shāh which took place
in A.H. 1151.

Dargāh Kūli Khān, son of Khānadān Kūli
Khān, traced his origin to the Būrbūr, a
Turkish tribe fixed near Mashhad, but his
forefathers had settled in India under Shāh-
jahān. Born in Sangmīr, Deccan, A.H. 1122,
he rose in the service of Nizām ul-Mulk Āṣaf
Jāh, who kept him in constant attendance
upon himself. He received from Ṣalābat
Jang the title of Mūtaman ud-Daulah, and
the Ṣūbahdārī of Aurangābād, and died A.H.
1180. See Ḥadikat ul-'Ālam, vol. ii. p. 283.

The author notices not only the sacred
edifices and places of public resort, the fes-
tivals, and the tombs of the saints, but also
the celebrated Shaikhs, poets, singers, and
dancers, who lived at that time in Dehli.

III. Foll. 129—176. دستور نظم, a treatise on Persian prosody.

Author: Sayyid Muḥammad B. Muḥammad Bākir Mūsavī, poetically surnamed Vālih, سید محمد بن محمد باقر موسوی متخلص بواله

برجسته مصرعی که از رنگینی و رسائی چون سرو.

This elementary treatise, which the author wrote at the instance of some friends in A.H. 1140, is divided into a Muḥaddimah, three Bābs, and a Khātimah. The metres are illustrated by numerous examples, among which are many verses of the author's composition.

IV. Foll. 177—215. نسخه آتشبازی, a treatise on pyrotechny.

Beg. حمد و سپاس بپسند مر خدائرا که نار را بر خلیل

It is a compilation from the most approved works on the subject, divided into twenty chapters. Its approximate date may be inferred from a reference to a firework prepared for the Shab i Barāt of A.H. 1183.

Add. 26,243.

Foll. 69; 8½ in. by 6; from 15 to 17 lines, about 4 in. long; written in a cursive Indian character, apparently in the 18th century.

[WM. ERSKINE.]

I. Foll. 2—11. The first part of the Journal of the siege of Ḥaidarābād, by Ni'mat Khān 'Alī. See p. 268 a.

II. Foll. 12—68. نواید علیشیری, a commentary on some difficult verses in the first part of the Iskandar Nāmah of Nizāmī, by Muḥyi ud-Dīn B. Nizām ud-Dīn; imperfect at the end.

Beg. سپاس بیقیاس مردارای کونین را که میزان اشعار

The author, who was a disciple of Sayyid Ashraf Jahāngir (see p. 412 a), compiled it A.H. 956, from the marginal notes of a writer designated as Shaikh Muḥaddiṣ, and from

other sources, by desire of his patron, Naṣir ud-Dīn Miyān 'Alī Shīr.

See Sprenger, Oude Catalogue, p. 522.

Add. 26,267.

Foll. 41; 9½ in. by 7; 15 lines, 4½ in. long; written in Nestalik, apparently in India, on paper water-marked 1806. [WM. ERSKINE.]

I. Foll. 2—37. Counsels of Nizām ul-Mulk (see p. 446 a), wanting the last quarter of the work (Or. 256, foll. 71—93).

II. Foll. 37 b—41. Notice on the life of Maulānā Muḥammad Kāzī, بیان احوال حضرت مولانا محمد قاضی

This Shaikh, originally called Muḥammad B. Burhān ud-Dīn, was a native of Samarqand, and became a disciple and Khalīfah of the well-known chief of the Naqshabandī order, Khwājah 'Ubaid Ullah Ahrār (see p. 353 b). He is the author of the Silsilat ul-'Arifīn (see Haj. Khal., vol. iii. p. 607), in which he gave an account of his own life. Having left Bukhārā at the time of the Persian conquest, A.H. 916, he settled in Andajān, and died A.H. 921. See Tārīkh i Rashidī (*supra*, p. 167 b), and Ṭabaḳāt i Shāhjahānī, fol. 145.

The author of the notice, whose name does not appear, had received his information from the disciples of Muḥammad Kāzī.

Add. 26,273.

Foll. 143; 8 in. by 4½; 15 lines, 3 in. long; written in cursive Nestalik, about the beginning of the 19th century.

[WM. ERSKINE.]

I. Foll. 2—109. History of the Deccan from the rise of the Bahmanī dynasty to A.H. 1203.

Beg. برضامیر آگاه دلان بیدار مغر ظاهر و باهر است

This work, which has neither title nor preface, was written, as appears from a reference to the current year, fol. 15 *a*, in A.H. 1203. The substantial agreement of the chapter relating to the Marattas with the *Bisāṭ ul-Ghanā'im* of Lachhmī Narāyan Shafīḳ (see p. 328 *b*) leads to the inference that it is due to the same author. It is probably a later edition or abridgment of the history of the Deccan which Lachhmī Narāyan is known to have written A.H. 1200, a date expressed by its title *تنسيق شکر* (see p. 238 *b*).

Contents:—Introduction treating of the wealth of the Deccan, the manners and character of its inhabitants, and their mode of warfare, fol. 2 *a*. The Bahmanīs from their origin to the rise of Amīr Barid, fol. 3 *a*. The kings of Bijānagar from the accession of Tamrāj to the death of his son Rāmraj, in A.H. 972, fol. 6 *a*. The 'Adilshāhīs of Bijāpūr down to the capture of Sikandar, A.H. 1097, fol. 15 *b*. The Nizāmshāhīs of Daulatābād down to their extinction, A.H. 1040, fol. 43 *b*. The Ḳuṭubshāhīs down to the capture of Golconda, A.H. 1098, fol. 64 *b*. Some chiefs who attained a short lived independency, viz. Bahādur Gilānī, in Kokan, Dastūr Dinār, an Abyssinian eunuch, in Ḥasanābād and Sāghar, Faṭḥullah 'Imād ul-Mulk in Berār, Amīr Ḳāsim Barid in Bedar, fol. 67 *a*. Aṣafjah Nizām ul-Mulk, and his successors, the Nizāms of Ḥaidarābād, down to the peace made by Nizām 'Alī with Nānā Pharnavis, fol. 68 *b*. The Marattas from the rise of the Bhoslah family to the battle of Pānīpat, A.H. 1161, which is described at great length, fol. 74 *a*. Here the copy breaks off, the death of Jankojī being the last event recorded.

II. Foll. 110—136. *رساله نانک شاه*, an account of the Sikhs from their origin to A.H. 1178.

Author: Budh Singh, of the Khatri caste, surnamed Arūrah, *بدہ سنکھ قوم کہتری عرف ارورہ*.

Beg. کار پردازان ایجاد و تکوین کہ عبارت از قضا

The author, who describes himself as a servant of the Dehli Court and an inhabitant of Lahore, states in the preface that he had written this work by desire of Major James Mordaunt, *نواب معین الدولہ نصیر الملک میجر جس*, who had arrived at the capital A.H. 1197, and to whose service he was attached. He adds that he had been assisted in its composition by Lālah 'Ajā'ib Singh, of the Sūraj tribe, *لہ عجایب سنکھ قوم سورج*.

The narrative, beginning with a short notice on Nānak and a meagre enumeration of his successors, becomes fuller for the time of Gūrū Gobind, and still more so for the subsequent period, in which transactions are recorded year by year, from A.H. 1131 to 1178. The last event mentioned is the attack of the Sikhs on Aḥmad Shāh Durrānī, during his retreat across the Satlaj, A.H. 1178. The author adds that from that time to the date of composition the Sikhs had remained in undisturbed possession of their territories.

III. Foll. 137—143. Fragment of a chronicle written in the reign of Farrukhsiyar. It contains an account of that emperor's accession in Dehli, and of the expedition of 'Abd uṣ-Ṣamad Khān, Ṣubadār of Lahore, against the Sikhs, which ended in the capture and execution of their chief Bandā (A.H. 1126. See Khāfī Khān, vol. ii. p. 761).

It begins with the heading: *جلوس میمنت مانوس محمد فرخ سیر پادشاه غازی بر تخت فرمانروای در شاه جهان آباد و کشتن محمد معز الدین و ذو الفقار خان*

The author, whose name does not appear, states incidentally, fol. 141 *b*, that he served at that time as Nā'ib under 'Arif Beg Khān, governor of Lahore.

On the fly-leaf of the MS. is written, "From Gen. Malcolm to Wm. Erskine, Nov. 1811."

Add. 26,275.

Foll. 49; 8 in. by 6; from 10 to 20 lines; written by several hands, apparently in the 19th century. [WM. ERSKINE.]

I. Foll. 1—13. A short account of the Marattas from the rise of Sivaji to the death of Narāyan (A.H. 1188).

Author: Munshī Husām ud-Dīn, منشی حسام الدین

Beg. اول کسی که بر سر قوم مرهته نامور و مشهور

As the son of Narāyan, Mādhū Rāo, who was born A.H. 1188 (see Grant Duff, vol. ii., p. 264), is spoken of as a child of two years; the work must have been written A.H. 1190. It concludes with a description of the Marattah country, its produce, trade, and customs.

II. Foll. 14—25. Extract from the Maṭla' us-Sa'dain (see p. 181 *b*), relating to the embassies sent by Shāhrukh to China. See *Journal des Savants*, vol. xiv. p. 308.

III. Foll. 26—31. بغية الباحث عن جمل الوارث, a versified treatise on the law of inheritance, in Arabic.

IV. Foll. 33—35. An account of the incursions of the Vahhābis into Hijāz and Yaman, A.H. 1217 and 1218, by Munshī Hājī 'Abd Ullah Makki.

V. Foll. 35—44. Preface of the Divān of Hāfiz, with some Kaṣīdahs.

VI. Foll. 45—49. A fragment of Favā'id Ziyā'iyah. See the Arabic Catalogue, p. 232 *b*.

Add. 26,292.

Foll. 114; 8 in. by 4½; 15 lines, 3 in. long; written in cursive Shikastah-āmiz, apparently in India, in the 17th century.

[WM. ERSKINE.]

I. Foll. 2—86. Nuzhat ul-Arvāḥ. See p. 40 *a*.

II. Foll. 86 *b*—94. Risālah i Khwājah 'Abd Ullah Anṣārī. See p. 35 *a*.

III. Foll. 94 *b*—114. The Lavā'ih of Jāmī. See p. 44 *a*.

Add. 26,293.

Foll. 105; 7 in. by 4; 14 lines, 2¼ in. long; written in fair Shikastah-āmiz; dated Sha'bān, A.H. 1079 (A.D. 1669).

[WM. ERSKINE.]

I. Foll. 2—86. سراج المنير, a collection of moral anecdotes.

Beg. ستایش کریمی را که حلیه خلتش زیورست زبندہ

The author describes in a fanciful prologue, evidently imitated from Sa'di's Gulistān, an enchanted garden in which he culled these flowers for his friends. The work is written in ornate prose, interspersed with verses, and is divided into twenty sections called Lam'ah, a table of which is given in the preface. They treat of good manners, modesty, meekness, justice, liberality, patience, and other virtues, or of passions and vices, each of which is illustrated by the precepts of Muḥammad and by anecdotes, chiefly relating to prophets and saints.

The author gives his name at the beginning of the epilogue, fol. 85 *b*. Although it has been purposely obliterated in the present MS., it appears, from the faint lines still visible, to be Ibn Shams ud-Dīn Muḥammad Sharīf ابن شمس الدین محمد شریف, as in two other copies noticed in *Mélanges Asiatiques*, vol. ii. p. 58, and vol. iv. p. 498.

Before the epilogue is found the statement that "the book was finished" at the end of Rabī' I., A.H. 1030. Whether that date refers to the composition of the work, or to the transcription of some earlier copy, remains doubtful: the fact that the second of the MSS. above mentioned is said to bear a

still earlier date, viz. A.H. 1024, favours the latter alternative.

II. Foll. 88—103; about 30 lines in a page, written diagonally, in minute Nestalik.

The preface of Nauras, Gulzār i Ibrāhīm, and Khwān i Khalīl, by Zuhūrī (see p. 741 *b*, I.—III.), and a letter to Shaikh Abul-Faḥl by the same.

Add. 26,294.

Foll. 124; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 13 lines, 2 $\frac{3}{4}$ in. long; written partly in Nestalik, apparently in the 17th century, partly (foll. 94—124) in cursive Shikastah-āmiz, in the 18th century. [WM. ERSKINE.]

I. Foll. 2—18. Notice on the life and miracles of Khwājah 'Abd ul-Khālīḡ Ghujdavānī, عبد الخالق غجدواني

Beg. ازان شيخ رباني و ازان مرشد همداني شيخ ابو يوسف

This celebrated saint, son of Shaikh 'Abd ul-Jamil of Malāṭīyah, and one of the four Khalīfahs of Khwājah Yūsuf Hamadānī, who died A.H. 535 (Nafahāt, p. 428), was born in Ghujdavān, near Bukhārā, and died there, according to the Riyāz ul-Auliya, fol. 62, A.H. 575, leaving a book of precepts, Vaṣīyyat Nāmāh, to his disciples (Haj. Khal., vol. vi. p. 444). See Nafahāt ul-Uns, p. 431, Rashaḥāt, foll. 6 and 12, and Haft Iklim, fol. 582.

II. Foll. 19—50. Sayings of Khwājah Bahā ud-Dīn Naḡshaband, collected by Muḥammad B. Muḥammad Ḥāfiẓī Bukhārī.

Beg. حمد و ثناء بی حد و منتها و شکر و سپاس

The subject of the notice, the founder of the order called after him Naḡshabandī, was born in Bukhārā A.H. 728, and died A.H. 791. See Nafahāt, p. 439, Rashaḥāt, fol. 31, and Ḥabīb us-Siyar, vol. iii., Juz. 3, p. 87.

The work was written, as stated in the

preface, at the request of 'Alā ud-Dīn Muḥammad Bukhārī, surnamed 'Aṭṭār, one of the leading disciples of Bahā ud-Dīn (who died A.H. 802; See Nafahāt, p. 445).

The writer of the notice, better known as Khwājah Muḥammad Pārsā, an eminent follower of the same master, died in Medina, A.H. 822. See Nafahāt, p. 448, Rashaḥāt, fol. 33, and Ḥabīb us-Siyar, vol. iii., Juz 3, p. 142.

The work, which is endorsed مقامات خواجه, is described in Krafft's Catalogue, p. 113, under the title رسالة القدسية النقشبندية. Compare Stewart's Catalogue, p. 28.

III. Foll. 51—71. Sayings and miracles of Khwājah 'Alā ud-Dīn Bukhārī ('Aṭṭār; see the preceding art.), imperfect at the end.

Beg. نقل کردن خواجه علاء الحق والدين قدس سره

IV. Foll. 72—76. Comments on a Rubā'ī of Abu Sa'īd B. Abil-Khair (see p. 738 *b*), beginning حورا بنظرهء نكارم صف زد, and supposed to possess a healing virtue.

Beg. الحمد لله فياض الحكم والمواهب

V. Foll. 77—78. Observations of Jāmī on the hidden meanings of the Kalimah, or Creed.

Beg. لا اله الا الله ايسر از باغ هدايت

VI. Foll. 79—86. Teachings of Khwājah 'Abd ush-Shahīd خواجه عبد الشهيد on the rules and observances of religious life.

Beg. ای درویش اگر همت و قوت زانت هست

VII. Foll. 87—93. Comments on this Hadīṣ, لا يسعني ارضي ولا سمائي ولكن يسعني قلب, by Farīd Mas'ūd Abu Bakr 'Umar Ṣalāḥ Bukhārī.

Beg. الحمد لله رب العالمين ميكويد درویش ضعيف فريد مسعود

VIII. Foll. 94—96. Explanation of Mu-

hammad's answer to the question, این کان ربنا
قبل ان یخلق

Beg. ای پاک زحین ومیرا ز مکان

IX. Foll. 97—100. Jāmī's comments on a mystic couplet of Amīr Khusrau, beginning:

دربای شهادت جون نهنگ لا بر آردش

X. Foll. 102—104. Another recension of art. v.

XI. Foll. 105—112. Sufi notes of Khwājah Muḥammad Pārsā (see art. ii.) found in the margins of some of his books.

Beg. بعد از کشایش مقال ستایش خجسته مال

The title الحاشیه القدسیه is found in the subscription.

XII. Foll. 113—116. A tract on the road leading to communion with God, رساله
طریق توجہ, by Jāmī.

Beg. سر رشته دولت ای برادر بکف آر

XIII. Foll. 117—124. A tract in prose and verse, by Jāmī, on the mystic meaning of the plaintive flute mentioned in the first line of the Maṣnavī.

Beg. عشق جز نای وما جز نای نه ایم

Add. 26,295.

Foll. 128; 7 in. by 4½; 17 lines, 2¾ in. long; written in Naskhi, with two 'Unvāns and gold-ruled margins, apparently in the 18th century. [WM. ERSKINE.]

I. Foll. 2—51. مرج البحرين و جامع الطریقین, a treatise showing that Sufism may be brought into harmony with orthodoxy.

Author: 'Abd ul-Ḥakḥ B. Saif ud-Dīn Dihlavī (see p. 14 a).

Beg. الحمد لله رب... اما بعد میگوید فقیر حقیر
عبد الحق

II. Foll. 52—86. تفسیر آیه النور, comments

of the same upon the Coranic verse نور الله (Sur. xxiv., v. 35).

Beg. الحمد لله الذي نور السموات والارض بنوره

It is an enlarged edition of a previous tract of the author, based upon Ghazālī's مشكاة الانوار (Haj. Khal., vol. v. p. 558).

III. Foll. 86—95. A treatise by the same on the practice observed by Muḥammad with regard to dress, رساله مختصر در بیان آداب لباس
حضرت سید البشر

Beg. بعد حمد و ستایش الهی و پس نعت و تحیت

The author refers occasionally to his Persian translation of the مشکوة المصابیح (see p. 14 a).

IV. Foll. 97—128. A description of the personal appearance of Muḥammad عليه
حضرت سید المرسلین, by the same.

Beg. بسم الله والحمد لله على جوده ونواله والصلوة

It is extracted from the work entitled مدارج النبوة, which the author had just completed. The Madārij has been printed in Lucknow, A.H. 1283.

Add. 26,296.

Foll. 99; 7 in. by 4½; 9 and 13 lines, about 3 in. long; written in Shikastah-āmīz, and Nestalik, apparently in the 18th century. [WM. ERSKINE.]

I. Foll. 2—17. اخلاق النبى, a tract on the character of Muḥammad, without author's name.

Beg. الحمد لله... این رساله ایست در بیان شمه
از اخلاق حضرت رسالت

II. Foll. 19—99. A new recension of the Faṣl ul-Khiṭāb, in which the Arabic texts are translated into Persian.

Beg. سپاس بی اندازه آنرید گاری را که محمدا صلی
الله علیه بهترین پیغامبران

The author of the original work, who is not named by the translator, is Khwājah Muḥammad Pārsā, who has been already mentioned, p. 862 *b*. The Faṣl ul-Khiṭāb contains an account of the lives of the twelve Imāms, based upon the most authentic Sunni records, to the exclusion of Shī'ah traditions, which are rejected as arrant heresies. Its contents have been stated in the Jahrbücher, vol. 84, Anzeigeblatt, p. 37, and in the Vienna Catalogue, vol. iii. p. 421. Compare Rauzat ush-Shuhadā, fol. 123, Haj. Khal., vol. iv. p. 422, Stewart's Catalogue, p. 29, and the St. Petersburg Catalogue, p. 215.

The date of the present recension, A.H. 1010, is expressed by the versified chronogram :

زنی کر ز تاریخ این نامه دم
بر آراز دم خاندان کرم

Add. 26,297.

Foll. 19; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 12 and 16 lines; written in Naskhi, in the 18th century.

[WM. ERSKINE.]

I. Foll. 2—14. A metaphysical tract on the various degrees of existence, بیان مراتب موجودات در موجودیت, ascribed in the endorsement to Mir Sayyid Sharīf (see p. 522 *a*).

Beg. بدان وفقت الله تعالى وایانا که اصحاب بحث و نظر

II. Foll. 15—19. A short treatise on Physiognomy, قیافة

Author: Muhazzib ud-Dīn Aḥmad B. 'Abd ur-Rizā, مهذب الدین احمد بن عبد الرضا

Beg. وبعد فيقول الجاني الراجي عفوره الغفور

Add. 26,299.

Foll. 116; 8 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in cursive Nestalik, in India, A.H. 1159 (A.D. 1746). [WM. ERSKINE.]

I. Foll. 1—84. Favātiḥ i Maibudī. See p. 19 *b*.

II. Foll. 85—95. A tract on the soul.

Beg. اما بعد کلام سید الانام کریا علی اذا تقرب الناس الى خالقهم

The author, whose name does not appear, states the opinions of various schools, such as the Ash'arīs, Mu'tazilāhs, Sufīs, the Greek philosophers, etc., as to the nature of the human soul.

III. Foll. 105 *b*—111 *b*. العقيدة الاسلامية الكلامية

A rational demonstration of the Sunni Creed, in Arabic, by 'Abd ul-Hamīd B. Zakariyyā B. Muḥammad ul-Kūfī.

The rest of the volume contains short notes and extracts on religious and metaphysical subjects.

Add. 26,301.

Foll. 30; 8 $\frac{1}{2}$ in. by 7; 11 lines, about 4 $\frac{1}{2}$ in. long; written in Nestalik, in the early part of the 19th century. [WM. ERSKINE.]

I. Foll. 2—14. An account of some natural curiosities in the Maghrib, Spain, and other countries, translated from the Arabic of Sayyid 'Abd ul-Vahhāb.

Beg. منکه سید عبد الوهاب باشنده دیار عرب ام

It is stated that 'Abd ul-Vahhāb had written it at the request of his friend, Hāj Muḥammad Ibrāhīm Parkār. The translator says at the end that he had received it from the author.

It is endorsed نسخہ اخبارات نادرہ اقلیم مغرب and described on the fly-leaf by Mr. Erskine as "written originally in Arabic by Syud Abdul Wahab of Bushire, about A.D. 1803."

II. Foll. 15—23. A sketch of the political situation of Turkey, Arabia, Berbera, and the Somali coast, about A.D. 1803.

Beg. از اخبار کویان بلاد روم چنان بظهور پیوسته

The author, who does not give his name, had visited Medina under the Vahhābī rule. The tract, which appears to have been written in Mocha, is endorsed نسخہء احوالات عجیبہء

بلاد روم

III. Foll. 24—30. The Vahhābī creed, عقیدہ وہابی, apparently translated from the Arabic.

On the fly-leaf is written in Mr. Erskine's hand: "The above three tracts were translated into Persian by Kazee Shahaboodeen Muhuree of Bombay."

Add. 26,303.

Foll. 49; 12½ in. by 7½; 15 and 11 lines; written in Nestalik, the first part, foll. 1—37, dated Sūrat, A.H. 1257 (A.D. 1841), the second A.H. 1219 (A.D. 1804).

[WM. ERSKINE.]

I. Foll. 1—30. اخلاق ظہیرہ, a treatise on ethics and politics.

Beg. سپاس و ستایش مر خدا را کر بقدرت

The author is named in the present MS. Faṭḥ Ullah B. Aḥmad B. Muḥammad Shīrāzī, and in another copy noticed in *Mélanges Asiatiques*, vol. iii. p. 493, Faṭḥ Ullah B. Aḥmad B. Maḥmūd Shahristānī, called Sabzavārī. He says in his preface that the two best works on ethics, viz. the *Akhlāk i Nāṣirī* (see p. 441 *b*), and the *Akhlāk i Sultānī*, written in India for Sultan Muḥammad Jūnah (A.H. 725—752; see p. 73 *a*), had from their prolixity fallen with the lapse of time into neglect. The present treatise, abridged from those two works, is dedicated to Zāhīr ud-Dīn Amīr Ibrāhīm Shāh, whose enlightened rule is said to have given peace and security to the people of Yazd.

No notice of that prince has been found. The work is apparently earlier than the *Akhlāk i Jalālī* and the *Akhlāk i Muḥsinī* (see pp. 442, 443), both written at the close of the ninth century of the Hijrah.

VOL. II.

Contents:—*Muḥaddimah*. Classification of the sciences, translated from Abū 'Alī Ibn Sīnā, fol. 2 *b*. *Maḳālah i*. Ethics proper, fol. 7 *a*. *Maḳālah ii*. Duties of man towards his family and fellow men, fol. 10 *b*. *Maḳālah iii*. Duties of rulers, fol. 17 *b*.

II. Foll. 31—37. *Risālah i Khwājah 'Abd Ullah Anṣārī*. See p. 35 *a*.

III. Foll. 38—49. The moral poem known as *Pand Nāmah i Sa'dī*.

Beg. کریمہ بہ بخشای بر حال ما

This poem, which contains in its last line the name of Sa'dī, is of doubtful authenticity: it is not found in the *Kulliyāt* of that poet. It is ascribed, however, to Sa'dī in the *Tārīkh i Muḥammadi* (see p. 84 *a*), a work written A.H. 842, fol. 134, and has been included in the Calcutta edition of the *Kulliyāt*. An English translation has been published in Calcutta, 1788. A French version has been given by G. de Tassy in his *Exposition de la foi musulmane*, Paris, 1822. The text has been edited with a Latin version by G. Geitlin, Helsingfors, 1835.

Add. 26,318.

Miscellaneous Oriental papers, written about the beginning of the 19th century.

[WM. ERSKINE.]

The following are Persian:—

A. Two sheets, 17½ in. by 12. A table of the *Divān* of Ḥāfiẓ, made, as stated in Mr. Erskine's Catalogue, on the copy kept at the poet's tomb, and giving the first line of each Ghazal.

B. Three leaves, 8 in. by 6, 12 lines. A panegyric on a Mr. Skene اسکین, by Ṣafdar 'Alī Shāh Munṣif (see p. 725 *a*).

C. A single leaf, 19 in. by 8½, with flowery designs in gold and silver. Application of a

musician called Pirt'hāshankar پرتهاشنگر to the governor of Sūrat for permission to perform in his presence.

D. A single leaf, 13 in. by $8\frac{1}{4}$. Letter of a Persian official to a Turkish Vazīr, acknowledging the receipt of a letter through Ahmad Chālabi, and informing him of the latter's gracious reception by the Shāh. It bears a stamp with the name 'Abd ul-Vahhāb ul-Mūsavi.

Add. 26,319.

Foll. 30; 9 in. by $5\frac{3}{4}$. [WM. ERSKINE.]

I. Foll. 1—4. A vocabulary of familiar words and phrases in Lakī لکی, a Kurdish dialect, with the Persian equivalents.

Beg. هات آمد هاتکه آمده است تی آیت می آید

II. Foll. 5—7. A similar vocabulary of the Kurdish dialect of Ardalān, کردی سنه اردلانی,

Beg. دره آمد هاتوه آمده است دیگی می آید

It appears from a short preamble, dated Bushire ابوشهر, April 12, 1811, that both the above vocabularies were compiled by Muḥammad Husain Khān for General Sir John Malcolm.

III. Foll. 9, 10. A short English-Kurdish vocabulary, containing a few common words of the latter language in the Roman character.

IV. Foll. 11—16. "A Glossary of Turkī and other uncommon words in the Memoirs of Baber," giving the words in the order in which they occur in the text, with their Persian equivalents.

V. Foll. 18—30. جام جهان نمای, a metaphysical tract on the various degrees of existence or self-consciousness مراتب وجود, with two circular diagrams; without author's name.

Beg. حمد بیحد و شکر بیعد سزای ذاتی که وحدتش

This copy is dated Rajab, A.H. 1141 (A.D. 1729).

Add. 26,320.

Foll. 22; $11\frac{1}{4}$ in. by $4\frac{1}{4}$; about 12 lines; written in rude Naskhi and Nestalik, apparently in India, in the 18th century.

[WM. ERSKINE.]

A scrap-book containing invocations to Muḥammad, and poems in his praise, in Arabic, Persian, and Hindustani.

Add. 26,322.

Miscellaneous Oriental papers collected by Cl. J. Rich in Baghdad, early in the 19th century.

[WM. ERSKINE.]

The following contain Persian texts:—

I. Specimens of penmanship in various characters, with dates ranging from A.H. 1098 to 1229, on 31 leaves of various sizes.

III. Forms of official letters, dated Baghdad, A.H. 1213 (A.D. 1798); endorsed by Mr. Rich: "The writing of Mirza Reza, Persian secretary to the Pasha of Baghdad. The character is Teressul."

V. A Ḳaṣidah in praise of Mr. Rich, by Sayyid Kātib.

VIII. A circular table of the musical moods, with some Persian verses relating to the subject.

Add. 27,259.

Foll. 544; 11 in. by 7; 27 lines, 2 in. long, with 42 lines in the margins; written in a minute and neat Nestalik, with eleven highly finished 'Unvāns and gilt headings; dated Zulhijjah, A.H. 821 (A.D. 1419).

[Sir JOHN MALCOLM.]

I. The Khamsah, or five poems, of Nizāmī (see p. 564), viz. :—

1. Makhzan ul-Asrār, fol. 1. The date of composition, A.H. 559, is found in the following line, fol. 44 b:

رحلت پیغمبر تا این زمان
پانصد و پنجاه و نه افزون ازان

The first page has been supplied by a later hand.

2. Khusrau u Shīrīn, fol. 46. Dated A.H. 576 (see fol. 160 a), as noticed above, p. 566 b.

3. Lailā u Majnūn, fol. 162. The date of composition, A.H. 584, is found on fol. 170 b.

4. Haft Paikar, fol. 248. The poem is dated, as above, p. 567 a, A.H. 593 (see fol. 343 b). The name of the king to whom it is dedicated is written, fol. 253 b, Arslān, پادشاه ارسلان کشور کبر

5. Iskandar Nāmāh. First part with the heading شرف نامه اسکندری, fol. 345. Second part with the heading اقبال نامه اسکندری, fol. 476. In the latter both prologue and epilogue are addressed to Nuṣrat ud-Dīn, and the date of composition, A.H. 592, is found in the following lines, fol. 544 b:

جهان بر دهم روز بود از ایار
نود دو گذشته ز پانصد شمار

The record of Nizāmī's death mentioned p. 564 b is not found in this copy.

The margins contain the following :—

II. The Khamsah, or five poems, of Amīr Khusrau (see p. 611 a), viz., Maṭla' ul-Anvār (wanting the first page), fol. 2 a. Shīrīn u Khusrau, fol. 66 b. Majnūn u Lailā, fol. 165 b. Hasht Bihisht, fol. 228 b. A'inah i Sikandari, fol. 310 b.

III. گل و نوروز, the love-adventures of prince Naurūz and princess Gul, in Maṣnavī rhyme, by Jalāl جلال, fol. 416 b.

Beg. ثنائی در خوران حضرت پاک
نیاید در وجود از ذره خاک

Jalāl ud-Dīn Aḥmad, commonly called Jalāl Ṭabīb, is described in a contemporary work, Or. 165, fol. 107 (see p. 873 a), as a skilled physician and elegant writer, who left, besides the present poem, treatises on Arabic and Persian prosody, a work entitled Nuzhat ul-Arvāḥ, and an extensive Divān. He was much in favour with the princes of the Muẓaffar dynasty, Shāh Maḥmūd and Shāh Shujā', and died, according to Takī, Oude Catalogue, p. 18, A.H. 795. See Daulatshāh, V. 11, Haft Iklim, fol. 315, and Riyāz ush-Shu'arā, fol. 109.

The poem, the subject of which is stated in the prologue to be a story of the author's invention, is dedicated to a prince called in the text Ghiyāsh ud-Dīn, and in the heading Ghiyāsh ud-Dīn Kaikhusrau. The date of composition, A.H. 734, is stated at the end. fol. 448 a:

ربیع الاول و فصل بهارست
ز هجرت هفصد و سیه و چهارست

Ghiyāsh ud-Dīn Kaikhusrau, son of Sharaf ud-Dīn Maḥmūd Shāh Injū, held some provincial government under his father. He established himself in Shīrāz A.H. 735, but was overpowered and thrown into prison by his brother Jalāl ud-Dīn Mas'ūd Shāh A.H. 738. See Shīrāz Nāmāh, fol. 89.

A copy is noticed in the Upsala Catalogue, p. 103.

IV. Gul u Naurūz, by Khwājū (see p. 622 a), fol. 449 b. It wants the latter part, corresponding to foll. 103—117 of Add. 7758.

Copyist: قورانشاه

On the first page of the MS. is a note dated A.H. 1225, stating that it was then the property of an Amīr of the Kāchār family, Muḥammad Ḥasan Khān, Ishik-Aḳāsī-Bāshī.

Add. 27,261.

Foll. 546; $7\frac{1}{4}$ in. by 5; 25 lines, 3 in. long, and about 60 in the margins; written in minute Naskhi and Nestalik, and richly ornamented with 'Unvāns, gilt headings, illuminated borders, twenty-one whole-page miniatures, and some coloured drawings of smaller size, the whole of the finest work; dated from Jumāda I., A.H. 813 (fol. 110 *b*) to Jumāda II., A.H. 814 (A.D. 1410—1411).

[Sir JOHN MALCOLM.]

This curious volume, which from its compactness and the great variety of its contents may be called a pocket-library, was written for a grandson of Timūr, Jalāl ud-Dīn Iskandar B. 'Umar Shaikh, who was at that time ruling over the province of Fārs as a vassal of his uncle Shāhrukh, and who, having rebelled against his suzerain, was vanquished and put to death in A.H. 817.

The following inscription, written in the Ṣulṣī and Kūfī characters, and enclosed in a rich border, at the beginning of the volume, contains the name and titles of its princely owner :

الهم ايد دولة السلطان الاعظم والخاتان الاعدل :
الاکرم سلطان سلاطين العرب والعجم ظل الله في الارضين
قهرمان الماء والطین المواتق بالملك الاکبر جلال الدنيا
والدين اسکندر خلد الله ملكه الهم اعز الاسلام بدوام
دولته وارفع اعلامه بخلود ملكه وابد على روس الانام ظل
رافته وعلى صفحات الايام رسوم معدلته

The first portion of the volume was written by Muḥammad ul-Ḥalvā'ī, who calls himself, from the name of his royal patron, al-Jalālī ul-Iskandarī, and the latter portion, foll. 372—542, by Nāṣir ul-Kātib.

A page of the MS., fol. 340 *b*, has been reproduced by photography in the Oriental Series of the Palæographical Society, No. 49.

The contents are as follows :

I. The Khamsah, or five poems, of Nizāmī, viz., 1. Makhzan ul-Asrār, fol. 3.—2. Khusrau u Shīrīn, fol. 28.—3. Lailā u Majnūn,

fol. 90.—4. Haft Paikar, fol. 138. The king for whom the poem was written (see p. 567 *a*) is thus designated, fol. 141 *a* :

شاه کرب ارسلان کشور کیر
به از ارب ارسلان بقاج و سریر
نسل اقسنقری موبد ازو
اب و جد با کمال امجد ازو

5. Iskandar Nāmah. Part I., headed شرف اسکندری, fol. 190. Part II., with the heading, اقبال نامه اسکندری, fol. 259. The prologue of the latter contains the dedication to the king of Maṣīl, 'Izz ud-Dīn Abul-Faṭḥ Mas'ūd, which has been noticed p. 569 *a*. Towards the end of the same part there is a lacune corresponding to pp. 174—187 of the Calcutta edition. The next leaf, fol. 294 *a*, contains the last lines of an epilogue addressed to the same king Mas'ūd.

II. Foll. 294 *b*—301. Three episodes from the Shāhnāmah of Firdūsī. They relate to Siyāvush and Sūdābah, Bizhan and Manīzhah, and Bizhan's rescue from the well by Rostam. See Macan's edition, pp. 396—399, 755—760, and 795—799. To the above is subjoined, without any apparent break, an extract from the Humāi Humāyūn of Khwājū (see p. 620 *b*), in which it is related how Humāi slew the demon Rand and released Parīzād from captivity. See Add. 18,113, foll. 16, 17.

III. Foll. 301 *b*—309. Kaṣīdahs in praise of Muḥammad and the Imāms, by the following poets:—Anvarī (see p. 554 *a*). Sūzanī (died A.H. 569; see Daulatshāh, ii. 10, and Taḳī, Oude Catalogue, p. 16). Sharaf ud-Dīn Shafrūh (died about A.H. 600; see Daulatshāh, iii. 6, and the Oude Catalogue, p. 17). Fakhr ud-Dīn 'Irākī (see p. 593 *b*). Nāṣir Bajja'ī (of Bajjah, near Rāmjird, Fārs. He died A.H. 715; see the Oude Catalogue, pp. 17, 85, Guzīdah, fol. 243, and Haft Iklim, fol. 96). Kisā'ī (he was born in Marv, A.H. 391, and addressed a poem to Sultan Maḥ-

mūd Ghaznavī; see *Riyāz ush-Shu'arā*, fol. 374, *Haft Iklim*, fol. 221, and the *Oude Catalogue*, p. 3). *Hamzah Kūchak. Futūhī* (of Marv, a contemporary of Adīb Šābir and Anvari; see *Haft Iklim*, fol. 224, and the *Oude Catalogue*, p. 4).

Ḳaṣīdahs displaying artifices of composition, by Rashīd ud-Dīn Vaṭvāt (see p. 553 *a*) and Shihāb ud-Dīn. *Tarjī's* by Fakhr ud-Dīn 'Irākī (see p. 593 *b*).

IV. Foll. 309 *b*—313. *مفاتيح الكلام في مدائح الكرام*. A *Ḳaṣīdah* ingeniously contrived so as to offer examples of all the Persian metres.

Author: *Ḳivām ud-Dīn Z̤ul-Faḳār, قوام الدين ذوالفقار*

Beg. *چمن شد از گل صد برك تازه دلبروار*

This poet, whose proper name was Sayyid *Ḳivām ud-Dīn Ḥusain B. Šadr ud-Dīn 'Alī*, left his native country *Shīrvān* for *Irak*, and, having been recommended by the Vazīr *Muḥammad Māsārī* to the Atābak of *Lur*, *Yūsuf Shāh*, attached himself to that prince, in whose praise he composed many poems. He died A.H. 689. See the *Ātashkadah*, fol. 26, and *Taḳī*, *Oude Catalogue*, p. 17. *Yūsuf Shāh*, who ruled as a vassal of the *Moghuls*, lived under *Abākā Khān* and *Arghūn*, and died, according to the *Guzīdah*, A.H. 680.

An earlier date is assigned to *Z̤ul-Faḳār* by *Daulatshāh*, iii. 2, and by the author of the *Haft Iklim*, fol. 538, according to whom he lived under Sultan *Muḥammad B. Tukush Khwārazmshāh* (A.H. 596—617), and wrote a poetical history of his reign in the measure of the *Shāhnāmāh*.

The *Ḳaṣīdah* is addressed to the Vazīr *Fakhr ud-Dīn Muḥammad ul-Māsārī*, and forms an *aerostich* containing his names and titles. It is quoted by *Daulatshāh* as the prototype of the artificial *Ḳaṣīdah* of *Salmān Sāvajī*.

V. Foll. 314—340. *Select Ghazals*, about 200 in number, by various poets, among

whom the most frequently quoted are the following:—*Sa'dī*. *Fakhr ud-Dīn 'Irākī* (see p. 593 *b*). *Nāṣir Bukhārī* (p. 735 *a*). *Nizārī Ḳuhistānī* (died, according to *Taḳī*, *Oude Catalogue*, p. 18, A.H. 720. He is stated in the *Riyāz*, fol. 452, to have been a friend of *Sa'dī*; see also *Daulatshāh*, iv. 14, and *Haft Iklim*, fol. 335. His *Kulliyāt* are noticed in the *St. Petersburg Catalogue*, p. 365). *Salmān* (p. 624 *b*). *'Imād Faḳīh* (a holy Shaikh who lived in *Kirmān* in the time of *Shāh Shujā'*, and died, according to *Daulatshāh*, v. 1, and *Riyāz ush-Shu'arā*, fol. 298, A.H. 773. See the *Oude Catalogue*, p. 436, and *Haft Āsmān*, p. 77). *Amīr Kirmānī*, who uses *Mīr* for his *takhalluṣ* (according to *Daulatshāh*, iv. 20, a contemporary of *Khwājū*). *Sayyid Ni'mat Ullāh* (p. 634 *b*). *Sayyid Jalāl* (son of *'Azud ud-Dīn*, of *Yazd*, Vazīr of *Muḥammad Muẓaffar*. See *Daulatshāh*, v. 9. He died, according to *Taḳī*, *Oude Catalogue*, p. 18, A.H. 793). *Hāfiz*. *Khusrau Dihlavī* (p. 609 *a*). *Ḥasan Dihlavī* (p. 618 *a*).

VI. Foll. 340 *b*—342. A manual of astronomy, with the heading *مختصر در علم هیات*

Author: *Jamshīd B. Mas'ūd B. Maḥmūd*, surnamed *Ghiyāṣ*, *جمشید بن مسعود بن محمود الملقب بغیاث*

Beg. *الحمد لله الذي خلق السموات والارضين*

The author states in a short preamble that he had written this treatise by order of Sultan *Jalāl ud-Dunyā vad-Dīn Amīrzādah Iskandar Bahādur Khān* (the royal owner of the MS.).

He was subsequently employed by *Mīrzā Ulugh Beg*, as has been above stated, p. 456, in the astronomical observations commenced at *Samarḳand* A.H. 823, and died shortly after.

The work is divided into twenty *Bābs*; but the present copy breaks off in the sixth. Six leaves, which probably completed it, are lost.

VII. Foll. 343—344. *مختصر در علم اتلیدس*, elements of geometry, consisting of a few

theorems from the first book of Euclid, with diagrams.

Beg. اما بعد این رساله مشتمل است بر چند شکل

VIII. Foll. 344, 345. رساله کبریت احمر, an alchemical treatise, written for Sultan Jalāl ud-Dīn Iskandar.

Beg. سپاس بی قیاس صانعی را که خاك درگاه او.

IX. Foll. 345 b—348. فقه در مذهب شیعه, a manual of Shī'ah law, according to Imām 'Alī B. Mūsā ar-Rizā.

Beg. اما بعد این کلمه چند است در شرح کلمات مرتضوی

X. Foll. 348—364. فقه ابو حنیفه, a treatise on the law of religious observances according to Abu Ḥanīfah.

Beg. کتاب الطهارة قال الله تعالى يا ايها الذين آمنوا

XI. Foll. 365—372. معرفت تقویم و اسطرلاب, a treatise on the computation of the calendar and the use of the astrolabe, with tables of the conjunctions of the planets.

Beg. اما بعد این مختصر نیست در معرفت تقویم
اسطرلاب

It consists of two Bābs, each of which is divided into ten Faṣls.

XII. Foll. 372 b—542. روضة النجین, an extensive treatise on astrology, in fifteen Maḳālahs.

Beg. سپاس خدایرا که افردگار جهانست و روزی دهنده

The author, who does not give his name, states in the preface that, although astrology was not his profession هر چند که نه صناعت منست, he had availed himself of a period of leisure to write this treatise for the use of beginners, and he dwells at some length on the manifold difficulties which former works presented to the student. He had submitted it, as he says at the end, fol. 542 b, for approval to his master Abul-Ḥasan 'Alī B. Ibrāhīm un-Nasavī; and it appears from another passage, fol. 531 b, that the last named astronomer lived in the fifth century

of the Hijrah; for he had dedicated his abridgment of the *Ṣuvar ul-Kavākib* of 'Abd ur-Rahmān Ṣūfī to Sayyid Murtaẓā, who died A.H. 436.

The years 442 and 443 of Yazdagird which are given as examples of calculations, foll. 444 b and 479 b, and correspond with A.H. 465, 466, were probably the current years at the time of composition; and it must be noticed that in the chapter on eras, fol. 383, no mention is made of the *Tārīkh i Jalālī* instituted by Malak Shāh A.H. 471. The archaic character of the language and spelling is quite in keeping with that early date.

The work is divided into fifteen Maḳālahs, variously subdivided into Bābs, with the following headings:

- ۱ معرفت حساب الهند *
- ۲ معرفت التقویم والاختیارات * ۳ اعیاد الملل و التواریخ *
- ۴ المدخل الى علم النجوم * ۵ مسایل فی العلل والاسباب *
- ۶ معرفت الاسطرلاب * ۷ الاختیارات * ۸ الضمیر والخبی *
- ۹ زیج التقویم * ۱۰ احکام سنی العالم * ۱۱ اعمال موالید و تحاویل سالها * ۱۲ النمودارات * ۱۳ در احکام موالید *
- ۱۴ احکام سنی الموالید * ۱۵ صورت الکواکب *

The margins, which form a distinct series, contain:—

XIII. Foll. 3—112. The *Ilāhī Nāmāh* of Farīd ud-Dīn 'Aṭṭār. See p. 576 a, art. ii.

XIV. Foll. 111—142. *Manṭiq ut-Ṭair*, by the same. See *ib.*, art. i. It breaks off in the beginning of Maḳālah II.

XV. Foll. 142 b—287. An anthology containing select pieces of upwards of three hundred poets, from the fifth to the ninth century, classed according to their subjects or metrical forms under the following headings: Praise of God, توحید. Praise of the Prophet, نعت. Exhortation and advice, نصیحت. Praise of 'Alī, منقبت علی. Forms of adjuration, قسمیات. Retirement and virtues, عزلت و مکارم اخلاق. Complaints of fortune and the world. Descriptions of the four seasons. Bacchic poems, خمریات. Petitions,

and various descriptions, ملتزمات و اوصاف. Laudatory poems. Artifices of versification, صنعت. Miscellaneous subjects. Ghazals. Tarji's. Muḳaṭṭa'āt. Mutafarriḳāt. Rubā'is.

In some of the first of the above divisions are found select verses ascribed to poets of the earliest period, as Firdūsī, Kisā'i, fol. 144 *b*, Asadī, 146 *a*, Farrukhī, 147 *b*, 'Asjadī, 150 *a*, Minūchihri, 146 *a*, 'Umar Khayyām, 148 *b*, Nāṣir Khusrau, 146 *a*, and Azraḳī, 148 *a*.

The section of Ghazals, by far the most extensive, contains alphabetical series from the Divāns of the following poets:—Salmān (see p. 624 *b*). Kamāl Khujandī (p. 632 *b*). Auḥadī (p. 619 *b*). Sayyid Jalāl ud-Dīn 'Azud (see art. v.). Jalāl ud-Dīn 'Atikī (who died A.H. 744; see Taḳī, Oude Catalogue, p. 18). Maulānā Jalāl ud-Dīn Khwāfī. Jalāl Ṭabīb (see p. 867 *b*). Ḥāfiẓ. Nizārī Kūhistānī (see art. v.). 'Imād Faḳīh (*ib.*). Khusrau Dihlavī (p. 609 *a*). Fakhr ud-Dīn 'Irāḳī (p. 593 *b*). Nāṣir Bukhārī (p. 735 *a*). Ibn Yamīn (p. 825 *b*). Bisāṭī (p. 735 *a*).

XVI. Foll. 294—302. An abridgment of the Nizām ut-Tavāriḳh (see p. 823 *b*), brought down to the reign of Abu Sa'īd, son of Ulja'itū.

XVII. Foll. 302 *b*—332. تحفة الغرائب, an anonymous compilation, in twenty-eight Bābs, treating of the properties and hidden virtues of natural substances, of various magical and cabalistic operations, and of ingenious devices and recipes for purposes of utility or amusement.

Beg. حمد و سپاس بادشاهی را که عجایب صنع او.

XVIII. Foll. 332 *b*—338. Madkhal Man-zūm. See p. 801 *a*.

XIX. Foll. 345—396. Khafī 'Alā'i. See p. 475 *a*.

XX. Foll. 396 *b*—398. An anonymous treatise, in nine chapters (*aṣl*), on the diseases of the horse.

Beg. این مختصر است در علم بیطریه یعنی علم بیماریهای چهارپایان

XXI. Foll. 398 *a*—403. آئینه سکندری, a treatise on alchemy, compiled by order of Sultan Jalāl ud-Dīn Iskandar, by Ghiyāṣ Kirmānī, غیاث کرمانی

Beg. الحمد لله القدوس السبوح الجامع بالحكمة

XXII. Foll. 420—504. Jām i Jam, by Auḥadī. See p. 619 *b*.

XXIII. Foll. 504 *b*—539. سعادت نامه, a theological treatise in Maṣnavi rhyme, containing an exposition of the Sunni creed, with Sufi comments and a refutation of heretical doctrines.

Beg. حمد و فضل خدای عز وجل
هست بر بنده واجب از اول

The writer, who in the prologue designates himself only by the patronymic Ibn Karīm, is no other than the well-known author of Gulshan i Rāz, Maḥmūd Ibn 'Abd ul-Karīm Shabistārī. See p. 608 *b*, and Haj. Khal., vol. iii. p. 598.

He explains how he had been reluctantly induced by the prevailing taste of the age to stoop down to rhyming, although derogatory from his high station, in order the better to maintain the true doctrine in the midst of the ever increasing number of heresies. The work consists, he says, of eight Bābs, subdivided into Faṣls. The latter comprise sections (*aṣl*) alternately headed عین علم الیقین, عین ضلال مبین, or حق الیقین, according as they treat of the knowledge of the true doctrine, its essence, its spiritual significance, or the false doctrines opposed to it.

The present copy contains only three Bābs, viz.:—I. Knowledge of the nature of God, in three Faṣls, fol. 506. II. Attributes of God, in seven Faṣls, fol. 516. III. God's actions, in eight Faṣls, fol. 525.

Add. 27,317.

Foll. 173; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik, early in the 18th century. [DUNCAN FORBES.]

I. Foll. 1—134. The *Dīvān* of Shikūh, شکوه.

Beg. اگر نه عشق بودی هادی مقصد بیانها را

No record has been found of the author. His period is approximately indicated by a reference (fol. 49 *b*) to Šā'ibā, who died A.H. 1088 (see p. 693 *a*),

شکوه این غزلست آنکه صایبا گوید

رسید موسم کل ترک کار باید کرد

while, on the other hand, an autograph poem written by 'Abd ul-Husain on fol. 135, and dated A.H. 1177, shows that the present copy cannot be later than that date. From another passage, fol. 133 *a*,

تا وارهم از طعن مخالف چو شکوه

راهی بنما سوی حجازم ز عراق

it appears that the poet lived in Irāk.

Contents:—Ghazals alphabetically arranged, fol. 2 *b*. Rubā'is in the same order, fol. 128 *a*. Blank spaces of a page or two have been left at the end of every letter of the alphabetical series, apparently for further additions.

II. Foll. 135—171. The *Dīvān* of Ghani. See p. 692 *a*.

Or. 165.

Foll. 113; 9 in. by $6\frac{1}{4}$; from 27 to 32 lines, $4\frac{1}{4}$ in. long; written in small Nestalik, in the 18th century. From the royal library of Oude. [GEO. WM. HAMILTON.]

I. Foll. 2—9. A fragment treating of the life and precepts of Plato and Aristotle.

Beg. خبر افلاطون و اداب او معنی افلاطون بزبان
یونان باشد بسیار علم پر منفعت است

It breaks off in the section headed, آداب
رسطاطلیس

II. Foll. 10—77. حدیقه الصفا, a work on general history, relating more especially to India, and brought down to A.H. 1173.

The present copy contains only the last of three volumes (Jild) of which the work consists; it begins with the following rubric:

جلد سیم حدیقه الصفا مشتمل بر یک مقدمه و چهارده روضه

The arrangement and even the headings are borrowed from the work of Firishtah, which the author, while abridging it, closely follows, and, to some extent, textually transcribes.

Contents:—Muḥaddimah. Belief of the Hindus; war of the Kauravas and Pandavas.—Early Rajas.—Fā'idah. First appearance of Islamism.—Rauzah i. Sultans of Lahore, or Ghaznavis.—Rauzah ii. Sultans of Dehli from Mu'izz ud-Dīn Sām to the downfall of Iskandar Shāh Sūr (for the history of the Timurides the reader is referred to the second volume).—Rauzah iii. Sultans of Deccan, in six dynasties.—Rauzah iv. Sultans of Gujrāt, and so on, as with Firishtah, down to Rauzah xiii., and last, which treats of the rulers of Malabar.

The third volume was to be followed, as stated in the subscription, by the Khātimah.

In the Muḥaddimah, fol. 10 *b*, the author refers to A.H. 1173 as the current year at the time of writing.

The Ḥadīkat uṣ-Ṣafā is mentioned in the list of general histories prefixed to Elliot's Bibliographical Index, but it is not noticed in the same author's History of India. An extract relating to the conquest of Assam has been published in the Quarterly Oriental Magazine, vol. iii. pp. 267—285.

III. Foll. 78—79. A fragment, probably a part of the above mentioned Khātimah, with the heading:

در بیان احوال حکما مقدم به تعریف حکمه و بیان
مجمعی از اقسام آن مشتعل بر سه باب

It consists of the first and second Faṣls of Bāb I. They treat of philosophical schools and of Logic.

IV. Foll. 80—113. A work treating of the lives and sayings of philosophers, without preface or title, beginning with the heading: *قسم اول در فضیلت علم و حکمت و تواریح حکما مشتمل بر دو حرف*

The author, whose name is written, fol. 108 *b*, *حاج علی بن علی بن جمال الدین*, probably for Hājī Aḥmad B. 'Alī B. ul-Hāj Jamāl ud-Dīn Ḥusain ul-Anṣārī, was a son of Zain ud-Dīn 'Alī, the author of the *Ikhtiyārāt i Badi'i* (see p. 469 *a*). In the notice devoted to his father, the last of the work, he gives some account of himself. He was born in Shirāz A.H. 760, and had spent forty years of his life in attendance upon his father, who died A.H. 806. He had written the following works: *Miftāḥ ul-Kunūz* on the names of medicaments, *Dastūr ul-Mutaakkilīn* on sweetmeats, *Tuḥfat ul-Mulūk* on intoxicating drinks, *Dastūr uz-Zirā'at* on agriculture, *Dastūr us-Su'adā* on the sayings of sages, and some shorter treatises.

The first *Kism*, the only complete portion of the work, is divided into two parts, called *Ḥarf*, as follows:—I. On the value of learning. Notices on ancient philosophers, fol. 80 *b*. II. Lives and sayings of Muslim philosophers, fol. 94 *b*.

The last section, beginning with Muḥammad and 'Alī, ends, according to the list given at the beginning, with Maulānā 'Alā ud-Dīn Maṣṣūr, a physician who lived about A.H. 800. A brother of the above, 'Izz ud-Dīn Maṣ'ūd, is stated, fol. 107 *b*, to have died A.H. 813, and one of his nephews A.H. 817, the latest date mentioned in the work. The biographies are meagre and the text extremely incorrect.

Spaces, probably reserved for portraits of the subjects of the notices, have not been filled.

Foll. 109—113 contain a fragment, ap-

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parently belonging to the same work. It is a chapter, imperfect at the end, on the structure of the human frame, with the heading *قسم دوم از فصل اول در تشریح بدن انسان*

Or. 207.

Foll. 106; 8½ in. by 4½; 13 lines, 3 in. long; written in Nestalik and Shikastah-āmīz, before A.H. 1182 (A.D. 1768). From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

I. Foll. 3—69. *Tazkirat ul-Mu'āshirīn*, by Shaikh 'Alī Ḥazīn. See p. 372 *b*.

II. Foll. 70—106. A treatise on the chase, designated in the endorsement as *تذکره صیدیه*, by the same author.

Beg. *سیاس بیقیاس که مدارک اوہام از استقصای*

It is divided into two *Muḥaddimahs*, three *Bābs*, and a *Khātimah*, as follows:—Legal prescriptions relating to the hunting and killing of animals, and to those which it is lawful or unlawful to eat. *Bāb i.*, which forms the main bulk of the work. Notices on wild animals, arranged in alphabetical order according to their Arabic names, fol. 78 *a*. *Bāb ii.* Origin of animals, and their nature, fol. 103 *a*. *Bāb iii.* Faculties of animals, fol. 105 *a*. *Khātimah*. Legitimate object of the chase, fol. 106 *b*.

The MS. bears the seal of Sayyid Şibghat Ullah Khān, with the date A.H. 1182.

Or. 248.

Foll. 316; 8¾ in. by 5; 19 lines, 3 in. long; written in small Naskhi; dated Muḥarram, A.H. 1130 (A.D. 1717).

[GEO. WM. HAMILTON.]

I. Foll. 2—72. *Takmil ul-Imān*, by 'Abd ul-Ḥaḥḥ Dihlavī. See p. 827 *b*, i.

II. Foll. 72—77. *معرفۃ الدنيا*, a tract on the love of worldly goods, by 'Alī B. Ḥusām

ud-Dīn, known as al-Muttaḳī (see p. 356 *a*).

Beg. للحمد لله الذى جعل الدنيا قنطرة الآخرة

III. Foll. 77—81. A Maṣnavī, in ten Faṣls, on ascetic life, headed مرغوب القلوب

Beg. بكونهم حمد رب العالمين را
عطا کو کرد بر من عقل و دین را

In the last line the author, who calls himself Shams, gives to the tract the title of رساله مرغوب, and states that it was composed A.H. 757:

ز هجرش هفصد و پنجاه هفت است

If that date is correct, the work cannot be ascribed, as has been done by Flügel, Vienna Catalogue, vol. i. p. 526, to the great mystic Shams i Tabrizī, who died A.H. 645. See p. 585 *a*, and Nafahāt ul-Uns, p. 535.

IV. Foll. 81—87. The story of Shaikh Maṣṣūr Ḥallāj, from the Maṣnavī of Jalāl ud-Dīn Rūmī.

V. Foll. 87—89. An Arabic poem on wine as a symbol of mystic love, ascribed to Ghaus ul-A'zam, i.e. 'Abd ul-Ḳādir ul-Jilānī, with a metrical paraphrase in Persian.

Beg. سقانی الحب کاسات الوصال

At the end is a short fragment of the Vaṣlat Nāmah of 'Aṭṭār. See p. 579 *a*.

VI. Foll. 91—114. An Arabic Ḳaṣīdah entitled البادرات العينية, by the same 'Abd ul-Ḳādir, with a paraphrase in Persian verse.

Beg. فواد به شمس المحبة ساطع

VII. Foll. 114—121. Miscellaneous verses on religious subjects, including pieces ascribed to 'Abd ul-Ḳādir Jilānī, or addressed to him, and a Ḳaṣīdah in praise of Sayyid Shāh Muḥammad Muḳīm.

VIII. Foll. 121—316. مخازن القادریه, a defence of 'Abd ul-Ḳādir Jilānī and of the practices introduced by him.

Author: Shaikh Shams ud-Dīn B. Vali Ullah Shaikh Ishāḳ B. Ḳuṭb ul-Anām Abil-Faṭḥ Shams ud-Dīn Muḥammad ul-Ḳādirī

ul-Multānī, شيخ شمس الدين بن ولي الله الشيخ اسحق بن قطب الانام ابي الفتح شمس الدين محمد القادري الملتاني

An attack upon the Ḳādirī order having been brought under the notice of Shaikh Badr ud-Dīn B. Ḳuṭb ul-Anām, a paternal uncle of the author, the latter was desired by him to write the present work in reply. He states that he had drawn largely from the Futūḥāt i Makkiyyah of Muḥyī ud-Dīn Ibn ul-'Arabī, and from the Insān i Kāmīl of 'Abd ul-Karīm ul-Gilānī.

The work is divided into eleven Makhzans, subdivided into Maḳāms, and treating of the following subjects: 1. Superiority of 'Abd ul-Ḳādir to all other saints. 2. Dates of his birth and death. 3. Genuineness of his pedigree. 4. His holiness and his austerities. 5. His Zikrs. 6. His contemplation, مراقبات. 7. His prayers. 8. His litanies, اواراد. 9. His spiritual concerts, سماع. 10. His visions. 11. His teachings on Tauḥīd.

Or. 282.

Foll. 95; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 15 lines, 3 in. long; written in Nestalik and Shikastah-āmīz, apparently in India, in the 18th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

I. Foll. 2—81. The Dīvān of Ḥairatī, دیوان حیرتی.

Beg. ای بجان بنده ات سفید و سیاه ما
بر خداوندی تو خلق کواه ما

Ḥairatī, who called himself a native of Tūn, but was brought up in Marv, became known by his panegyrics on the Imams and his pungent satires. The former won for him the favour of Shāh Tahmāsp, whose displeasure, however, he frequently incurred by his dissolute habits. He spent the latter part of his life in Kāshān, where he died A.H. 961 by a fall from a roof. The date

is fixed by the chronogram *شفاعت علی*, due to his contemporary Muhtashim. See Sām Mirzā, fol. 98, Haft Iklim, fol. 333, Riyāz ush-Shu'arā, fol. 125, Ātashkadah, fol. 36, and Dr. Sprenger, Oude Catalogue, p. 424.

The Divān, which consists of Ghazals alphabetically arranged, breaks off before the end of the letter م.

II. Foll. 82—95. Two detached fragments of the Divān of Niyāzī, دیوان نیازی

Beg. دیوانه ایم و شورانا الحق صغیرما
در دار و کیر عشق نباشد نظیرما

The author says, fol. 92 *a*, that he had received his poetical surname from his master Hazin (who died A.H. 1180; see p. 715 *b*).

بیر دانادل حزین مارا نیازی خوانده است

He relates, in a marginal addition, fol. 95, a poetical encounter in which he silenced some *soi-disant* poets in Ilāhābād.

This poet is not to be confounded with another Niyāzī, who lived in Persia, and whose proper name was Aḥmad Mirzā. See p. 718 *a*.

Contents: Ghazals in ت, foll. 82—89. Ghazals in ا, foll. 90—95.

Or. 319.

Foll. 101; 7½ in. by 4; 9 lines, 2¾ in. long, with 26 lines in the margins; written in Nestalik and Shikastah-āmiz, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1222 (A.D. 1807).

[GEO. WM. HAMILTON.]

I. Foll. 2—101. لیلی مجنون, Lailā and Majnūn, a Maṣnavī by Hilālī (see p. 656 *a*).

Beg. ای حسن تو از صفات بیرون
در عشق تو کائنات مجنون

The epilogue contains a reference to the author's former poems, Shāh u Darvish and

Şifāt i 'Ashikān, and eulogies upon his great predecessors and models, Nizāmī, Khusrau, and Jāmī.

II. Foll. 2—57, margins. The following prose pieces by Tughrā:—Tāj ul-Madā'ih (see p. 743 *a*, xi.). Firdausiyyah (p. 742 *b*, ii.), fol. 16 *b*. Tazkirat ul-Atḡiyā (p. 743 *a*, viii.), fol. 39 *a*. Mushābahāt i Rabi'i (p. 743 *b*, xii.), fol. 43 *a*. Mi'rāj ul-Faṣāḥat (p. 744 *b*, xxviii.), fol. 49 *b*.

The margins of foll. 57—79 contain miscellaneous short pieces and letters by Mirzā Muḥammad Sharif and others.

Or. 320.

Foll. 129; 8 in. by 5; 15 lines, 3¼ in. long; written in Nestalik, apparently in India, about the close of the 17th century.

[GEO. WM. HAMILTON.]

I. Foll. 2—69. A Sufi Maṣnavī consisting of detached anecdotes.

Author: Aḥl i Baitī, اهل بیتى.

Beg. بهنگام سحر مرغ خوش اواز
ترنم میکند در پرده راز

The poet says in the prologue that he had written in his youth many Ghazals and Ḳaṣidahs, but had put off till his old age the composition of a Maṣnavī. Further on, fol. 6, he addresses a panegyric to the holy Shaikh, Muḥammad B. Shaikh Aḥmad, "whose presence filled Dehli with joy," and in another passage, fol. 40 *b*, referring to Aurangzib as the reigning sovereign, he declares his intention of devoting a poem to his praise.

The present copy was written during the reign of Aurangzib, for it bears a stamp dated A.H. 1109.

The poet concludes with an appeal to the liberality of the illustrious Khān, not named, in whose service he had spent his life, and with moral counsels addressed to his own son.

II. Foll. 69 *b*—129. The Divān of Hilālī (see p. 656 *a*), wanting the latter part of the letter ی.

Or. 1164.

Foll. 87; 8 in. by 5; about 20 lines in a page; written in small Nestalik, apparently in the 17th century. [ALEX. JABA.]

A volume containing Turkish poems, and the following Persian tracts:—

I. Foll. 57—63. رساله معیات, a treatise in verse on riddles, by Jāmī.

Beg. [read کام] چو از حد و تحیت یافتی کلام
بدان ای در معما طالب نام

In the Vienna Catalogue, vol. iii. p. 542, three tracts of Jāmī on the same subject are noticed, but all with different beginnings.

II. Foll. 64—73. The Lavā'ih. See p. 44 *a*.

III. Foll. 75—78. الرسالة النائية, a tract by Jāmī on the mystic sense of the reed mentioned in the first verse of the Maṣnavī. See p. 863 *a*, xiii.

IV. Foll. 79—81. رسالة فی معرفة الحضرات, a tract on the various degrees of existence, مراتب الوجود. This tract, attributed in the heading to Jāmī, is ascribed in another copy to Sayyid Sharīf. See p. 864 *a*, i.

V. Foll. 83, 84. On the meaning of the Ḥadīṣ, من عرف نفسه فقد عرف ربه

Beg. ای طالب علم توحید و ای راغب فن تجرید

VI. Foll. 85 *a*, 86 *a*. رسالة فی طریق خواجه بهاء الدین نقشبند, a tract on the rule of Bahā ud-Dīn Naqshaband, by Jāmī.

Beg. سر رشته دولت ای برادر بکف آر

Or. 1226.

Foll. 107; 6½ in. by 3¾; 12 lines, 2½ in. long; written in Nestalik, with two 'Unvāns

and gold-ruled margins; dated Rajab, A.H. 877 (A.D. 1472). [ALEX. JABA.]

I. Foll. 2—46. Gulshan i Rāz, by Maḥmūd Shabistārī; see p. 608 *b*.

II. Foll. 47—107. Zād ul-Musāfirīn, زاد المسافرين, by Amīr Ḥusainī; see p. 608 *a*.

Or. 1286.

Foll. 343; 12 in. by 6½; 17 lines, 4 in. long; written in Nestalik, in the latter part of the 18th century.

I. Foll. 1—309. Tazkirat ul-Umarā, by Kevalrām (see p. 339 *a*), wanting the first page.

II. Foll. 310—343. An account of the area, divisions, and revenue of the Šūbahs of Hindustān.

Beg. دامی کل و حال حاصل تمام ممالک محروسه

It is stated to have been taken from the note-book of Rae Nūndah, از روی بیاض رای. Historical notices of each Šūbah are prefixed to tabulated accounts. The work was written after the death of Aurangzīb, who is designated by his posthumous title, Khuld-Makān.

Or. 1410.

Foll. 102; 9 in. by 8; 15 lines, 4½ in. long; written in Nestalik, in the 18th century.

I. Foll. 1—51. A collection of letters written by, or to, the Timurides of India from Humāyūn to Bahādur Shāh. It is designated in the title prefixed to the table of contents as the first third of the first volume of the 'Ināyat Nāmah: فهرس ارقام اولین ثلث مجلد اول عنایت نامه نثر که مبنی است از اخبار و آثار کنزیده

In a contemporary endorsement it is called Ruḡa'āt 'Ināyat Khānī, روعات عنایت خانی, from which it seems probable that 'Ināyat Khān was the name of the author of the com-

pilation. He appears to have been a son of Luṭf Ullah Khān Ṣādiq, whom he calls, fol. 40 *b*, پییر و مرشد دو جهانی, and to whom he gives the titles of Shams ud-Daulah Bahādur Tahavvur Jang, conferred upon that Amīr by Muḥammad Shāh.

Luṭf Ullah Khān Ṣādiq died, according to Maāṣir ul-Umarā, fol. 435, under Aḥmad Shāh. Two of his sons are mentioned, viz. 'Ināyat Khān Rāsikh, apparently the author of the present work, and Shākir Khān (see p. 279 *b*).

The letters of Aurangzib, which form the larger portion of the collection, are in part taken from two earlier compilations already mentioned, the Raḳā'im Karā'im and Kalimāt Ṭayyibāt. See pp. 400 *b*, 401 *a*.

II. Foll. 52—102. انشای خانہ زاد خان, letters and other prose pieces of Amān Ullah Khān-nah-zād Khān Fīrūz Jang, son of Mahābat Khān Sipahsālār, collected by himself. See p. 509 *b*.

Beg. سرنوشت خامہ عنبرین شہامہ کہ در جویبار چشمہ حیوان

The work is divided into the following four Faṣls:—1. Letters to superiors and equals, عرایض و مکاتبات, fol. 53 *a*. 2. Familiar notes, رتعات, fol. 94 *a*. 3. Marginal notes, حواشی, fol. 99 *a*. 4. Prefaces and miscellaneous pieces, متفرقات, fol. 101 *a*.

The Ruḳa'āt of Amān Ullah have been lithographed in Lucknow, and printed in

Calcutta, without date. See Biblioth. Sprenger., No. 1593.

Or. 1433.

Foll. 253; 9 in. by 5½; 12 and 11 lines, 3½ in. long; written in fair Nestalik, in two gold-ruled columns; dated Ṣafar, A.H. 1147 (A.D. 1734).

I. Foll. 1—202. Yūsuf u Zulaikhā, by Jāmī. See p. 645 *a*.

II. Foll. 203—253. بہرام و گل اندام, the story of Bahrām and Gul-andām, in Maṣnavī rhyme.

Beg. بنام نخل بند روضہ جان
کہ وصف کرد فکر را گلستان

After a few verses in praise of God and the Prophet, the author enters at once upon the story, which he tells in very plain and familiar language. The hero's adventures turn mostly on encounters with various Dīvs, and Gul-andām is not, as in the usual version, a Chinese princess, but a Peri.

In the concluding lines the poet addresses himself by the poetical surname of Amīn.

امین بگذر ز پیوچ خود کہ تا کی
بلب کف آوری و بر جبین خوی

There are forty-one miniatures in the Indian style in the first poem, and twenty-seven of inferior execution in the second.

ADDITIONS AND CORRECTIONS.

P. 440 *a*, Add. 25,869, *read*: Commentary upon the Kubrā, a treatise on Logic, by Shārīf Jurjānī. See p. 812 *a*.

P. 441 *b*, l. 12, *read*: Nāṣir ud-Dīn Ṭūsī was born A.H. 597, and died A.H. 672.

P. 551 *b*, l. 35, *read*: A poem entitled Sūz u Gudāz, by Nau'ī. See p. 674 *a*.

P. 722 *a*, l. 34, *add*: Ṣabā's proper name

was Fath 'Alī Khān Kāshī. See p. 850 *b*.

P. 768 *a*, l. 28, *add*: Minūchihir Khān succeeded his father Qarchaghāi Khān in the government of Mashhad, A.H. 1034. See the 'Ālam-ārāi, fol. 570. The Maḥbūb ul-Ḳulūb cannot have been written very much later.

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